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T A B L E

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THE

MONTHLY REVIEW,

For JANUARY, 1766.

The Memoirs of Lieut. Henry Timberlake, (who accompanied the Three Cherokee Indians to England in the Year 1762*) containing whatever he obſerved remarkable, or worthy of public Notice, during his Travels to and from that Nation; wherein the Country, Government, Genius, and Cuſtoms of the Inhabitants, are authentically deſcribed. Alſo the principal Occurrences during their Reſidence in London. Illuſtrated with an accurate Map of their Overhill Settlement, and a curious Secret Journal, taken by the Indians out of the Pocket of a Frenchman they had killed.* 8vo. 3 s. ſewed. Ridley, &c.

WHATEVER may ſerve to give us authentic information relating to the ſituation, connections and dependencies of our ſettlements in thoſe remote parts of the globe where our arms or our induſtry have extended our dominions, cannot, in the eye of the public, be deemed unimportant, or unworthy of their attention. In this light, even the memoirs of a ſubaltern officer in an American regiment, will be received, as no inconſiderable addition to the national ſtock of political intelligence. We all know, both from remote and late experience, how much the proſperity of our colonies depends upon the due cultivation of a good underſtanding with their neighbours; and, particularly, with regard to our North-American provinces, how intimately their peace and welfare is connected with a right knowlege of, and proper behaviour towards, the Indian nations who border on their back-ſettlements.

Among the various tribes of thoſe duſky natives of America, with whom our provincial brethren are ever engaged in a deſtructive war, or a moſt advantageous trade, the Cherokees are not the leaſt conſiderable. With this nation Mr. Timberlake had an opportunity of becoming perſonally acquainted, not only from his having reſided ſome time among them, but from his intimacy with their chief, Oſtenaco, whom our Author accompanied in his late voyage to England, and with whom he continued during the ſtay which that venerable ſachem and his two attendants made in this metropolis.

Mr. Timberlake was diſpatched, in the winter of the year 1761, (by Col. Stephen, who commanded the Engliſh forces then marching to invade the country of the Cherokees) to pay a friendly viſit to thoſe Indians, in the heart of their own country; agreeable to th[illegible]ives themſelves, who by a timely ſubmiſſion, [illegible] Colonel from continuing his march.

After a very troub[illegible] the Cherokee rivers, Mr. Timberlake arrived [illegible]owns; where he and his ſmall retinue, conſiſ[illegible]terpreter and two other perſons, met with a [illegible]m the *Savages*, as ſome of our European wri[illegible]he French, affect to call them. His ſtay amo[illegible]bout three months; but, in that time, he ſeen[illegible]all the principal towns, and moſt part of the country[illegible] to this nation: his account of which amounts to what follows:

The country which lies on the back of Carolina, is ſituated between 32 and 24 deg. N. Lat. and 87 deg. 30 min. W. Lon. from London. It is temperate, he ſays, inclining to heat in the ſummer; and ſo remarkably fertile, that the women do all that is requiſite in their agriculture; the ſoil requiring only a little ſtirring with an hoe, to produce plenty of peaſe, beans, potatoes, cabbages, Indian-corn, pumpions, melons, and tobacco; beſides moſt vegetables brought from Europe, which flouriſh as much as in their native climate, or more.—The meadows produce excellent graſs; being watered by many fine rivers and brooks, well ſtored with fiſh, otters, and beavers. The woods, which are immenſe in North America, abound with all kinds of timber; beſides choice fruits and flowers. They likewiſe ſwarm with buffaloes, bears, deer, panthers, wolves, foxes, racoons, and opoſſums. There is alſo great plenty of rabbits, ſquirrels, and other animals; with turkies, ducks, partridges, pheaſants, and an infinity of other birds, which are uſually caught by the children. The rattle-ſnake, our Author ſays, is frequently eaten; and he commends it as a very good diſh. Here are alſo ſtore of horſes and hogs; with other of our animals; and the mountains are ſaid to contain rich mines of gold, ſilver, lead and copper; and precious ſtones, of the greateſt value. The latter are mentioned by Mr. T. with ſome circumſtances which he himſelf treats as bordering too near the wonderful.

The Cherokees themſelves, are thus deſcribed: 'They are ſays Mr. T. of a middle ſtature, of an olive colour, though generally painted, and their ſkins ſtained with gun-powder, pricked into it in very pretty figures. The hair of their head is ſhaved, though many of the old people have it plucked out by the roots, except a patch on the hinder part of the head, about twice the bigneſs of a crown-piece, which is ornamented with beads, feathers, wampum, ſtained deers hair, and ſuch like baubles. The ears are ſlit and ſtretched to an enormous ſize, putting the perſon who undergoes the operation to incredible pain, being unable to lie on either ſide for near forty days. To remedy this, they generally ſlit but one at a time; ſo ſoon as the patient can bear it, they are wound round with wire to expand them, and are adorned with ſilver pendants and rings, which they likewiſe wear at the noſe.'

They that can afford it, we are told, wear a collar of wampum, i. e. black and white beads cut out of ſea-ſhells*; a ſilver breaſt-plate, and bracelets on 'their arms and wriſts of the ſame metal, a bit of cloth over their private parts, a ſhirt of the Engliſh make, a ſort of cloth-boots, and mockaſons, which are ſhoes of a make peculiar to the Americans, ornamented with porcupine-quills; a large mantle or match-coat thrown over all compleats their dreſs at home; but when they go to war they leave their trinkets behind, and the mere neceſſaries ſerve them.

'The women wear the hair of their head, which is ſo long that it generally reaches to the middle of their legs, and ſometimes to the ground, club'd, and ornamented with ribbons of various colours; but, except their eyebrows, pluck it from all the other parts of the body, eſpecially the looſer part of the ſex. The reſt of their dreſs is now become very much like the European; and, indeed, that of the men is greatly altered. The old people ſtill remember and praiſe the ancient days, before they were acquainted with the whites, when they had but little dreſs, except a bit of ſkin about their middles, mockaſons, a mantle of buffalo ſkin for the winter, and a lighter one of feathers for the ſummer. The women, particularly the half-breed, are remarkably well featured; and both men and women are ſtreight and well-built, with ſmall hands and feet.

'The warlike arms uſed by the Cherokees are guns, bows and arrows, darts, ſcalping-knives, and tommahawkes, which are hatchets; the hammer-part of which being made hollow, and a ſmall hole running from thence along the ſhank, terminated by a ſmall braſs tube for the mouth, makes a compleat pipe. There are various ways of making theſe, according to the country or fancy of the purchaſer, being all made by the Europeans; ſome have a long ſpear at top, and ſome different conveniencies on each ſide. This is one of their moſt uſeful pieces of field-furniture, ſerving all the offices of hatchet, pipe, and ſword; neither are the Indians leſs expert at throwing it than uſing it near, but will kill at a conſiderable diſtance.

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* Theſe are, with the Indians, equal in value to gold and ſilver with us. See a more particular account of them, p. 17 of this month's Review.

'They are of a very gentle and amicable diſpoſition to thoſe they think their friends, but as implacable in their enmity, their revenge being only compleated in the entire deſtruction of their enemies. They were pretty hoſpitable to all white ſtrangers, till the Europeans encouraged them to ſcalp; but the great reward offered has led them often ſince to commit as great barbarities on us, as they formerly only treated their moſt inveterate enemies with. They are very hardy, bearing heat, cold, hunger and thirſt, in a ſurpriſing manner; and yet no people are given to more exceſs in eating and drinking, when it is conveniently in their power: the follies, nay miſchief, they commit when inebriated, are entirely laid to the liquor; and no one will revenge any injury (murder excepted) received from one who is no more himſelf: they are not leſs addicted to gaming than drinking, and will even loſe the ſhirt off their back, rather than give over play, when luck runs againſt them.'

Of the genius of theſe Indians, our Author conceived no mean opinion. They are fond of ſpeaking well, as that paves the way to power in their councils. Their language, he ſays, 'is not unpleaſant, but vaſtly aſpirated, and the accents ſo many and various, you would often imagine them ſinging in their common diſcourſe.' He has given us ſome ſpecimens of their harangues, and a poetical tranſlation of one of their war-ſongs; but what dependance can we place on theſe, without a knowlege of their originals? with reſpect to their tunes, he ſays, they often compoſe both them and the ſong off-hand, according to the occaſion; ſome of the tunes he thought 'extremely pretty, being very like the Scotch.'

'The Indians being all ſoldiers, mechaniſm can make but little progreſs; beſides this, they labour under the diſadvantage of having neither proper tools, or perſons to teach the uſe of thoſe they have: thus, for want of ſaws, they are obliged to cut a large tree on each ſide, with great labour, to make a very clumſy board; whereas a pair of ſawyers would divide the ſame tree into eight or ten in much leſs time: conſidering this diſadvantage, their modern houſes are tolerably well built. A number of thick poſts are fixed in the ground, according to the plan and dimenſions of the houſe, which rarely exceeds ſixteen feet in breadth, on account of the roofing, but often extend to ſixty or ſeventy in length, beſide the little hot-houſe. Between each of theſe poſts is placed a ſmaller one, and the whole wattled with twigs like a baſket, which is then covered with clay very ſmooth, and ſometimes white-waſhed. Inſtead of tiles, they cover them with narrow boards. Some of theſe houſes are two ſtory high, tolerably pretty and capacious; but moſt of them very inconvenient for want of chimneys, a ſmall hole being all the vent aſſigned in many for the ſmoke to get out at.

'Their canoes are the next work of any conſequence; they are generally made of a large pine or poplar, from thirty to forty feet long, and about two broad, with flat bottoms and ſides, and both ends alike; the Indians hollow them now with the tools they get from the Europeans, but formerly did it by fire: they are capable of carrying about fifteen or twenty men, are very light, and can by the Indians, ſo great is their ſkill in managing them, be forced up a very ſtrong current, particularly the bark canoes; but theſe are ſeldom uſed but by the northern Indians.'——

'They have two ſorts of clay, red and white, with both which they make excellent veſſels, ſome of which will ſtand the greateſt heat. They have now learnt to ſew, and the men as well as women, excepting ſhirts, make all their own cloaths; the women, likewiſe, make very pretty belts, and collars of beads and wampum, alſo belts and garters of worſted. In arts, however, as in war, they are greatly excelled by their northern neighbours.

'Their chief trade is with thoſe Europeans with whom they are in alliance, in hides, furs, &c. which they barter by the pound, for all other goods; by that means ſupplying the deficiency of money. But no proportion is kept to their value; what coſt two ſhillings in England, and what coſt two pence, are often ſold for the ſame price; beſides that, no attention is paid to the goodneſs, and a knife of the beſt temper and workmanſhip will only ſell for the ſame price as an ordinary one. The reaſon of this is, that, in the beginning of the commerce, the Indians finding themſelves greatly impoſed upon, fixed a price on each article, according to their own judgment.'

Though ſuperſtition reigns triumphantly among them, yet, happily for theſe poor people, it is unaccompanied by its uſual concomitant, *perſecution*: the bane and diſgrace of more enlightened nations!——'As to religion, ſays Mr. T. every one is at liberty to think for himſelf; whence flows a diverſity of opinions amongſt thoſe that do think, but the major part do not give themſelves that trouble. They generally concur, however, in the belief of one ſuperior Being, who made them, and governs all things, and are therefore never diſcontent at any miſfortune, becauſe they ſay, the Man above would have it ſo. They believe in a reward and puniſhment, as may be evinced by their anſwer to Mr. Martin, who, having preached ſcripture till both his audience and he were heartily tired, was told at laſt, that they knew very well, that, if they were good, they ſhould go up; if bad, down; that he could tell no more; that he had long plagued them with what they noways underſtood; and that they deſired him to depart the country. This, probably, was at the inſtigation of their conjurers, to whom theſe people pay a profound regard; as Chriſtianity was entirely oppoſite, and would ſoon diſpoſſeſs the people of their implicit belief in their juggling art, which the profeſſors have brought to ſo great perfection as to deceive Europeans, much more an ignorant race, whoſe ideas will naturally augment the extraordinary of any thing the leaſt above their comprehenſion, or out of the common tract. After this I need not ſay that in every particular they are extremely ſuperſtitious, *that* and *ignorance* going always hand in hand.

'They have few religious ceremonies, or ſtated times of general worſhip: the green corn dance ſeems to be the principal, which is, as I have been told, performed in a very ſolemn manner, in a large ſquare before the town-houſe door: the motion here is very ſlow, and the ſong in which they offer thanks to God for the corn he has ſent them, far from unpleaſing. There is no kind of rites or ceremonies at marriage, courtſhip and all being concluded in half an hour, without any other celebration, and it is as little binding as ceremonious; for though many laſt till death, eſpecially when there are children, it is common for a perſon to change * three or four times a-year.'

To the honour of the female ſex, however, we find, that notwithſtanding what has been ſaid of their freedom from matrimonial ſhackles, the women are here, as every where elſe, much more faithful to their nuptial engagements than the men are. Our Author relates an inſtance of the remarkable fidelity of ſome Indian wives, who had European huſbands, among our ſoldiers, in the garriſon of Fort Loudoun. Our Readers cannot have forgot the late memorable ſiege and blockade of that fort, by the enemy Indians, under Willanawaw. The garriſon being reduced to great diſtreſs, for want of proviſions, and ſeveral of our ſoldiers having Indian wives, theſe faithful creatures went out every day, and brought them continual ſupplies, notwithſtanding Willanawaw threatned them with death for ſo doing. Theſe heroines, nevertheleſs, perſiſted in this method of foraging; braving the vengeance of the enemy chief, who certainly had it in his power to cut them off, every day. But they boldly declared to him, that 'they *would* continue to ſuccour their huſbands;' and reminded him, that 'ſhould he kill them, their relations would make his death atone for theirs.' Willanawaw was too ſenſible of the force of this argument, to put his threats in execution; ſo that the garriſon ſubſiſted a long time on the proviſions brought to them in this manner.

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* No great inconveniency ariſes, it ſeems, from this cuſtom, as the wives are allowed ſeparate property; which alſo prevents their being left deſtitute, at the *death* of their huſbands.

When the Indian huſband and wife part, 'the children go with and are provided for by, the mother. As ſoon as a child is born, which is generally without help, it is dipped into cold water and waſhed, which is repeated every morning for two years afterward, by which the children acquire ſuch ſtrength, that no ricketty or deformed are found amongſt them. When the woman recovers, which is at lateſt in three days, ſhe carries it herſelf to the river to waſh it; but though three days is the longeſt time of their illneſs, a great number of them are not ſo many hours; nay, I have known a woman delivered at the ſide of a river, waſh her child, and come home with it in one hand, and a goard full of water in the other.'

In ſpeaking of their government, if it be proper to call that a government which hath neither law nor power for its ſupport, our Author informs us, that the ſtory of the Amazons is here realized; many of the Cherokee *ladies* being both famous in war, and powerful in the council.—Speaking of the honorary titles among the Indian warriors, Mr. Timberlake gives the following account, which may be ſatisfactory to many readers of the paragraphs from North-America, commonly inſerted in our news-papers, viz.

Theſe titles are uſually conferred in reward of ſome great action. The firſt is *Outacity*[*], or *Outacitee*; which, if we miſtake not, was the name by which Mr. Timberlake's friend, *Oneſtaco*, was generally called, when in England: which muſt have been erroneous, as that chief was diſtinguiſhed by an appellation of leſs terrible import, which we ſhall come to, preſently.

The ſecond title, adds the Author, is '*Colona*, or the *Raven*. Old warriors likewiſe, or war-women, who can no longer go to war, but have diſtinguiſhed themſelves in their younger days, have the title of *Beloved*. This is the only title females can enjoy; but it abundantly recompences them, by the power they acquire by it, which is ſo great, that they can, by the wave of a ſwan's wing, deliver a wretch condemned by the council, and already tied to the ſtake.'

The title of *Little Carpenter*, we find, was given to Attakullakulla, from his excelling in building houſes; and that of *Judd's Friend*, to Oſtenaco, from his ſaving a man named Judd, (an European, we ſuppoſe) from the fury of his countrymen. The former of theſe has greatly ſignalized himſelf by his policy and negociations, rather than by his military exploits: while the latter hath been equally diſtinguiſhed, both in war and

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[*] The *Man-killer*.

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peace.——There is another chief among the Cherokees, who, from the account here given of him, is perhaps as great a genius as our celebrated John Duke of Marlborough. This perſon is Oconneſtoto, ſurnamed the *Great Warriour*; of whom it is related, that, in all his expeditions, his meaſures were ſo prudently taken, that he never loſt one man!

As ſome readers may think it a little extraordinary to hear our Author talk of policy among theſe barbarians, as we deem them, he makes the following ſenſible remark on this ſubject: 'Though, ſays he, I own their views are not ſo clear and refined as thoſe of European ſtateſmen, their alliance with the French ſeems equal, proportioning the lights of ſavages and Europeans, to our moſt maſterly ſtrokes of policy; and yet we cannot be ſurprized at it, when we conſider that merit alone creates their miniſters, and not the prejudices of party, which often create ours.

'The Engliſh are now ſo nigh, and encroached daily ſo far upon them, that they not only felt the bad effects of it in their hunting grounds, which were ſpoiled, but had all the reaſon in the world to apprehend being ſwallowed up, by ſo potent neighbours, or driven from the country, inhabited by their fathers, in which they were born, and brought up, in fine, their native ſoil, for which all men have a particular tenderneſs and affection. The French lay farther off, and were not ſo powerful; from them, therefore, they had leſs to fear. The keeping theſe foreigners then more upon a footing, as a check upon one another, was providing for their own ſafety, and that of all America, ſince they foreſaw, or the French took care to ſhew them, that, ſhould they be driven out, the Engliſh would in time extend themſelves over all North America.'

Our Author now proceeds to give a farther account of the cuſtoms and manners of theſe Indians; and in particular of their games and amuſements; after which, we come to his detail of the manner of his leaving the Cherokee country; of the motives which led Oſtenaco to undertake his voyage to England, in which Mr. Timberlake was prevailed on to bear him company; the impolitic, *inhoſpitable* reception which this chief and his attendants met with here; their departure; and the Author's reflections on the poſſible unhappy conſequences of their voyage. Moſt unhappy, however, were the conſequences, to poor Lieut. Henry Timberlake; for, having never been rewarded for the ſervices he endeavoured to render his country, by his viſit to the Cherokees, nor even fully reimburſed the expences he had incurred by accompanying Oſtenaco to England, and providing him and his attendants with neceſſaries, our unfortunate Author became ſo great a ſufferer, and ſo reduced in his circumſtances, that (after undergoing a variety of diſappointments, vexations, arreſts and impriſonments) he died, in the flower of his age, and —we much fear, of *a broken heart.*

How far INGRATITUDE, in governments, may be *good policy*; and in what meaſure it might be judged expedient, for the honour or intereſt of Great Britain, to diſcourage the North-American Indians from *travelling hither*, we cannot pretend to ſay. But in this reflection, many who read theſe memoirs will perhaps concur, that a fatality ſeems to have attended the late miniſtry, in every thing relating to our connections in the weſtern world.

A conciſe Account of North America: Containing a Deſcription of the ſeveral Britiſh Colonies on that Continent, including the Iſlands of Newfoundland, Cape Breton, &c. as to their Situation, Extent, Climate, Soil, Produce, Riſe, Government, Religion, preſent Boundaries, and the Number of Inhabitants ſuppoſed to be in each. Alſo of the interior, or Weſterly Parts of the Country, upon the Rivers St. Laurence, the Miſſiſſipi, Chriſtino, and the Great Lakes. To which is ſubjoined, an Account of the ſeveral Nations and Tribes of Indians reſiding in thoſe Parts, as to their Cuſtoms, Manners, Government, Numbers, &c. containing many uſeful and entertaining Facts, never before treated of. By Major Robert Rogers. 8vo. 5s. bound. Millan.

FEW of our Readers, we apprehend, are unacquainted with the name, or ignorant of the exploits, of Major Rogers; who, with ſo much reputation, headed the provincial troops called *Rangers*, during the whole courſe of our late ſucceſsful wars in America. To this brave, active, judicious officer, it is, that the public are obliged for the moſt ſatisfactory account we have ever yet been favoured with, of the interior parts of that immenſe continent which victory hath ſo lately added to the Britiſh empire.—For, as to what Charlevoix, and other French writers, have related, experience hath ſhewn with what artful fallacy their accounts have been drawn up:—with the obvious deſign of concealing, from other nations, the true ſituation, and real circumſtances of that country, of which we were, in many reſpects, totally ignorant, till the Britiſh lion, in revenge of repeated inſults, tore away the veil, and opened to our view, the wide, extended, glorious proſpect!

The preſent publication, however, as may be ſuppoſed, from the quantity and price above ſpecified, contains but a part of the Major's intended work; the remainder being propoſed to be printed by ſubſcription; and to be illuſtrated with maps of the ſeveral colonies, and of the interior country of North America. Theſe we are aſſured, in the Author's advertiſement, will be 'more correct, and eaſier to be underſtood, than any yet publiſhed.'

Our Author was, happily for his country, the better qualified not only for the taſk he hath now enjoined his pen, but alſo for the atchievements in which his ſword hath been employed, by the circumſtance of his having received his 'early education in a frontier town in the province of New Hampſhire, where he could hardly avoid obtaining ſome knowlege of the manners, cuſtoms, and language of the Indians, as many of them reſided in the neighbourhood, and daily converſed with the Engliſh.—Between the years 1743 and 1755, his manner of life * was ſuch, as led him to a general acquaintance both with the Britiſh and French ſettlements in North America, and eſpecially with the uncultivated deſart, the mountains, valleys, rivers, lakes, and ſeveral paſſes that lay between and contiguous to the ſaid ſettlements. Nor did he content himſelf with the accounts he received from the Indians, or the information of hunters, but travelled over large tracts of the country himſelf; which tended not more to gratify curioſity, than to inure him to hardſhips.'——And *hardſhips* † enough he was deſtined to endure!

The accounts here given of the Britiſh colonies are very brief. They ſeem to have been chiefly intended to form an introduction to the Major's deſcription of our late conqueſts in that part of the world; and which muſt, undoubtedly, be conſidered as the moſt valuable part of his work. Accordingly he himſelf obſerves, that 'it will not be expected, after volumes on volumes that have been publiſhed concerning the Britiſh colonies on the eaſtern ſhore of the American continent, that any thing materially new can be related of them.' The only thing, adds he, 'that I mean to attempt with regard to theſe is, to collect ſuch facts and circumſtances as in a political and commercial view, appear to me to be moſt intereſting; to reduce them to as eaſy and familiar a method, and contract them within ſuch narrow limits, that the whole may be ſeen as it were at once, and every thing material be collected from a few pages, concerning ſeventeen provinces; a minute and circumſtantial account of which would fill ſo many conſiderable volumes.

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* What that manner of life was, the Author hath not more particularly intimated; but we do not ſuppoſe he was employed in any military capacity.

† For a detail of our Author's adventures, after he obtained the command of [illegible] American light-armed infantry, called Rangers, ſee the Journals of Major Rogers, mentioned in our Catalogue for this month; [illegible]

‘ In doing this, where my own knowlege (acquired by travelling ſeveral times through moſt of them) did not ſerve me, I have endeavoured to make uſe of the moſt authentic materials, collected from others, and to ſet every fact and circumſtance in a true and impartial light, without favour or prejudice to any particular part or party.

‘ But the principal object I have had in view, and what I look upon to be the moſt intereſting and deſerving part of this work, is the account I have given of the interior parts of North America, which though conciſe, and vaſtly ſhort of what I ſhould be glad to exhibit, I flatter myſelf is as full and perfect as any at preſent to be come at. Certain I am, that no one man beſides has travelled over and ſeen ſo much of this part of the country as I have done; and if my remarks and obſervations relative thereto are injudicious or wrongly placed, it is not owing to any want of attention to the ſubject, but merely to a want of ſkill. What is comprehended under the appellation of the *interior* country of America, is of itſelf a larger territory than all the continent of Europe, and is at preſent moſtly a deſart, uninhabited, except by ſavages: it cannot therefore be reaſonably expected that any one man has it in his power to give a juſt and minute account of its ſeveral parts, but that he muſt paſs over large tracts of country in very general terms, and in many things depend upon the reports of others, or proceed upon his own uncertain conjectures.

‘ This wide-extended country may naturally enough be conſidered under three general diviſions, occaſioned by the three great rivers that take their riſe near the center of it, namely, St. Lawrence, the Chriſtino, and the Miſſiſſipi. The firſt of theſe I have traced, and am pretty well acquainted with the country adjacent to it as far up as Lake Superior, and with the country from the Green Bay weſtward to the Miſſiſſipi, and from thence down to the mouth of the Miſſiſſipi at the gulph of Mexico. I have alſo travelled the country adjacent to the Ohio and its principal branches, and that between the Ohio and the Lakes Erie and Meſhigan, and the countries of the ſouthern Indians. But as to the country above Lake Superior, I have my intelligence chiefly from Indians, or from priſoners that have travelled with them into it. The ſame is the caſe as to the country at the head of the Miſſiſſipi, and that adjacent to the river Miſauris. The Chriſtino I have taken wholly from the Indians: and though the accounts they have given me of theſe countries are large, and in ſome particulars very inviting, yet I ſhall do little more than mention their names, till I have better authority to go upon.

'In the account I have ſubjoined of the Indians, their cuſtoms, manners, &c. I have purpoſely omitted many things related by others who have wrote on that ſubject; ſome, becauſe they are falſe, and others, becauſe they are trite and trifling; and have only mentioned ſuch as I thought moſt diſtinguiſhing and abſolutely neceſſary to give a juſt idea of the genius and policy of that people, and of the method in which they are to be treated, in order to ou [illegible] ſafe and advantageous commerce with them. And [illegible] vanity, I may ſay, that the long and particular a[illegible] I have had with ſeveral tribes and nations, both in [illegible] war, has at leaſt furniſhed me with materials to treat the [illegible] with propriety.'

As we have had many [illegible] accounts of the two Floridas, part of our newly acquired territories; and as many of our Readers may be at a loſs what idea to form of thoſe ſettlements, we ſhall preſent them with Major Rogers's account of them entire: which will likewiſe ſerve as a ſpecimen of his brief way of mentioning the elder Colonies, moſt of which he has deſcribed with nearly the ſame brevity.

'The country ſouth of Georgia, and between that and the Miſſiſippi river, an extent of about 600 miles, was by the Spaniards called Florida, which name it ſtill retains; but is now divided by the Engliſh into two provinces, viz. Eaſt and Weſt Florida.

'Eaſt Florida is bounded north by Georgia, or St. John's river, which divides them; eaſtwardly and ſouthwardly, by the gulph of Florida; ſouth-weſt, by Weſt Florida; and north-weſt, by the country of the Creek Indians.

'The Spaniards attempted a ſettlement at St. Auguſtine in this province in 1512; however they were obliged to abandon this attempt, by reaſon of the ſavages, and other inconveniences, they not being properly ſupplied with neceſſaries to go through with it. In 1565 they again took poſſeſſion, and erected a fort called St. Auguſtine, which commanded a convenient harbour for their ſhips trading between Spain and America; but there being a conſtant war between the Spaniards and Creek Indians, greatly prevented the enlarging their ſettlements here. They maintained their garriſon, though ſeveral attempts were made to reduce it by the Carolinians, and afterwards by General Oglethorpe, till the concluſion of the late war, when the garriſon and the whole territory of Florida was ceded to the crown of Great Britain, by the treaty of Fountainbleau, in 1762. His Britannic Majeſty being abſolute ſovereign of the ſoil, has the appointment of the governors of both the Floridas.

'The ſoil of Eaſt Florida is not ſo good as that of Georgia in general; but the northerly part of it adjacent to Georgia is much like it, and may be improved to all the purpoſes that Georgia is, viz. for raiſing of corn, rice, indigo, ſilk, wine, &c. and again, in the weſt part of the province is ſome very good land, capable of being improved to great advantage.

'The centre or Cape of Florida is a more ſandy ſoil; however, there are ſome good ſettlements begun in this province, under the direction of Colonel Grant, the preſent Governor of it, and there is a proſpect of its ſoon becoming a flouriſhing province; and as inhabitants are flocking to it from ſeveral countries in Europe, there is no doubt but in a ſhort time it will be conſiderable.

'Their exports at preſent are but ſmall, the produce of their trade with the Indians being the chief they have to ſpare. As the country was three years ſince almoſt entirely uncultivated, and the number of inhabitants as yet but ſmall, no great improvements and productions are at preſent to be expected; but, undoubtedly, this country is capable of producing rice, indigo, ſilk, wine, oil, and other valuable commodities in great abundance. As the country is new, it has great plenty of all kinds of wild game, common to the climate. The metropolis of the province is St. Auguſtine. The number of inhabitants, excluſive of his majeſty's troops garriſoned there, is, as I am told, about 2000.

'It may well be ſuppoſed, from its ſoutherly ſituation, that the air and climate of this province is not more agreeable and healthy than that of Georgia, and that it is no leſs infeſted with poiſonous and troubleſome animals of various ſhapes and ſizes.'—Thus far, relating to *Eaſt-Florida.*

'Weſt Florida was ſeized upon by the French, who began a ſettlement in it at Penſacola, in 1720, and they enjoyed it till the before mentioned treaty of Fountainbleau in 1762, when this was ceded to and formed into a government by his Britannic majeſty. It is bounded, eaſtwardly, by Eaſt Florida; ſouthwardly, by the Gulph of Mexico; weſtwardly, by the Miſſiſſipi river, and the Lake St. Pier; and northwardly, by the country of the Chikitaws.

'The principal town is Penſacola; and as many of the French, who inhabited here before the treaty, have choſe to become Britiſh ſubjects for the ſake of keeping their eſtates, this will contribute to the ſpeedy peopling this province, and no doubt render the ſettlements conſiderable very ſoon, eſpecially as the land in this province is moſtly very good, vaſtly preferable to the eaſtern province, its ſoil being capable of producing all the valuable commodities of rice, indigo, wine, oil, &c. in the greateſt abundance; and its ſituation for trade is extremely good, having the river Miſſiſſipi for its weſtern boundary.

'They already carry on a very conſiderable trade with the Indians, and export great quantities of deer-ſkins and furs. The French inhabitants here raiſe conſiderable quantities of rice, and build ſome veſſels.

'There are at preſent, as I am told, about 6000 inhabitants in this province, which increaſe very faſt, it being much more healthy and inviting than Eaſt Florida; eſpecially the weſtern parts upon the banks of the Miſſiſſipi, where it is ſaid to be agreeable enough to Engliſh conſtitutions. In ſhort, it is not to be doubted but that in a few years this will be a rich and flouriſhing province, nature having denied it nothing that is neceſſary to make it ſo.'

How far our Author's account of theſe two ſettlements may, in every circumſtance, be depended upon, is a point not perfectly clear to us, as we are not preciſely informed whether he hath related all of them from his own perſonal acquaintance with thoſe provinces; or whether he hath not chiefly made his report from the information of others. He appears, however, to be ſo honeſt a Writer, that we do not ſuſpect him to be capable of any *intention* to miſlead his Readers, in any reſpect whatever.

In our Author's deſcription of the manners and cuſtoms of the Indians, particularly thoſe called the FIVE NATIONS, are many curious particulars; ſome of which may ſerve as a proper ſupplement to the account extracted, in the preceding article, from Lieutenant Timberlake's Memoirs: and the obſervations of both theſe Writers may, perhaps, be conſidered by the judicious Readers as a valuable addition to the more elaborate performance[*] of Cadwallader Colden Eſq; publiſhed not long before the commencement of our Review.

Theſe *five Nations*, are, beyond all the other Indian tribes, the moſt diſtinguiſhed for their underſtanding, their valour, and above all, for their glorious ſpirit of liberty: in which reſpect even Britons may be proud to call them *their brethren*. Of theſe, again, the Mohawks are the firſt in rank, (in regard to the aforementioned virtues) though at preſent the ſmalleſt in number: to which circumſtance they have been reduced, from being the moſt numerous, by their continual wars. The union of the five nations, ſomewhat reſembles that of the Dutch United Provinces; and this republican league, or confederacy, in which no one nation hath any ſuperiority over the other, hath ſubſiſted ſo long, that the Europeans, ſays Mr. Colden, know nothing of its origin. Their moſt northern ſettlement, ſays Mr. Rogers, ‘ is a town called Chockonawago, on the ſouth of the river St. Lawrence, oppoſite to Montreal; but their largeſt ſettlements are between Lake Ontario and the provinces of New York and Penſylvania, or the heads of the Mohock, Taneſee, Oneoida and Onondaga rivers. They claim all the country ſouth of the river St. Lawrence to the Ohio, and down the Ohio to the Wabach, from the mouth of the Wabach to the bounds of Virginia; weſterly, to the Lakes Ontario and Erie, and the river Miamee; their eaſtern boundaries are lake Champlain, and the Britiſh colonies. When the Engliſh firſt ſettled in America, they could raiſe 15.000 fighting men; but now, including the Delawares and Shawanees, they do not amount to more than between three or four thouſand, having been thus reduced by the inceſſant wars they have maintained with the other Indians, and with the French, in Canada.’

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[*] *The hiſtory of the Five Indian Nations of Canada*; viz. The Mohawks, Oneydoes, Onondagus, Cayugas, and Senekas; to whom are alſo added, as a ſixth nation, the *Tuſcareras*. The *Nicariages* of Miſilimakinac, have alſo been received as a ſeventh nation.

Speaking of the great military exploits of the Mohawks, our Author aſſures us, that they have been inveterate enemies to the French, ever ſince their firſt ſettlement in Canada; that they once burned the city of Montreal; and that they are almoſt the only Indians within may hundred miles, that have been proof againſt the ſolicitations of the French to turn againſt us; but the greateſt part of them have maintained their integrity, and been our ſtedfaſt friends and faithful allies.—As to their perſons, Mr. Rogers remarks, that there is rarely found, among the Indians, a perſon that is any way ‘ deformed, or that is deprived of any ſenſe, or decrepid in any limb, notwithſtanding the little care taken about the mother in the time of her pregnancy, the neglect the infant is treated with when born, and the fatigues the youth is obliged to ſuffer; yet generally they are of a hale, robuſt, and firm conſtitution; but ſpirituous liquors, of which they are inſatiably fond, and the women as well as the men, have already ſurprizingly leſſened their numbers, and will, in all probability, in one century more nearly clear the country of them.’

How greatly have theſe untutored people the advantage over us, in reſpect to what is obſerved, in the beginning of this laſt quotation! To what can it be owing that, *among us*, SO MANY are found deformed, or deprived of one or other of their ſenſes? To what more than the ſpirit of Quackery* which, for many ages paſt, hath taken poſſeſſion of us, inſtead of the ſimplicity of former times? Quackery ſeems, indeed, to have vitiated our whole National Conſtitution and character: it hath infect-ed our government, our religion, our laws, nay our very nurſeries! Every thing appears to be *over-done*, among us; and, (anxious mortals that we are) we act as though afraid of truſting to Providence, or leaving any thing to the unerring direction of nature. Hence, each ſucceeding generation is continually buſied in undoing what was done by their predeceſſors: hence the perpetual changes and revolutions of all our ſyſtems; and, hence, perhaps, the fatal neceſſity for ſo many repeals of the ſolemn acts and decrees even of ſenatorial wiſdom!—But to our Author.

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* This term may be uſed in a religious, moral, political or œconomical, as well as in a medical ſenſe.

Among other virtues poſſeſſed by the Indians, Mr. Rogers extols their ſurprizing patience and equanimity of mind. They have, ſays he, a 'command of every paſſion, except revenge, beyond what philoſophers or Chriſtians uſually attain to. You may ſee them bearing the moſt ſudden and unexpected misfortunes with calmneſs and compoſure of mind, without a word, or change of countenance; even a priſoner, who knows not where his captivity may end, or whether he may not in a few hours be put to a moſt cruel death, never loſes a moment's ſleep on this account, and eats and drinks with as much chearfulneſs as thoſe into whoſe hands he has fallen.

'Their reſolution and courage under ſickneſs and pain is truly ſurpriſing. A young woman will be in labour a whole day without uttering one groan or cry; ſhould ſhe betray ſuch a weakneſs, they would immediately ſay, that ſhe was unworthy to be a mother, and that her offspring could not fail of being cowards. Nothing is more common than to ſee perſons, young and old of both ſexes, ſupporting themſelves with ſuch conſtancy under the greateſt pains and calamities, that even when under thoſe ſhocking tortures which priſoners are frequently put to, they will not only make themſelves chearful, but provoke and irritate their tormentors with moſt cutting reproaches.'

Their method of declaring war is very ſolemn, and attended, ſays our Author 'With many ceremonies of terror.' In the firſt place, they call an aſſembly of the Sachems [old men] and warriors to deliberate on the affair; in which congreſs the women have a voice, as well as the men. Take our Author's farther account in his own words.

'When they are aſſembled, the preſident or chief Sachem propoſes the affair they have met to conſult upon, and, taking up the hatchet (which lies by him) ſays, who among you will go and fight againſt ſuch a nation? Who among you will go and bring captives from thence, to replace our deceaſed friends, that our wrongs may be avenged, and our name and honour maintained as long as rivers flow, graſs grows, or the ſun and moon endure? He having thus ſaid, one of the principal warriors riſes, and harangues the whole aſſembly; and then addreſſes himſelf to the young men, and inquires, who among them will go along with him and fight their enemies? when they generally riſe, one after another, and fall in behind him, while he walks round the circle or parade, till he is joined by a ſufficient number. Generally at ſuch a congreſs they have a deer or ſome beaſt roaſted whole; and each of them, as they conſent to go to war, cuts off a piece and eats, ſaying, This way will I devour our enemies, naming the nation they are going to attack. All that chuſe, having performed this ceremony, and thereby ſolemnly engaged to behave with fidelity and as a good warrior, the dance begins, and they ſing the war-ſong; the matter of which relates to their intended expedition and conqueſt, or to their own ſkill, courage and dexterity in fighting, and to the manner in which they will vanquiſh and extirpate their enemies; all which is expreſſed in the ſtrongeſt and moſt pathetic manner, and with a tone of terror. So great is the eloquence or influence of their women in theſe conſultations, that the final reſult very much depends upon them. If any one of theſe nations, in conjunction with the chiefs, has a mind to excite one, who does not immediately depend upon them, to take part in the war, either to appeaſe the manes of her huſband, ſon, or near relation, or to take priſoners, to ſupply the place of ſuch as have died in her family, or are in captivity, ſhe preſents, by the hands of ſome truſty young warrior, a ſtring of wampum to the perſon whoſe help ſhe ſollicits; which invitation ſeldom fails of its deſired effect. And when they ſolicit the alliance, offenſive or defenſive, of a whole nation, they ſend an embaſſy with a large belt of wampum, and a bloody hatchet, inviting them to come and drink the blood of their enemies. The wampum made uſe of upon theſe and other occaſions, before their acquaintance with the Europeans, was nothing but ſmall ſhells, which they picked up by the ſea-coaſts and on the banks of the lakes; and now it is nothing but a kind of cylindrical beads, made of ſhells white and black, which are eſteemed among them as ſilver and gold are among us. The black they call the moſt valuable, and both together are their greateſt riches and ornaments; theſe among them anſwering all the ends that money does among us. They have the art of ſtringing, twiſting, and interweaving theſe into their belts, collars, blankets, mogaſons, &c. in ten thouſand different ſizes, forms and figures, ſo as to be ornaments for every part of dreſs, and expreſſive to them of all their important tranſactions. They dye the wampum of various colours and ſhades, and mix and diſpoſe them with great ingenuity and order, and ſo as to be ſignificant among themſelves of almoſt any thing they pleaſe; ſo that by theſe their records are kept, and their thoughts communicated to one another, as ours are by writing. The belts that paſs from one nation to another, in all treaties, declarations, and important tranſactions, are carefully preſerved in the palaces or cabbins of their Chiefs, and ſerve, not only as a kind of record or hiſtory, but as a public treaſure. It muſt, however, be an affair of national importance in which they uſe collars or belts, it being looked upon as a very great abuſe and abſurdity to uſe them on trifling occaſions. Nor is the calumet or pipe of peace of leſs importance, or leſs revered among them in many tranſactions, relative both to war and peace. The bowl of this pipe is made of a kind of ſoft red ſtone, which is eaſily wrought and hollowed out; the ſtem is of cane, elder, or ſome kind of light wood, painted with different colours, and decorated with the heads, tails, and feathers of the moſt beautiful birds, &c. The uſe of the calumet is, to ſmoak either tobacco, or ſome bark-leaf, or herb, which they often uſe inſtead of it, when they enter into an alliance, or on any ſerious occaſion, or ſolemn engagements; this being among them the moſt ſacred oath that can be taken, the violation of which is eſteemed moſt infamous, and deſerving of ſevere puniſhment from heaven. When they treat of war, the whole pipe and all its ornaments are red; ſometimes it is red only on one ſide, and by the diſpoſition of the feathers, &c. one acquainted with their cuſtoms will know, at firſt ſight, what the nation who preſents it intends or deſires. Smoaking the calumet is alſo a religious ceremony upon ſome occaſions, and in all treaties is conſidered as a witneſs between the parties; or rather as an inſtrument by which they invoke the ſun and moon to witneſs their ſincerity, and to be, as it were, guarantees of the treaty between them. This cuſtom of the Indians, though to appearance ſomewhat ridiculous, is not without its reaſons; for, they finding ſmoaking tended to diſperſe the vapours of the brain, to raiſe the ſpirits and qualify them for thinking and judging properly, introduced it into their counſels, where, after their reſolves, the pipe was conſidered as a ſeal of their decrees, and, as a pledge of their performance thereof, it was ſent to thoſe they were conſulting an alliance or treaty with: ſo that ſmoaking among them in the ſame pipe is equivalent to our drinking together, and out of the ſame cup.'

Here we cannot help obſerving what a noble and conſiſtent ſpirit of liberty prevails among theſe Indians, with reſpect to the method uſed by their chiefs of *inviting*, not *impreſſing*, the people to accompany them to the wars. What a ſtriking contraſt does this afford, to our tyrannical practice of *ſeizing* our fellow-ſubjects by brutal force, *impriſoning* and *tranſporting* them like felons and Newgate convicts; and, after ſuch baſe treatment, compelling them to go forth with our fleets and armies, to fight in defence of the RIGHTS and LIBERTIES of their country!

In ſhort, ſays our Author, the great and fundamental principles ' of their policy are, that every man is naturally free and independent; that no one or more on earth has any right to deprive him of his freedom and independancy, and that nothing can be a compenſation for the loſs of it.'

Deſcribing the other Indian nations, ſtill farther to the weſtward, viz. thoſe bordering on the great lakes, Mr. Rogers hath introduced ſome account of the famous Pondiac, or *Ponteack*, according to our Author. ' The Indians on the lakes, ſays he, are generally at peace with one another, having a wide extended and fruitful country in their poſſeſſion. They are formed into a ſort of empire, and the emperor is elected from the eldeſt tribe, which is the Ottawawas, ſome of whom inhabit near our fort at Detroit, but are moſtly further weſtward towards the Miſſiſſipi. Ponteack is their preſent King or Emperor, who has certainly the largeſt empire and greateſt authority of any Inchian chief that has appeared on the continent ſince our acquaintance with it. He puts on an air of majeſty and princely grandeur, and is greatly honoured and revered by his ſubjects. He not long ſince formed a deſign of uniting all the Indian nations together under his authority, but miſcarried in the attempt.

' In the year 1760, when I commanded and marched the firſt detachment into this country that was ever ſent there by the Engliſh, I was met in my way by an embaſſy from him, of ſome of his warriors, and ſome of the chiefs of the tribes that are under him; the purport of which was, to let me know, that Ponteack was at a ſmall diſtance, coming peaceably, and that he deſired me to halt my detachment till ſuch time as he could ſee me with his own eyes. His ambaſſadors had alſo orders to inform me, that he was Ponteack, the King and Lord of the country I was in.

' At firſt ſalutation when we met, he demanded my buſineſs into his country, and how it happened that I dared to enter it without his leave? When I informed him that it was not with any deſign againſt the Indians that I came, but to remove the French out of his country, who had been an obſtacle in our way to mutual peace and commerce, and acquainted him with my inſtructions for that purpoſe. I at the ſame time delivered him ſeveral friendly meſſages, or belts of wampum, which he received, but gave me no other anſwer, than that he ſtood in the path I travelled in till next morning, giving me a ſmall ſtring of wampum, as much as to ſay, I muſt not march further

ther without his leave. When he departed for the night, he enquired whether I wanted any thing that his country afforded, and he would ſend his warrior to fetch it? I aſſured him that any proviſions they brought ſhould be paid for; and the next day we were ſupplied by them with ſeveral bags of parched corn, and ſome other neceſſaries. At our ſecond meeting he gave me the pipe of peace, and both of us by turns ſmoaked with it; and he aſſured me he had made peace with me and my detachment; that I might paſs through his country unmoleſted, and relieve the French garriſon; and that he would protect me and my party from any inſults that might be offered or intended by the Indians; and, as an earneſt of his friendſhip, he ſent 100 warriors to protect and aſſiſt us in driving 100 fat cattle, which we had brought for the uſe of the detachment from Pittſburg, by the way of Preſque Iſle. He likewiſe ſent to the ſeveral Indian towns on the ſouth-ſide and weſt-end of lake Erie, to inform them that I had his conſent to come into the country. He attended me conſtantly after this interview till I arrived at Detroit, and while I remained in the country, and was the means of preſerving the detachment from the fury of the Indians, who had aſſembled at the mouth of the ſtrait with an intent to cut us off.

'I had ſeveral conferences with him, in which he diſcovered great ſtrength of judgment, and a thirſt after knowledge. He endeavoured to inform himſelf of our military order and diſcipline. He often intimated to me, that he could be content to reign in his country in ſubordination to the King of Great Britain, and was willing to pay him ſuch annual acknowledgment as he was able in furs, and to call him his uncle. He was curious to know our methods of manufacturing cloth, iron, &c. and expreſſed a great deſire to ſee England, and offered me a part of his country if I would conduct him there. He aſſured me, that he was inclined to live peaceably with the Engliſh while they uſed him as he deſerved, and to encourage their ſettling in his country; but intimated, that, if they treated him with neglect, he ſhould ſhut up the way, and exclude them from it; in ſhort, his whole converſation ſufficiently indicated that he was far from conſidering himſelf as a conquered Prince, and that he expected to be treated with the reſpect and honour due to a King or Emperor, by all who came into his country, or treated with him.

'In 1763, this Indian had the art and addreſs to draw a number of tribes into a confederacy, with a deſign firſt to reduce the Engliſh forts upon the lakes, and then make a peace to his mind, by which he intended to eſtabliſh himſelf in his imperial authority; and ſo wiſely were his meaſures taken, that, in fifteen days time, he reduced or took ten of our garriſons, which were all we had in his country, except Detroit; and had he carried this garriſon alſo, nothing was in the way to complete his ſcheme. Some of the Indians left him, and by his conſent made a ſeparate peace; but he would not be active or perſonally concerned in it, ſaying, that when he made a peace, it ſhould be ſuch an one as would be uſeful and honourable to himſelf, and to the King of Great Britain: but he has not as yet propoſed his terms.

'In 1763, when I went to throw proviſions into the garriſon at Detroit, I ſent this Indian a bottle of brandy by a Frenchman. His counſellors adviſed him not to taſte it, inſinuating that it was poiſoned, and ſent with a deſign to kill kim; but Ponteack, with a nobleneſs of mind, laughed at their ſuſpicions, ſaying it was not in my power to kill him, who had ſo lately ſaved my life.

'In the late war of his, he appointed a commiſſary, and began to make money, or bills of credit, which he hath ſince punctually redeemed. His money was the figure of what he wanted in exchange for it, drawn upon bark, and the ſhape of an otter (his arms) drawn under it. Were proper meaſures taken, this Indian might be rendered very ſerviceable to the Britiſh trade and ſettlements in this country, more extenſively ſo than any one that hath ever been in alliance with us on the continent.'

As our Readers are, perhaps, by this time, fully ſatisfied with regard to theſe free-born ſons of the vaſt American wilderneſs, we ſhall conclude the preſent article, with a remark or two, borrowed from Mr. Colden, in reſpect to the Five nations. 'They are called, ſays he, a barbarous people, bred under the darkeſt ignorance; and yet a bright and noble genius ſhines through theſe black clouds. None of the Roman heroes have diſcovered a greater love to their country, or a greater contempt of death, than theſe people called *barbarians* have done, when liberty came in competition. Indeed I think,' continues that learned and ſenſible hiſtorian, 'our Indians have out-done the Romans in this particular. Some of the greateſt of thoſe have murdered themſelves to avoid ſhame or torments; but the Indians have refuſed to die meanly, or with but little pain, when they thought their country's honour would be at ſtake by it; but have given their bodies, willingly, to the moſt cruel torments of their enemies, to ſhew, as they ſaid, that the Five Nations conſiſted of men whoſe courage and reſolution could not be ſhaken. —They greatly ſully, however, theſe noble virtues, by that cruel paſſion, *revenge*; this, they think, is not only lawful, but honourable; and for this only it is that they can deſerve the name of barbarians.—But what, alas! have we *Chriſtians* done, to make them *better?* We have, indeed, reaſon to be aſhamed that theſe infidels, by our converſation and neighbourhood, are become *worſe* than they were before they knew us. Inſtead of virtues, we have only taught them vices, which they were entirely free from before that time.' In another place he obſerves, on the ſame ſubject, that this cruelty of revenge, is not peculiar to the Five Nations, but is common to all the other Indians. To blunt, however, the keenneſs of that cenſure *we* might be apt to caſt on them, upon this account, he hath the following juſt reflection: 'It is wonderful, how cuſtom and education are able to ſoften the moſt horrid actions, even among a polite and learned people. Witneſs the Carthaginians and Phænicians burning their own children alive in ſacrifice; and ſeveral paſſages in the Jewiſh hiſtory;—and witneſs, in later times, the Chriſtians burning one another for God's ſake!'

The Equality of Mankind, a Poem. By Mr. Wodhull. 4to. 1s. 6d. Becket.

MR. Wodhull ſeems ſtrongly to have imbibed the ſpirit of that *Platonic* and *Rouſſovian* ENTHUSIASM, which, worſhipping at the feet of FREEDOM, looks up to the goddeſs and ſees nothing beſide. *Philoſophy*, in this, more, perhaps, than in any other inſtance, indulges the influences of Fancy, and is ſatisfied with the image of Truth. While ſhe has the moral liberty of mankind in view, ſhe finds nothing in real life that is adequate to her ideas of it; yet, willing to believe that men have ſometime or other exiſted in ſuch forms of ſociety as in her own ſyſtems ſhe conceives to be poſſible, ſhe eaſily gives herſelf up to the deluſions of *Poetry*, and wanders with her through ages of viſionary perfection.

Ye happier times of innocence and truth,
Pleaſing inſtructors of my thoughtleſs youth,
When none the image of his God belied,
No minions crouch'd beneath a ſultan's pride,
No wealth enſnar'd, no poverty diſtreſs'd,
No ruffians plunder'd, and no kings oppreſs'd;
Tho' doom'd to grovel in a baſer age
Will I from memory's enchanting page
Retrace your ſcatter'd annals.—When of old
Arcadia's peaceful ſhepherds uncontrol'd
Their ranging flocks thro' boundleſs paſtures drove,
Or tun'd their pipes beneath the myrtle grove,
Their laws on brazen tablets unimpreſt
Were deeply grav'd on each ingenuous breaſt,
No proud vicegerent of Aſtrea reign'd,
Aſtrea's ſelf her own decrees maintain'd.

Books, uſeleſs lumber, yet in embryo ſlept,
No Damon rav'd in rhyme, no Delia wept;
Nor had, nor needed they the caſuiſt's page;
Plain were the duties of that ſimpler age:
For Nature beſt of mothers pleas'd to teach
Virtues no modern theoriſt can reach;
With characters indelible, on high
Blazon'd her ſyſtem of *Equality.*

There is no ſubject ſo flattering to the heart of man as the original privileges of his being; but in this caſe, as in a thouſand others, his reaſon is made the dupe of his vanity: he contemplates his nature only on the favourable ſide, and conſiders what ſome of his qualities may entitle him to enjoy, without reflecting what others muſt oblige him to ſuffer. It is in vain, therefore, that the philoſopher amuſes himſelf with Utopian eſtabliſhments, and ideal perfection; vain, at leaſt, while there are ſuch things as vice or folly in the world; for the latter will always make undue conceſſions to power, and the former will never fail to abuſe it. Where then is the equality of man? Not in any ſtate of ſociety; for under the beſt inſtitutions of government there will be very little of it, and in the worſt there is none at all. Yet to ſtand forth in defence of the common liberties of mankind; to brand with infamy the names of tyrants; and to reſcue from oblivion the friends of human nature, is certainly a laudable, if not an uſeful employment for the moral muſe.

Curſe on the ſhouts of that licentious throng,
Whoſe merriment, (more brutal than the ſong
Of mad Agave, when wild Hæmus o'er
Her Pentheus' mangled limbs the mother bore;)
Proclaims the fall of liberty:—ye ſhades
Of mighty chiefs from your Elyſian glades
Look down benign, avert the dire preſage,
Nor with two Charleſes brand one ſinful age.
O my poor country! what capricious tide
Of fortune ſwells the tyrant's motley pride!
Around his brows yon ſervile prelates twine
The ſtale and blaſted wreath of *right divine*;
While harlots, like the Coan Venus fair,
Move their light feet to each laſcivious air.
Hence with your orgies!—righteous Heaven ordains
A purer worſhip, leſs audacious ſtrains.
When falls by William's ſword (as ſoon it muſt)
This edifice of bigotry and luſt;
The muſe ſhall ſtart from her inglorious trance,
And give to ſatire's graſp her vengeful lance,
At truth's hiſtoric ſhrine ſhall victims ſmoke,
And a freſh Stuart bleed at ev'ry ſtroke:
Thine too, perfidious Albemarle, (whoſe ſteel
Drawn to protect embroil'd Britannia's weal

Shrunk from thy coward arm, conſign'd the reins
Of power to Charles, and forg'd a nation's chains)
Compar'd with nobler villanies of old,
High deeds, on plates of adamant enroll'd,
Shall meet the felon's undiſtinguiſhed fate,
Sure of contempt, unworthy of our hate.
Once more emerging from this baleful reign
Of Stuart kings, and from the pontiff's chain,
By Boyne's ſwift current freedom rear'd her head,
When from thoſe banks the papal tyrant fled;
Then every vale with Io Pæans rung
As the glad reaper at his harveſt ſung,
Thee, great Naſſau, benevolently brave,
Equally born to conquer, and to ſave,
When glory's ſounding trump to Gallia's ſhore
Th' exulting ſhouts of Britiſh freedom bore,
Diſmay'd ſhe ſaw the kindling ardor burn,
And Seine hung trembling o'er her waſted urn.
Warm with the ſame benevolence of mind,
Friends to the native rights of human kind,
Succeeding kings extend the generous plan,
And Brunſwick perfects what Naſſau began.
Thrice happy Albion! in whoſe favor'd land
Impartial juſtice with a ſteady hand
Poiſes the ſcales of empire; where the names
Of ſervile tenure, and the feudal claims
Of Norman peers in muſty tomes decay,
Swept by obliterating years away.
But if in faction's loud and empty ſtrain,
Yon frontleſs rabble vex a gentle reign,
In peace itſelf ideal dangers find,
Provoke new wars, and challenge half mankind;
What tho' another Tully at their head
From breaſt to breaſt the rank contagion ſpread:
Say what are we? ſome *penſion'd* patriot's tools,
Meer artleſs, unſuſpecting, Britiſh fools.

From theſe extracts the Reader may form his judgment of the ſpirit and execution of this poem. If he is deſirous of being farther acquainted with Mr. Wodhull's poetical merit, we refer him to Vol. XXIII. of our Review; in which was given an account of his *Ode to the Muſes*; alſo to Vol. XXX. wherein are ſome farther ſpecimens of his abilities in *Lyrick* poetry.

Enquiries concerning the Varieties of the Pulſe, and the particular Criſis each more eſpecially indicates. Written originally in French, by Mr. Bordeu, Doctor of the Faculties of Paris and Montpellier. 8vo. 5s. ſew'd. Lewis, &c.

THOSE who are acquainted with the hiſtory of phyſic, know that *Solano de Luques*, a Spaniſh phyſician, who lived at *Antequera* in the beginning of this century, publiſhed a ſeries of very extraordinary obſervations on the pulſe, by means of which particular evacuations might be foretold. Theſe obſervations were contained in a book entitled *Lapis Lydius Apollinus*, which accidentally fell into the hands of Dr. Nihell, an Iriſh phyſician reſiding at Cadiz, who about twenty years ago publiſhed Solano's obſervations, confirmed and illuſtrated by his own. However, notwithſtanding Dr. Nihell's atteſtation, ſucceeding phyſicians have not been able, in their practice, to verify Solano's doctrine. Whether it may be owing to a want of ſufficient attention, or to a want of that delicate ſenſibility in the finger which it may require, or to a want of truth in the thing itſelf, we will not determine. Be it as it may, the Author of the book now before us informs the world, that he has not only diſcovered Solano's obſervations to be founded in truth, but that he has carried his remarks to a much greater extent. 'Solano, ſays he, has ſaid nothing either of the critical or uncritical pulſe: he has not obſerved the pulſe that indicates critical expectorations; he has not ſaid one word of the pulſe of the *menſes*, or of that of the hemorrhoids; he was not acquainted with the complicated pulſes, which it is however very important to diſtinguiſh rightly. Solano has ſaid nothing of the action of remedies on the pulſe; he has omitted making remarks on the pulſe in a ſtate of health, without a knowlege whereof we can hardly determine juſtly concerning the pulſe in a ſtate of ſickneſs. Solano has ſcarcely obſerved any thing concerning the exceptions that are to be made againſt the rules which he has laid down; this defect, however, as well as thoſe which regard ſeveral other articles, have been ſupplied by Mr. Nihell. Solano has ſpoken but very ſlightly of the pulſe of vomiting, and of that of urine; what he has advanced concerning the pulſe of a looſeneſs is alſo very incompleat; he has by far too much generalized his obſervations or his rules concerning the bleeding at the noſe. His method of indicating, from the changes of the pulſe, the day of a critical evacuation, is obſcure and very imperfect; he has hardly ſaid any thing of compounded pulſes, or ſimple pulſes combined with each other, which make up a very conſiderable part of the hiſtory of the different modifications of the pulſe.'

Thus we ſee what we are to expect in this work, beyond what was diſcovered by the inventor. With regard to the Author's plan, in order to give our Readers a perfect idea of it at one view, we ſhall reduce it to the following table:

- Pulſe
  - Critical
    - Simple
      - Superior
        - Pectoral
        - Guttural
        - Naſal
      - Inferior
        - Stomachal
        - Inteſtinal
        - Hyſterical
        - Hepatical
        - Hemorroidal
        - Veſical
      - Sudorical
    - Combined
      - Superior *with* Inteſtinal
      - Inferior *with* Superior
  - Uncritical
    - Simple
    - Combined *with* Critical

Before we proceed to the characteriſtics of each particular pulſe, it may not be amiſs to take notice of a capital miſtake in the 19th page of this work, where the Author begins his general diviſion. 'The firſt ſpecies of pulſe, ſays he, ſhall be called, *the pulſe with too much ſenſibility, a pulſe of irritation, nervous, convulſive,* CRITICAL. This pulſe indicates no critical ſecretion, which is demonſtrated by experience.' For *critical* therefore we muſt read *uncritical.* This blunder is the more likely to cauſe confuſion in the Reader, becauſe in the title of the next chapter, we find *uncritical* inſtead of *critical,* which error is alſo copied into the table of contents.

The general *critical* pulſe, or that which precedes critical evacuations, without determining the particular emunctory, is *dilated, developed, ſoftened, extended, equal.* 'The revolution, ſays our Author, which is called coction, or the preparation of the humours that are to form the matter of the critical excretion, is then performing, but the organ by which the excretion is to be made is not determined.'

'The *ſuperior* pulſe indicates the diſorder of the organs ſituated above the diaphragma; it precedes the critical excretions of thoſe organs. This kind of pulſe has its particular and diſtinct criteria, at leaſt when it is undoubtedly the ſuperior. It is always remarkable by a *precipitate reduplication* in the pulſations of the arteries. This reduplication, which eſſentially conſtitutes it, appears to be nothing in reality but one pulſation divided into two times or pulſations: it is liable to intervals from time to time; theſe intervals are longer or ſhorter, more or leſs frequent, according to the nature or degree of the diſeaſe.'—

The *ſimple pectoral* pulſe indicates the critical excretion from the lungs; its characteriſtics are theſe: 'it is *ſoft, full, dilated*; its pulſations are *equal*; there may be in each a kind of *undulation,* that is, the dilatation of the artery is performed at two times; but with an *eaſy ſoftneſs* and *gentle force of oſcillation,* which forbid to confound this kind of pulſe with the others.' Here we confeſs ourſelves at a loſs how to diſcover the difference between this *ſimple pectoral* and the *general critical* pulſe above deſcribed. The one is *dilated*, *developed*, *ſoftened*, *equal*, *extended*; the other, *ſoft*, *full*, *dilated*, *equal*. If, in this chapter, Mr. Bordeu has no juſt accuſation againſt his tranſlator, we are of opinion that no finger but his own will be able to diſtinguiſh one pulſe from the other. In juſtice however to Mr. Bordeu, we muſt obſerve, that in the hiſtories of caſes, which he ſubjoins, by way of illuſtration, to his deſcription of the *ſimple pectoral*, the pulſe was conſtantly *reduplicated* with *ſuppleneſs*; ſo that we are apt to ſuſpect that our Tranſlator, in the words *there may be*, has miſunderſtood his Author.

'The *ſimple guttural* pulſe, or that which indicates ſimply the excretions of the glands of the throat, is *developed*, *ſtrong*, with a *reduplication* in each ſtroke, *leſs full*, and *oftentimes more frequent* than the pectoral pulſe: it ſeems to be intermediate between the *pectoral* and the *naſal*.

'The ſimple *naſal* pulſe is commonly the forerunner of a bleeding at the noſe: it is *reduplicated* as well as the guttural pulſe, but it is *more full*, *more hard*, it has *much more force* and *celerity*.' This is the *dicrotus* of Solano. We cannot poſſibly diſmiſs this pulſe without tranſcribing *Obſervation* XX. 'A young man, of a robuſt conſtitution, appearing to be pretty near his uſual good ſtate of health, deſired me to feel his pulſe; having found it to be an abſolutely *naſal* one, I told him that if he had been in a ſtate of illneſs, I ſhould believe him on the point of having a bleeding at the noſe: he anſwered me with an air of aſtoniſhment, that he had bled at the noſe the evening before, and that very day.' Was not this an Iriſh pulſe, by its prediction? From the caſes (which are here called *obſervations*) it appears, that the term *rebounding* particularly diſtinguiſhes this pulſe.

We come now to the 2d diviſion of *ſimple critical* pulſes, viz. the *inferior*, or that which precedes any critical evacuation below the diaphragm. 'Its principal characteriſtic is to be irregular.' Query, does the word irregular regard *pulſe* or *characteriſtic*? If we allow the natural conſtruction, we muſt refer it to the latter; but the Tranſlator thus explains himſelf—'that is to ſay, that the pulſations are unequal among themſelves, and have unequal intervals. Theſe intervals are ſometimes ſo conſiderable that they form real *intermittences*, according to the ſpecies of the inferior pulſe, and according as this ſpecies is more or leſs declared. We feel alſo pretty often, a kind of *ſaliency* in the artery, which ſerves greatly to characterize the inferior pulſe. This pulſe is never as much *developed*, as ſupple, as equal, as the ſuperior pulſe.' It were to be wiſhed that the

Tranſlator had expreſſed himſelf with more grammatical propriety.

'The *ſimple ſtomachal* pulſe is the leaſt *developed* of all the critical pulſes, it is leſs unequal than all the other kinds of inferior pulſes; the artery ſeems to ſtiffen and to quiver under the finger; it is often pretty ſalient, the pulſations are frequent, and with intervals pretty equal.'

We cannot proceed to the next ſimple pulſe without taking notice of the word *ſtomach* inſtead of *belly* or *inteſtines* in the title of *Chap.* XI. This cannot be a typographical blunder. 'The nature or ſtate of the critical inteſtinal pulſe is as follows: it is hard, much more developed, than that which indicates vomiting; its pulſations are pretty ſtrong, as it were rounded, and eſpecially unequal, as well in their force, as in their intervals, which is a thing very difficult to diſtinguiſh, ſince it happens almoſt always, that after two or three pulſations pretty equal and high, there appears two or three which are leſs *developed*, never quick, more cloſe, and as it were *ſubentrant*; hence reſults a kind of *ſaliency* or *expulſion* (did he mean to write *expanſion*?) of the artery, or leſs regular; ſo the irregularities of this pulſe are joined frequently very remarkable *intermittances* (why not *intermiſſions*?) It is never as full nor as *developped* (conſtantly with a double *p*) as the ſuperior pulſe: it has not neceſſarily any fixed order in its *intermittances*; it is, on the contrary, by its *diſorder* (inſtead of *irregularity*) that it makes itſelf diſtinguiſhable.'

'The *ſimple pulſe of the matrix* is commonly raiſed to a higher degree, more developed than in a natural ſtate, its pulſations are unequal; it is accompanied with reboundings, but to ſay the truth, leſs conſtant, leſs frequent, or, at leaſt, leſs remarkable than the naſal pulſe, yet ſufficiently perceivable.'

By the *hepatic* pulſe, our Author means that which portends a jaundice. 'This pulſe, he informs us, is evidently inferior: after the *ſtomachal*, there is no critical pulſe ſo *concentrated*; it has neither hardneſs nor *ſtiffneſs*, it is unequal, and its inequality conſiſts in this, that two or three pulſations unequal in themſelves, ſucceed to two or three pulſations perfectly equal, and which often ſeem natural. It is leſs ſtrong, leſs ſhort than that of the matrix; it is leſs hard, leſs irregular than the inteſtinal, and not rebounding.'

The *ſimple hæmorrhoidal* pulſe is thus diſtinguiſhed. 'Its three or four pulſations ſomewhat concentrated, ſmall, reſiſtant, and almoſt quick, ſucceed two or three pulſations ſomewhat dilated, as it were rounded and leſs equal; the three or four following pulſations are rebounding; but theſe different pulſations have this in common, that we feel in them a kind of tremor pretty conſtant, and that they are more frequent and cloſe than in the other kinds of inferior pulſes.'

The veſical pulſe, or that which portends a critical diſcharge of urine, 'when it is thoroughly critical, is found to have a great relation with the *inteſtinal* pulſe, 'tis known that its pulſations are unequal; but it appears that in the very inequality there is a ſort of regularity which the inteſtinal pulſe has not: the urinary pulſe has many pulſations *leſſer* the one than the other, and which proceed diminiſhing till they are loſt in a manner under the finger; it is in the ſame order that they return from time to time; the pulſations that are performed during theſe intervals are more developed, pretty equal, and ſomewhat ſalient.'

We come laſtly to the pulſe which indicates a critical *ſweat.* 'When the pulſe is full, ſupple, developed, ſtrong, and that to its modifications there is joined an inequality, in which ſome pulſations riſe above the ordinary pulſations, and riſe gradually until the laſt, which makes itſelf diſtinguiſhed by a dilation, and at the ſame time a ſuppleneſs more marked than in the other pulſations, we muſt always expect a critical ſweat.'

Thus far our Author, with regard to what he calls the *ſimple pulſes.* The remainder of his work treats of theſe pulſes combined with each other. With what difficulty they are to be comprehended may be eaſily ſuppoſed by what we have already tranſcribed. Whatever may be the opinion of phyſicians in general concerning the reality of the Author's ſyſtem, it were certainly unjuſt to ſuppoſe it merely the produce of an inventive genius, eſpecially when we find, by the caſes annexed to his deſcription of each particular pulſe, that his prognoſtics, founded on this theory, were generally verified by the event. Either there is more truth in theſe obſervations than is generally ſuppoſed, or the hiſtories of caſes by which they are illuſtrated are fictitious. We muſt obſerve, however, that the Author is extremely deficient for want of an accurate explanation of his terms, without which a work of this nature is in a great meaſure unintelligible. As to the tranſlation, we muſt ſay, that it is very far from being elegant.

Phyſiological Reveries. 4to. 1 s. Becket and De Hondt.

THE Author of this pamphlet has in ſome degree prevented criticiſm by the title of his performance, and by his *advertence*, that we are to receive his reflections 'rather as crude beginnings of ideas, than as clear and authenticated conceptions.' But

That *crude beginnings of ideas*, and *obſcure conceptions* deſerve little attention from the public, cannot be doubted: nevertheleſs, as the ſubjects propoſed, viz. *reſpiration*, *ſalivary ſecretion*, and *fevers*, are in themſelves important, we ſhall briefly lay this Author's *Reveries* before our Readers.

With regard to the firſt of theſe ſubjects, he chuſes to imagine, that animals breathe not only by the lungs, but by every pore on the ſurface of the body, which thus, as he expreſſes it, becomes 'one great pneumatic engine.' In ſupport of this opinion, he urges the general ſimplicity of nature, 'whoſe character is that of performing her work by the feweſt inſtruments poſſible:' for, according to his hypotheſes, there will be no need of inhaling ducts on the ſurface of the body; inhalation and exhalation being performed by the ſame pores. But this proves nothing with regard to their admiſſion of air, which is the ſole point in queſtion. As to the general ſimplicity of nature, it is the ſtrongeſt argument which the Author could poſſibly have advanced againſt his own *reverie*. Naturaliſts have diſcovered that inſects breathe through pores on the external ſurface of their bodies, *poris lateralibus reſpirantia*; but for this there is an evident neceſſity, becauſe they are not provided with lungs.

Our Author's idea concerning the *ſalivary ſecretion* is, that its principal uſe in the animal oeconomy is to repair and nouriſh the body, for which purpoſe he thinks it better adapted than the crude aliment received into the ſtomach.

That the ſaliva is a neceſſary ingredient in the formation of chyle is evident; that the waſte of blood, by the various ſecretions from it, is conſtantly ſupplied by chyle poured into the left *ſubclavian*, is alſo univerſally known; nor is it leſs certain, that from the blood are made the various ſecretions in the animal body. The ſaliva therefore is ſecreted from the blood, which blood, according to our Author, is again formed of the ſaliva. Who does not perceive the abſurdity of this circle? Can the Author be ignorant of the very inconſiderable quantity of the ſaliva compared with the other ſecretions from the blood? which ſaliva he nevertheleſs imagines to be the principal ingredient in the formation of that blood. In ſhort we cannot help obſerving, that this ſecond (no leſs than the firſt) reverie, ſhews the Author to be no very great adept in phyſiology.

As to his third reverie, if it is any thing at all, it is *pathological*, and not *phyſiological*, as the Author has thought fit to call it. Here he vents his indignation againſt the ignorance of thoſe who miſtake a fever for a diſeaſe; who ſuppoſe that any man, ſince the creation of the world, ever died of a fever; who believe that fevers are not always ſymptomatical.

That a fever frequently proves a remedy to a diſeaſe, is aſſerted by Hippocrates in various parts of his works: *quibus hepar circumcirca dolet, his febris ſuperveniens dolorem ſolvit.* Aph. vii. 52. *Lippitudine affecto ſuborta febre, ſolutionem affert.* Coac. 222. &c. So that, a fever's being often a remedy rather than a diſeaſe, is a very old opinion. Nor is our Author by any means ſingular in his belief, that a fever is generally an effort of nature to effect ſome ſalutary purpoſe; but it does not therefore follow that no man ever died of a fever. Suppoſe, for inſtance, a perſon receives a wound, which, from the part injured, is by no means mortal: yet a fever ſupervenes, and the patient dies. In this caſe, the wound was the cauſe of the fever, but the fever was the immediate cauſe of death. So in innumerable other inſtances, though a fever may be excited by nature with a ſalutary intention, yet, if not properly reſtrained by the phyſician, it often deſtroys the patient. In ſupport of his aſſertion, that fevers are always ſymptomatic, our Author proves nothing more, than that *no effect is produced without a cauſe*; an axiom which we are not in the leaſt inclined to conteſt.

A large Collection of antient Jewiſh and Heathen Teſtimonies to the Truth of the Chriſtian Religion, with Notes and Obſervations. Vol. II. Containing the Teſtimonies of Heathen Writers of the ſecond Century. By Nathaniel Lardner, D. D. 4to. 10s. 6d. Buckland, &c.

WE have here a freſh opportunity of doing juſtice to the great learning, and uncommon induſtry of the worthy Author of this work, whoſe judicious writings in defence of Chriſtianity do him great honour, and have done eminent ſervice to the cauſe which he ſupports.

This ſecond volume of his Collection * is introduced with a Preface, containing ſome farther obſervations upon the paragraph, in the works of Joſephus, concerning our bleſſed Saviour. In his firſt volume, the Doctor took no notice of an anonymous Diſſertation, printed at Oxford in the year 1749, and generally aſcribed to Dr. N. Forſter; wherein the Author endeavours to ſhew, that the celebrated paſſage in queſtion, ſome ſlight corruptions only excepted, may reaſonably be eſteemed genuine. As great regard has been ſhewn to this Diſſertation by ſome learned men, our Author thinks proper to conſider the merits of it.

The Author of the Diſſertation looks upon the account in Joſephus as a mere ſimple narrative, in which there is not a

* For our account of the *firſt* volume, ſee Rev. Vol. XXXII. p. 1.

ſuppoſes, that, when properly read and underſtood, betrays the Writer to have had any ſuſpicion, that Jeſus was the Meſſiah, or even a Teacher ſent from God. On the other hand, ſome expreſſions, he ſays, plainly imply him to have been perſuaded of the contrary; and the whole, taken together, ſeems to be the compoſition of a perſon, perfectly ſatisfied, that the Chriſtian ſcheme could not be true; aſtoniſhed, however, at ſome ſurprizing appearances in its favour, but artfully evading the force of them, avoiding to enter into the merits of the affair, and yet affecting to give a ſeemingly plauſible account of its original.

A ſhort view of the whole paragraph, he ſays, will beſt illuſtrate and confirm what he advances: it may be fairly rendered, he thinks, in the following manner. —— But about this time appears one Jeſus, a man of great abilities, if indeed he may be properly ſtiled a mere man. For he was a worker of wonders, a teacher of people, who embraced his new and extraordinary doctrines with eagerneſs. And he led away many, not only of the Jews, but alſo of the Gentiles after him. This was the perſon ſo well known by the name of Chriſt. And though Pilate, upon the impeachment brought by the principal perſons of our nation againſt him, cauſed him to be crucified, they who had before entertained an affection for him, did not deſiſt. For he appeared to them to be alive again on the third day; their own preachers at leaſt having reported both theſe and numberleſs other wonderful things concerning him. And the ſect of the Chriſtians, who received their denomination from this perſon, are not extinct even to this day. ——

Dr. Lardner makes ſome very pertinent obſervations on this view given to the paſſage in queſtion, and on what the Author of the Diſſertation farther advances in ſupport of his opinion. He then proceeds to conſider ſome objections contained in a letter received from a learned friend, who eſpouſes the ſame ſide of the queſtion with the Author of the Diſſertation. After this, he ſums up the whole argument, with ſome additional remarks, and concludes with obſerving, that it is the wiſdom [illegible] and ſupport the ge- [illegible] endeavouring to vindicate [illegible] comprehenſion.

[illegible] in the ſixth chapter of [illegible] account of Pilate's [illegible] their character, and to cenſure what was wrong in their conduct with tenderneſs and reluctance.

Towards the concluſion of this long chapter, we have the following general remarks. —— ‘ 1. Theſe epiſtles are juſtly eſteemed by learned men, as very valuable. They are the only authentic accounts of the perſecution in Pontus and Bithynia, which we have. Indeed thoſe epiſtles have been referred to by Tertullian, and Euſebius, and other later writers. But we have no hiſtory of it by any Chriſtian writer, who lived at that time. Whence this has come to paſs, cannot be certainly ſaid. We may regret it, but we cannot help it, and ſhould acquieſce, and improve what we have, as well as we can.

‘ 2. We ſee here one ground of offence againſt Chriſtians. They drew men off from the worſhip of the Heathen deities. Their temples were not ſo much frequented, as formerly. The Prieſts, and all who had a dependence upon the temples, the ſacrificers, the ſtatuaries, the painters, the engravers, and others, were deprived of their wonted gain. This muſt have made the Chriſtians many fierce enemies in all parts. An early inſtance of this kind is recorded by St. Luke, Acts. xix. 23. . . . 41.

‘ 3. Here is a remarkable evidence of the great progreſs of the Chriſtian religion in a ſhort ſpace. There never was any ſuch thing as Chriſtianity heard of in the world, before the reign of Tiberius. It was not fourſcore years, ſince the crucifixion of Jeſus, when Pliny wrote this letter, nor ſeventy years, ſince the diſciples of Jeſus began to make any mention of him to Gentiles. And yet there were at this time great numbers of men, whom Pliny once and again plainly calls *Chriſtians*, in that part of Aſia, where he preſided, at a great diſtance from Judea. Chriſtians there were every where, throughout the whole extent of his province, in cities, in villages, and in the open country. There were perſons of all ages, of every rank and condition, and of each ſex, and ſome Roman citizens, who had embraced this principle. They abounded ſo much in thoſe parts, that there was a viſible deſertion of the temples. Beaſts, brought to market for victims, had few purchaſers. The annual ſacred ſolemnities were much neglected. So many were accuſed, and were in danger of ſuffering upon account of the prevalence of this opinion, as gave the Preſident no ſmall concern.

‘ Moreover, there were not only many at this time, who bore that name: but there had been ſuch people there a good while; ſome ſeveral years before: and one, or more, brought before Pliny, had profeſſed Chriſtianity and forſaken it, twenty years before. By which we are aſſured, that there were Chriſtians here before the year of our Lord ninety, and within ſixty years after the crucifixion of Jeſus. And indeed the great number of Chriſtians found in this country by Pliny affords good reaſon to believe, that Chriſtianity had been planted there many years before his arrival. Such an increaſe muſt have been the work of time.

'I do not ſay, nor think, that the Chriſtians were the majority of the people in Pontus and Bithynia. But I ſuppoſe we may conclude from what Pliny writes, that there were then many Chriſtians in every part of thoſe countries.

'4. They who were called Chriſtians, were very reſolute, and ſteady in this profeſſion. Which muſt have been owing to ſome cauſe or other. Jeſus had been crucified, as a malefactor. And yet there were great numbers of men, who had a great reſpect for him, and could not by any means be compelled, as Pliny was aſſured, to ſpeak ill of him. And this Governor found thoſe informations, which had been given him, to be true. For there were men brought before him, who, when he interrogated them, whether they were Chriſtians, confeſſed they were. And though threatened by him with death, they perſevered in that confeſſion, and therefore were by him ordered away for execution.

'It is reaſonable to think, that this was owing to ſome authentic informations, which they had received concerning Jeſus, and his exemplary life, and excellent doctrine, confirmed by miraculous works, and a full perſuaſion of the truth of them, as alſo of his reſurrection from the dead, and his exaltation to power and dominion after his crucifixion.

'It could not well be owing to any thing, but ſuch evidences of theſe things, as are contained in the books of the New Teſtament. What elſe could have induced ſo many men to take upon them the name of Chriſt, and profeſs themſelves to be his followers? though all men knew, he had ſuffered an ignominious death? They lived near enough to the time of Jeſus, to know, whether there had been any extraordinary appearances in his favour, during his abode on this earth, at his death, and after it. Without credible information of ſome ſuch things, it is unaccountable, that any number of men ſhould take upon them this profeſſion, and perſevere in it, notwithſtanding the many difficulties, to which they were expoſed.

'If it ſhould be ſaid, they were not all conſtant: there were ſome, who abandoned this profeſſion. It is allowed. Some ſuch there were. But they ſeem to have been but few, in compariſon of thoſe who perſevered. For Pliny ſaw, that great numbers of all ſorts of people were expoſed to danger. Beſides, the conſtance of a few, in ſuch a caſe as this, is of more weight than the inconſtance of many. There were many temptations to renounce this profeſſion, even contrary to conviction. But there were no worldly inducements of any kind, to perſiſt in it. Unſteadineſs might be owing to worldly conſiderations: perſeverance could be owing to nothing, but a firm perſuaſion of the truth.

‘ 5. We are here aſſured of divers important things concerning the religious belief and worſhip of the firſt Chriſtians, in which they agree with the principles and precepts delivered in the New Teſtament.

‘ 1.) They diſowned all the gods of the Heathens. They would not worſhip the images of the Emperors, or of their Gods. The people who embraced this religion, forſook the Heathen temples and altars, and offered there no ſacrifices.

‘ 2.) They met together on a ſtated day, undoubtedly meaning Sunday, or the Lord's day, on which Jeſus Chriſt our Saviour roſe from the dead. And we are aſſured by Juſtin Martyr, in his Apology, writ not very many years after this time, that this was the practice of all Chriſtians in general.

‘ 3.) When they were aſſembled, as Pliny ſays, *they ſang a hymn to Chriſt, as a God. And alſo engaged themſelves, as by an oath, not to commit theft, or robbery, or adultery, never to falſify their word, or betray any truſt committed to them.*

‘ Which account is much to the honour of theſe Chriſtians. Their religion did not lie in abſtruſe ſpeculations, or numerous rites and ceremonies, but in the worſhip of the one God, through Jeſus Chriſt, and the practice of moral virtue.

4.) The Chriſtians in Pontus and Bithynia had love-feaſts, or *Agapai*, as they are alſo ſometimes called. Many other Chriſtians had the like, as we learn from Tertullian. Thoſe of the Chriſtians in Bithynia were not held at the ſame time with their more ſolemn worſhip, but afterwards. And for avoiding offence they had omitted them.

‘ 5.) They alſo had church-officers. Pliny expreſsly mentions two women, who were *Miniſters*, or *Deaconneſſes*, whom he alſo calls *maid ſervants*. But, as before hinted, he might be miſtaken about their condition.

Whence it came to paſs, that he has mentioned no other officers among the Chriſtians, ſuch as Biſhops, or Preſidents, or Elders, or Deacons, cannot be ſaid. But it may be allowed, that the perſons pitched upon by him, to be examined by torture, were as likely as any to anſwer his purpoſe, of obtaining a knowlege of their ſecret practices, if the Chriſtians had any ſuch among them.

‘ 6. We are here aſſured of the innocence and virtue of the firſt Chriſtians. Both theſe epiſtles, that of Pliny, and that of Trajan, bear teſtimony to their innocence, in their ſolemn worſhip, in their meal, ſome time afterwards, and in their whole lives. There was not any crime, beſide that of their religion, proved againſt any of thoſe that were brought before Pliny. Even their accuſers and proſecutors appear not to have alleged any thing elſe againſt them, but that they were Chriſtians. He examined deſerters. He put to the torture two women, who were miniſters, or deaconneſſes. And yet he diſcovered nothing but what was quite harmleſs. The only charge againſt them is, an abſurd ſuperſtition, and obſtinacy therein.

'Trajan's reſ[illegible] proof of the innocence of theſe men. He [illegible]ffence they were guilty of, excepting only, [illegible]ng to the Gods. He forbids inquiries to [illegible]. And he allows pardon to thoſe who wo[illegible]ir renouncing Chriſtianity, by a public act [illegible] the Gods, then generally received.

'The honeſty [illegible]eſe men, oblige us to pay a great regard to th[illegible]ſſion of the Chriſtian religion. If they were [illegible]ſtrict, before they embraced it, we may hence argue, that there were then ſuch evidences of its truth, as approved themſelves to ſerious perſons. If they are ſuppoſed to have been in fore time vicious and irregular, here is a ſtrong proof of the truth and goodneſs of Chriſtianity, in that it had ſo great an influence on mens minds at a time when they might eaſily know, whether it was well grounded or not. Either way, it is an honour to theſe principles, that they who embraced them, maintained ſuch innocence in their lives, that their enemies, by the ſtricteſt inquiries, could diſcover nothing criminal in them.

'7. At the ſame time, that theſe Chriſtians appear reſolute in their adherence to Chriſt, and his doctrine, and will by no means be compelled to give religious worſhip to the Emperors, or the Heathen Deities, they pay due obedience to the orders of the civil magiſtrate. Their evening-meeting for partaking together in a common meal, was not a ſacred ordinance of the Chriſtian inſtitution. When therefore Pliny publiſhed an edict forbidding *aſſemblies*, which was often done by the Roman Governors of provinces, becauſe of the licentious practices, which uſually attended them, theſe Chriſtians forbore thoſe meetings, though they had not been uſed to commit any diſorders in them.'

In the ſecond chapter of this volume, (the tenth of the Collection) we have an account of Epictetus the Stoic Philoſopher. —'Epictetus,' ſays our Author, 'was not unattentive to things that paſſed in the world about him, in his own time: as all muſt be ſenſible, who read his diſcourſes. Nevertheleſs the Chriſtians are not mentioned at all, or very ſeldom. It is hard to believe that this ſilence was not affected. Epictetus, I apprehend, was high-minded, and the Chriſtians were contemptible. He had his ſhare of the common philoſophic pride. He did not think it worth the while to inquire into their principles. Nor was it proper to mention them often in his diſcourſes, leſt the curioſity of his hearers ſhould be excited, and they ſhould be induced to make more particular inquiries after them.'

The third chapter contains an account of the Emperor Adrian, his time, and character; his reſcript in favour of the Chriſtians, &c. In the fourth, we have the teſtimony of Bruttius Præſens to Domitian's perſecution, with remarks. And in the fifth, an account of Phlegon, Thallas, and Dionyſius the Areopagite. In regard to the paſſage of Phlegon ſuppoſed to relate to the miraculous darkneſs at the time of our Saviour's crucifixion, our Author declines inſiſting upon it, as a teſtimony to the truth of the evangelical hiſtory, as it has, in general, been little regarded, and ſo ſeldom quoted by antient Chriſtian writers, remarkable for their diligence, learning and judgment. —— As to Dionyſius the Areopagite, it has been often ſaid, that he went into Egypt, when a young man, for the ſake of improvement in knowlege, and that being at Heliopolis, with his friend Apollophanes, when our Saviour ſuffered, they there ſaw a wonderful eclipſe of the ſun. Whereupon Dionyſius ſaid to his friend: *Either God himſelf ſuffers, or ſympathizes with the ſufferer.* This ſtory, the Doctor ſays, is diſregarded by learned men in general, as all the works, aſcribed to Dionyſius the Areopagite, are now reckoned ſpurious, and are allowed not to have been compoſed before the fifth or ſixth century.

In the ſixth chapter, we have an account of the Emperor Titus Antoninus Pius, and of his Edict, in favour of the Chriſtians, to the Common Council of Aſia, the genuineneſs of which Edict the Doctor endeavours to vindicate.

The ſeventh chapter is divided into three ſections; in the firſt of which we have an account of the time and character of the Emperor Marcus Antoninus, with notes and obſervations on that famous paſſage in the eleventh book of his *Meditations*, wherein he paſſes a very unjuſt cenſure upon the Chriſtians, and inſtead of admiring and applauding their fortitude, aſcribes their readineſs to die for their religion to mere obſtinacy. The ſecond ſection contains a general account of the perſecutions in the reign of this Emperor, large extracts out of the martyrdom of Polycarp, the hiſtory of the martyrs at Lyons, who ſuffered in the year 177, together with remarks and obſervations upon it. In the third ſection we have the account given by Euſebius, in his eccleſiaſtical hiſtory, of a remarkable deliverance obtained by this Emperor in Germany, in the year 174. This deliverance is aſcribed by Euſebius to the prayers of a legion of Chriſtians in the Emperor's army. Our Author makes ſeveral very judicious obſervations on the account given by Euſebius, and ſums up the whole argument according to the ſentiments, and almoſt in the very words of the late learned Moſheim, in his book *De Rebus Chriſtianorum ante Conſtant. M. Sec.* 2. As this book cannot be ſuppoſed to be in the hands of many of our Readers, they will, no doubt, be pleaſed with having the ſentiments of ſo able a Writer on this curious ſubject.

'1. In the firſt place, it is certain, that in the war with the Quadians and Marcomans in Germany, Mark, with his army, was in a great danger. Mark was a better Philoſopher, than Emperor. Nor could he learn the art of war from the writings of the Stoics. And his imminent danger from the enemy may be imputed to his own imprudence.

'2. It is alſo certain, that he was unexpectedly delivered out of that great danger, by a ſhower of rain, accompanied with thunder and lightening, and obtained a victory.

'3. Farther, it is certain, that not only the Chriſtians, but alſo the Emperor, and the Romans, aſcribed that ſhower, the great cauſe of their deliverance and victory, not to the ordinary courſe of nature, but to an extraordinary interpoſition of the divine power: they to the true God, and their own prayers: theſe to Jove, or Mercury. This we learn from the Roman Authors, *Dion Caſſius*, *Capitolinus*, *Claudian*, and *Themiſtius*, and eſpecially from the pillar at Rome, ſet up by Mark, and ſtill remaining, in which Jupiter, the giver of rain, is repreſented refreſhing the almoſt expiring Roman ſoldiers by a plentiful ſhower of rain.

'4. There may have been many Chriſtian ſoldiers in Mark's army. If there were, it may be taken for granted, that in the time of the danger, they offered up prayers to God for deliverance: and that afterwards they alſo gave thanks to God for it, and when they ſent an account of it to their Chriſtian brethren, they let them know, how great advantages God had vouchſafed to their prayers. Hence it is eaſy to ſuppoſe, that a rumour prevailed, and was alſo firmly believed, that the Romans had been miraculouſly ſaved by the prayers of the Chriſtians.

'5. It is falſe, though ſupported by the authority of Apolliaris and Euſebius, that there was a whole legion of Chriſtian oldiers in Mark's army. Conſequently, there is no reaſon to elieve, that, when this imminent danger appeared, theſe ſoldiers drew up in a body, and falling down upon their knees preſented their prayers to God, and that immediately, before their prayers were over, a ſhower with lightening and thunder came down from heaven.

‘ 6. It is not true, that Mark aſcribed the ſafety of himſelf and army to that legion, and thereupon honoured it with the name of the Thundering Legion. Scaliger and Henry Valeſius, and other learned men, have ſhewn, that the Thundering Legion is older than the times of Mark, and did not take its denomination from this event. But ſome Chriſtian, little acquainted with the military affairs of the Romans, having heard that there was ſuch a legion, concluded, without reaſon, that it had derived its name from thunder and lightening, obtained by the prayers of Chriſtians: and then propagated his groundleſs imagination, which was received as true by too many, without examination, as is common in ſuch caſes.

‘ 7. That Mark did not think, that he owed his ſafety to the favour which the Chriſtians were in with God, is manifeſt from the pillar ſet up at Rome, with his conſent and approbation, in which Jupiter is acknowledged to be the deliverer of the Romans.

‘ 8. Conſequently, all that is ſaid of Mark's public letter, writ at that time, in which he is ſuppoſed to have extolled the piety of the Chriſtians, and to have reſtrained their enemies and accuſers, is intirely without foundation.

‘ The letter which we now have, and is generally placed at the end of one of Juſtin Martyr's apologies, is allowed, even by the defenders of the miracle of the Thundering Legion, to have in it manifeſt tokens of ſpurioufneſs, and to be the work of a man unſkilful in Roman affairs, and who probably lived in the ſeventh century.

‘ But ſince Tertullian in the fifth chapter of his Apology, makes mention of ſuch a letter of Mark, many are of opinion, that in his time it was really in being, but has been ſince loſt, through the injury of time. *On the other hand*, ſays Tertullian, *we can allege a protector, as may appear, if the letter of Marcus Aurelius, a moſt worthy Emperor, be ſought for, in which he acknowledgeth the remarkable drought in Germany to have been removed by a ſhower, obtained perhaps by the prayers of Chriſtian ſoldiers.* Nevertheleſs this teſtimony of Tertullian is weakened, and even overthrown by divers conſiderations. I forbear, ſays Mr. Moſheim, to inſiſt here upon the word *perhaps:* whence ſome learned men have argued, that Tertullian himſelf doubted of this miracle, or that he had not ſeen the Emperor's letter. For to me it appears clear, that it does not relate to Tertullian, but to the Emperor, and his letter. The meaning of what he ſays, is this: that Mark did not openly confeſs and declare, that the ſhower was obtained by the prayers of Chriſtian ſoldiers, but ſpoke doubtfully, *that perhaps this great benefit was owing to the prayers of the Chriſtians.* This I paſs by. But there are two other conſiderations, by which this teſtimony is abſolutely enervated, and overthrown. *Firſt of all*, what Tertullian ſays of the deſign of the Emperor's letter, if I am not greatly miſtaken, manifeſts, that when he wrote this, he had in his eye the edict of Antonin the Pious, (who is often confounded with Mark), which he ſent to the community of Aſia, of which we ſpoke formerly. For ſo he ſays: *Who, though he did not openly abrogate the laws againſt the Chriſtians, yet, in another way he openly broke their force, appointing alſo a penalty to their accuſers, and of the ſevereſt ſort.* Let us now attend. Firſt of all, Tertullian ſays, *that Mark did not openly abrogate the laws againſt the Chriſtians*, that is, he did not openly forbid Chriſtians to be puniſhed. Then he adds, *but in another way he openly broke the force of the laws*, that is, he made a wiſe proviſion, that the Chriſtians ſhould not be eaſily puniſhed by the judges. Laſtly he ſays, *that he appointed a puniſhment for the accuſers of the Chriſtians*. All theſe three things exactly ſuit the edict of Antonin the Pious to the common council of Aſia. There, indeed, he does not abſolutely forbid the puniſhing of Chriſtians. Nevertheleſs, when he appoints, that no Chriſtian ſhould be puniſhed, unleſs he be convicted of ſome crime, he very much reſtrains their puniſhment, and contracts their ſufferings in narrow limits: laſtly, he requires, that the accuſers of the Chriſtians, who could not convict them of ſome crime, ſhould undergo the puniſhment of their own temerity. In this therefore, as I think, Tertullian was certainly miſtaken, in aſcribing the edict of Antonin the Pious to his ſucceſſor Mark Antonin. And when he had been told, that Mark and his army had been ſaved in a time of imminent danger by the prayers of the Chriſtians, he imagined, that this benefit had induced Mark to paſs that law in their favour. The *other conſideration*, which invalidates this teſtimony of Tertullian, is the perſecution of the Chriſtians at Lyons and Vienne, of which we ſpoke formerly. It happened in the year of Chriſt 177. three years after the victory obtained over the Quadians and Marcomans. For who can believe, that the Emperour, who in a public letter to the Senate, in the year 174. had extolled the Chriſtians, and appointed a heavy puniſhment to their accuſers, ſhould in the year 177. deliver them up into the hands of their enemies, and order them to be capitally puniſhed, unleſs they renounced their religion?"

9 "There ſtill remains one point to be conſidered: whether the ſhower, by which the Romans were ſaved in the war with the Marcomans, ought to be placed in the number of miracles. But this queſtion, in my opinion, may be ſolved without much difficulty. Learned men are now agreed, that nothing ought to be placed among miracles, which may be accounted for by the ordinary powers of nature. But in this ſhower, though it happened unexpectedly, there is nothing

beyond the power of nature, or which needs a divine interpoſition. For it is a very common thing, according to the laws of nature, for long droughts in the ſummer ſeaſon to be followed with plentiful of ſhowers of rain, joyned with terrifying thunder and lightening. Nor ought it to be eſteemed miraculous, that the lightening fell upon ſome of the enemies, and put their army to flight. Foraſmuch as all the people of Germany ſuppoſed, that lightenings came from God, and they would form their judgement accordingly."

'So writes Mr. Moſheim: and as ſeems to me, judiciouſly and plauſibly. I have tranſcribed him here, as ſumming up my argument, and making alſo ſome valuable additions to it.

'I ſhall take this opportunity to correct a miſtake, common among learned foreigners: that Mr. King, who had a debate with Mr. Moyle about the thundering legion, was Sir Peter King, afterwards Baron of Ockham, and Lord High Chancellor of England. So thought Mr. Moſheim who tranſlated theſe letters into Latin, and in the main embraced Mr. Moyle's ſentiments. But I am aſſured by thoſe who are likely to know the truth, "that Mr. King, who diſputed with Mr. Moyle, was a clergyman, and miniſter of Topſham, near Exeter: which laſt, was the place of his nativity, as well as Sir Peter's. He is the ſame King, to whom Mr. Locke wrote ſome letters, which are in the *poſthumous collection of his letters*, publiſhed by Mr. Collings. He is there ſtiled *the Reverend Mr. King*."

'It is pity, that the perſon, who correſponded with Mr. Moyle upon ſo curious a ſubject, ſhould be ſo little known. Mr. King and Mr. Moyle muſt have been intimate friends. For Mr. Moyle's *Diſſertation upon the age of the Philopatris* was ſent to the ſame perſon in ſeveral letters.

'Since writing what is above I have received an authentic account from a gentleman, perſonally acquainted with Mr. Moyle. It is in theſe words: "Mr. Moyle's correſpondent in the affair of the thundering legion, was Mr. Richard King, Vicar of Topſham. Mr. Moyle died in 1721. Mr. King ſurvived him many years."

The eighth chapter contains an account of the hiſtory, time, and works of Apuleius, of Madaura, in Africa; the ninth, of the early adverſaries of the Chriſtians, who wrote againſt them, *viz.* Celſus, Porphyry, Hierocles, Julian, Fronto, and ſome others; the tenth, which is a very long one, and well deſerves an attentive peruſal, contains a full and diſtinct account of Celſus's work againſt the Chriſtians, with three ſummaries of the fragments of it, preſerved in Origen, made by Dr. Doddridge, Dr. Leland, and the ingenious Author of *the evidence of the reſurrection cleared up*.

The four laſt chapters of that part of our learned Author's valuable collection which is now before us, are ſhort ones, and contain an account of Lucian of Samoſata, Ariſtides the Sophiſt, Dion Chryſoſtom, and Galen, together with ſome anecdotes concerning diverſe Heathen governours of provinces, who perſecuted the Chriſtians, or were favourable to them; and remarks concerning the number of ancient heathen Writers, who have mentioned the Chriſtians.

The Council in the Moon. 4to. 1 s. Cambridge printed. Sold in London by Wilſon and Fell.

THE Author of this humourous and ſpirited Pamphlet chuſes, like Gallus in Virgil, to ſhoot Cretan arrows out of a Parthian bow. The ſcene and drama he deſcribes are transferred from a learned Univerſity, to the Moon, where he introduces a convocation diſputing very gravely whether they ſhould eat cheeſe with their bread? By this he alludes either to a real or a ſuppoſed debate whether Fellows of Colleges ſhould be permitted to marry? The characters of the Anticheeſians in the Moon, that is, of the Antimatrimonians in the Univerſity, are humouroully drawn, and probably have their Archetypes beneath the Moon. Some of their different characteriſtics and ſpeeches will not be unentertaining to our Readers.

'The gentleman, who ſpoke next, was Mr. Chriſtopher Crab, a man not deſtitute of wit and humour. He was eſteemed a great critic, becauſe there was nothing he would not find fault with. He was a man of unlimited conjecture; which often led him to ſhew his invention at the expence of his judgment. He did not want knowlege, eſpecially that of mankind; but he was not always happy in his application of it. It was too common with him, to form general concluſions and eſtabliſh maxims upon caſes merely poſſible. He had ſome fluency of words, but more vivacity than elegance. Hear him—

'"Gentlemen! I am of opinion, that under no reſtrictions :atſoever, ought this new ſcheme to be admitted. I ſhall efly draw my arguments from the nature of cheeſe in gene-, and ſome particular conſequences that are found to ariſe m eating it. In the firſt place then, cheeſe is abſolutely ejudicial to many *conſtitutions*: there are many people (likely enough to be met with among the more recluſe lunatics) who bear ſuch an *antipathy* to cheeſe, that they avoid being in the ſame room with it. Then cheeſe, though confeſſedly efficacious

cious in digeſting other things, does not eaſily digeſt itſelf, and will often *lie ſo long at a man's ſtomach*, as to give him infinite plague and vexation. Beſides cheeſe is generally too *hard*, or too *ſoft*, too *tough*, or too *pliant*, too *ſtrong*, or quite *inſipid*. Then there's your *maggoty* cheeſe, your *rotten* cheeſe, your cheeſe that every body has *taſted*, and your *Slip-coat* cheeſe. A very dangerous ſort of cheeſe this laſt! for being apt to *run* beyond its preſcribed limits, it is often impoſſible for the proprietor, though he *loves* it ever ſo well, to ſecure it entirely to his own uſe. In ſhort, gentlemen! I cannot help concluding, from the courſe of my obſervations, that there is no ſuch thing as a good cheeſe in the world; and therefore, I think it would argue the higheſt degree of inſanity to apply to the legiſlature, for removing an obſtacle, that happily prevents our coming at it.'

'An ingenuous young man, who ſat near Mr. Crab, ſo highly reſented the acrimony of his ſpeech, that he roſe up; and, bowing to the chief magiſtrate, ſaid, 'That though he apprehended his deſign in calling the preſent council, was rather to hear what objections could be produced to the ſcheme, than for any other purpoſe, yet, as he was convinced Mr. Crab had gone very unwarrantable lengths in ſome of his obſervations and concluſions, he could not help aſking permiſſion to offer a remonſtrance or two. Which being granted him, he deſired the orator to recollect, "That there was ſuch a thing as *Sage* cheeſe: and that being *green* cheeſe (a circumſtance that would prejudice many men in its favour) and conſequently of the ſame kind that forms the materials of which the Moon was made, he thought it very unworthy *a man in the Moon*, to ſuppoſe that ſpecies was not to be found there in great abundance." He next obſerved, "that *toaſted* cheeſe was held in high eſtimation by men of the beſt taſte. And indeed when cheeſe has paſſed unhurt and unſullied through that *fiery trial*, it is impoſſible to ſay too much in its commendation." He added, "that always having profeſſed himſelf a great admirer of cheeſe in general, he had paid ſo much attention to that uſeful commodity, that he could with confidence aſſert, that there was much more good cheeſe, than bad, in the world:" and concluded with ſaying, "he could not help ſuſpecting, that Mr. Crab, in ſpite of all Reſtraints, might have made ſome experiments in his time that had proved unfortunate."

'I think I have hitherto given no intimation to my Readers, that this republic was eſtabliſhed principally for the cultivation of the underſtanding. But there are ſome people in it, who do not cultivate their underſtandings, and others, who have no underſtandings to cultivate. Of this laſt claſs was Simon Shallow, who next ſeized the ears of this reſpectable audience with

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a ſpeech. Simon never doubted the truth of any ſtory he had heard in his life. He had no clear ideas of any thing in the world. He would ſwallow you half a dozen impoſſibilities in a breath, without making a face. He could not be ſaid to think, in any true ſenſe of that word, and ſeemed to have no property in his own ideas. He voided them juſt as he received them, as children do cherry-ſtones. He liſped in his ſpeech, and ſputtered like a roaſting pippin. But with all theſe diſadvantages, he was not proſcribed the pale of common-ſenſe, according to the definition ſome people give of it; for Simon had *a good deal to ſay for himſelf*. What he ſaid upon this occaſion, I will now lay before you.

"Gentlemen! I have been told that there is nothing in nature more pernicious than cheeſe. And I can produce ſuch inſtances of its ill effects, as will leave no reaſon to doubt the truth of this aſſertion. I remember having heard from my nurſe, who thought ſhe had heard it from my grandmother, that cheeſe would give a man the rheumatiſm and the ear-ach: and a very ſenſible country apothecary, a couſin of mine, ſays, that he can attribute a ſore throat, or a fever on the ſpirits, to nothing but cheeſe. For my own part, I never ſee a cheeſe, but it puts me in mind of the dropſy, yellow jaundice, and king's evil; and I am certain, were the new ſcheme admitted, we ſhould all be afflicted with thoſe diſorders. Nay, ſuch a terrible notion have I of this baneful commodity, that I ſhould not at all wonder to hear a man had got a leproſy, a wry neck, or a fit of the gout, by eating it: Dixi."

Though the liberty of Fellows of Colleges to marry, or rather the oppoſition made to that liberty is here the ſubject of humour and raillery, it is by no means unworthy of a ſerious conſideration. The reſtriction of it is certainly one of the pernicious remains of Popery. It may not be ſo convenient as it is eaſy to ſay what moral and political evils it produces; but it is obvious to every liberal and unbiaſſed underſtanding, that it muſt be equally prejudicial to the community, as it is the cauſe of diſſatisfaction to many of the individuals who are obliged to labour under it.

A celebrated French Writer has obſerved what we hope will in time come to paſs. "*Peut-être aujourd'hui que l'eſprit philoſophique a fait tant de progrès, un concile ferait des loix plus favorables à l'humanité que le concile de Trente.*"

A Defence of Mr. Kenrick's Review of Dr. Johnſon's Shakeſpeare; containing a Number of curious and ludicrous Anecdotes of Literary Biography. By a Friend. 8vo. 1 s. Bladon.

THOSE who are the moſt ready to give offence, by too unguarded a freedom of behaviour, are ever the moſt impatient of rebuke; and therefore we are not at all ſurprized to find Mr. K. or his ſanguine friend Mr. R. R. (whoever may be the real Author of this pamphlet) warmly reſenting our mild reprehenſion of Mr. K's *rough* attack on the editor of Shakeſpeare. But it were not wonderful if he ſhould appear to be *nettled*; for he has been ſtung by a whole neſt of literary hornets. He has been attacked, in his turn, by an 'army[*] of ſcribblers'; and he may, poſſibly, have enough to do, to rout them all, notwithſtanding his boaſted proweſs, and his avowed contempt for 'a miriad of cockle-ſhell [†] critics':—*i. e.* Reviewers [‡], Magaziners, Chroniclers,—verſemen & proſemen,—all armed and ranged under the ſtandard of General Johnſon. The general, indeed, hath not yet vouchſafed to ſtir out of his camp; but ſeems content, for the preſent, at leaſt, with detaching his 'light [§] troops' to haraſs the enemy.

The contents of this pamphlet are divided into 9 ſections; in which the ſpirited Author aſſigns reaſons for the *Reviewer's* (Mr. Kenrick's) having a leſs exalted opinion of Dr. Johnſon's abilities than has hitherto been entertained by the public in general; queſtions are offered to Dr. J's friends, reſpecting ſome curious anecdotes of the life and literary conduct of that gentleman;—whether Dr. J. deſerves better treatment than he has received,—and how far Mr. K. is excuſable in having ſo treated him? Specimens are given of the literary abilities, candour, and *urbanity* [‖] of the hypercritics on Mr. K. Together with an entire ſection on the Modeſty of men of letters; and another on literary knowlege; with ſome remarks on IGNORANCE and INATTENTION. To all which is added, a *Poſtſcript*, addreſſed to the *Monthly Reviewers*.

In his ſecond ſection, the Author enters into a detail of the grounds of Mr. K's firſt diſſent from the general public opinion of Mr. Johnſon's literary abilities; *viz.* the *numerous* defects and imperfections which he ſays Mr. K. obſerved, (during his reſidence abroad) in that gentleman's grand Engliſh dictionary: ſo numerous, indeed, and ſo important, in the Reviewer's eſtimation, that he thought the honour of literature, and of his country called upon him to take every proper occaſion of ſpeaking of them as they deſerved.

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[*] See Kenrick's Review; or the paſſage here referred to as tranſcribed in our laſt, p. 467.

[†] If, by a cockle-ſhell critic, Mr. K. only means, a *critic* in *cockle-ſhells*, there is nothing extraordinary in his deſying whole armies of *them*: but what have theſe ſubmarine animals to do with the conteſts about Shakeſpeare?

[‡] Among theſe, however, the *Monthly* Reviewers are not to be included; they being perfectly neuter; and chuſing to act only as a *corps of obſervation*.

[§] Kenrick's Review.

[‖] He has employed a particular ſection, in animadverting on 'the ingenuouſneſs, impartiality, and *urbanity* of *Sylvanus Urban*, Gent. regarding the writings of Mr. K.'

Having, ſays our Author, been ſo egregiouſly diſappointed, as to the philological abilities of Dr. J. the Reviewer's expectations were greatly lowered from the height to which they had been raiſed, with regard to his propoſed edition of our incomparable poet. 'His enthuſiaſtic veneration for Shakeſpeare, however,' it is added, 'could not be reſtrained within the bounds of ſilence, on finding this Editor had taken every opportunity to depreciate the merit of that incomparable bard; on whom Dr. J. hath, in repeated inſtances, (as is ſhewn in Mr. Kenrick's Review) endeavoured to fix the charge of *incapacity*, *folly*, *vulgarity*, *immorality*, and *impiety*.'

To aggravate all this, adds Mr. R. R. 'Dr. J. falls with equal violence on the only commentator on Shakeſpeare, that, by his own confeſſion, hath acquitted himſelf with reputation; charging him with *weakneſs*, *ignorance*, *meanneſs*, *faithleſſneſs*, *petulance* and *oſtentation*.'

Here our Author would have us draw the parallel. 'Thoſe, ſays he, who complain of Mr. K's ſeverity, and charge him with ſcurrility, ill-manners, and abuſe, would do well to look through his work, and ſee if they can find any paſſage wherein he hath called Dr. Johnſon *mean*, *faithleſs*, *immoral*, or *impious*.'

In his *third* ſection, the attack on Dr. J. is carried farther than it was in Mr. K's Review; for here is an implied charge, from which he would ſeem to have it inferred, that the Editor of Shakeſpeare had formerly taken ſome invidious ſteps, toward depreciating the merit of other great poets, the ornaments of Engliſh literature: particularly with regard to Lauder's infamous attempt to defame the excellent Author of PARADISE LOST. Dr. J. is here repreſented as the encourager of that execrable attempt; and a query is put, in which it is demanded, who actually wrote *Lauder*'s pamphlet againſt MILTON? The Dr. is likewiſe taxed with endeavouring to leſſen the poetical reputation of Mr. Pope, by carping criticiſms on ſome of the moſt admired paſſages of his writings. From theſe charges it is hoped, Dr. J. will be fully vindicated, by himſelf, or by ſuch of his friends to whom it may be beſt known whether there is any foundation for them, or not.

In his *fourth* ſection, wherein this queſtion is diſcuſſed, 'whether Dr. J. deſerves the treatment he hath received, and how far Mr. K. is excuſable in having ſo treated him? We have the following juſt conceſſion: 'If the Reviewer, in the height of his zeal for the honour of Shakeſpeare, hath given too great a looſe to his paſſions, and hath expreſſed himſelf unbecoming a ſcholar and a gentleman, he hath in ſo doing, injured his own reputation more than he hath done that of Dr. J. Nor is it, adds our Author, any juſtification of Mr. K's ſcurrility to ſay it is a degree leſs ſcurrilous than that of the Doctor's J——n or W——n.'—We believe moſt of Mr. K's friends will fully acquieſce in the juſtneſs of the above remark. Mr. R. R. however, endeavours to palliate this matter.

'If their fault ſays he, however, be no juſtification of his, it is ſome excuſe for the latter that it appears to be the natural effect of a reſentment excited by nobler and leſs intereſted motives.

'To attack a man, in the warmth of reſentment, however rudely, who is alive and able to defend himſelf, is certainly leſs exceptionable, in point of honour and ſpirit at leaſt, than a premeditated deſign, conceived and executed in cold blood, to ſtrip the dead of thoſe honours which ſucceſſive ages had beſtowed on their memory.

'It is to be obſerved alſo, that it is not very eaſy for men of warm paſſions, when affected with their ſubject, to expreſs their reſentment in terms always conſiſtent with the common forms of politeneſs. Experience ſufficiently evinces this, as we may be convinced by turning to almoſt any polemic writings, even on thoſe ſubjects which in a peculiar manner require the appearance at leaſt of the higheſt degree of temper and benevolence.'

In this ſection alſo, we have an apology for a ſlip of Mr. K's pen, which has been cenſured as the moſt illiberal ſtroke in his whole Review: "[*his waving noddle,*] &c."

'There is one circumſtance, indeed, ſays the defender of Mr. K. 'in which the Reviewer ſeems juſtly to have incurred the cenſure of impoliteneſs and want of urbanity. This is the reflection he hath made on a certain *natural* infirmity of Dr. J. In anſwer to this charge, however, it is to be obſerved, that Mr. K. being perſonally a ſtranger to the Doctor, and having formed the ideas of his character purely on the repreſentations of the Doctor's friends, he really miſtook that infirmity for an affected habit; as thoſe very friends, in repeating Dr. J's bons mots, conſtantly made uſe of the ſame habit or infirmity to heighten the joke; and therefore may be as juſtly ſaid to have ridiculed it themſelves, as it is pretended Mr. K. has done. Nay, the Doctor's acquaintance are ſtill more inexcuſable, as they muſt be ſuppoſed to have known the real ſtate of the caſe, and ought not to have given occaſion for ſuch a miſtake, in a writer who is maſter of ſufficient acrimony of ſtile, without deſcending to ridicule perſonal effects, which he never could conceive to be ridiculous.'

We ſhall avoid entering into the points conteſted between Mr. R. R. and the ſeveral critics on Mr. K's Review; giving up, for the ſake of brevity, even the particulars objected to our own article, relating to that work. What we have ſaid is before the public; and it is not our cuſtom to entertain our Readers with altercations concerning ourſelves.

There are ſome lively and ſenſible obſervations in the ſection relating to 'the modeſty of men of letters;' and in that which treats on literary knowlege, with ſome remarks on *ignorance* and *inattention*; the Author ſtill bears, with all his weight, on the Editor of Shakeſpeare: concluding in the following manner:

'The late Mr. Fielding, ſpeaking ſomewhere of thoſe gentlemen, who had tied themſelves up, as it was then called, from ſubſcribing to works of genius and literature, expreſſes his reſentment againſt them, by ſaying, it is a pity they were not tied up in good earneſt; but what do thoſe Authors deſerve, who firſt gave occaſion for people entering into ſuch illiberal engagements?

'And what doth Dr. J. in particular deſerve, for having obtruded on the world the worſt Commentary on Shakeſpeare that ever appeared? and, at the ſame time, for having, by his procraſtination and neglect, ſo effectually diſguſted the public with editors and ſubſcriptions, that it is preſumed the ableſt commentator in the kingdom would find little encouragement for a ſimilar undertaking?'—Here is, perhaps, a diſcovery of at leaſt one cauſe of Mr. Kenrick's enmity towards Dr. J. The Writings of Shakeſpeare, it ſeems, 'have been many years the favourite object of Mr. K's reading and ſtudy;—how if he hath long ſince accumulated materials for an Edition of Shakeſpeare?'——But, alas! General Johnſon *ſtood in his path*; to borrow a figure from Mr. K's friends the Cherokees: and though it may now be ſaid, the enemy hath at length retired, yet what availeth it to Mr. K. if, to prevent being followed, they have ſpoiled the roads, and broken down the bridges after them?

Moſes and Bolingbroke: A dialogue, in the manner of the right hon. *******, *author of Dialogues of the Dead.* By Samuel Pye, M. D. 4to. 1s. Sandby.

WE have here a better, more rational, and, we believe, a more effectual method of defending the character and writings of Moſes, than that of a King's bench proſecution, with all its train of fines, impriſonments, and corporal ſufferings. Argument may perſuade, while authority threatens in vain; and truth will convince and reclaim, while the magiſtrate inflicts penalties and puniſhments, without the power of converſion. Hence the pilloried A——t ſtill lives, the I——l he was, before his ſufferings; and only thinks ſo much the worſe of the Jewiſh lawgiver, for his having ſo many friends in Weſtminſter Hall.

In our author's introductory diſcourſe, he thus opens the deſign of this new Dialogue of the Dead: 'If Moſes (ſays he) was not an *inſpired* writer, he muſt have been an *Impoſtor.—How long ſhall we halt between two opinions!*—If he was really ſent with a meſſage from heaven, it muſt have been of the higheſt conſequence to mankind:—Let us then receive him. But if, like "other legiſlators, he has impoſed a revelation he knew to be falſe *,"—let us, in the name of God, reject him.

'Once more, then, let his pretenſions be examined; but examined thoroughly. Let his credentials be inſpected, but more narrowly than ever: for if he was, indeed, the *amanuenſis* of the Creator, when he writ the book of Geneſis, or, at leaſt, the firſt chapters of it †, the Divine Author muſt have ſtamped thoſe firſt chapters, at leaſt, with ſignatures, of ſuch ſublimity and majeſty, as may be ſufficient to ſatisfy *us*, of their authenticity, who know nothing of the *meekneſs*, or the *miracles*, of the writer, but from his own pen:—*He was no cotemporary author* ‡.—"His pretenſions have been examined, and re-examined, times without number: and his credentials, for want of proper and explicit proofs of their authenticity, have been as often rejected."

'It is natural to aſk, Can nothing be done to remove this ſcandal, by putting an end to this perpetuated, and fruitleſs conteſt?——I will preſume to anſwer, Nothing; unleſs the Moſaic account of creation could be made intelligible; unleſs it could be rendered worthy of Moſes—worthy of God. Nor can this be effected, but by Moſes himſelf. For, though a ſecond book of Geneſis, ſhould be publiſhed to the world, in vindication of the honour of Him, who made the heavens and the earth of Moſes, it would meet with no more credit, in this refined age, than the firſt; nor would he be believed, though *Moſes ſhould riſe from the dead.*

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* "Zoroaſter, Zamolxis, Minos, Charondas, Numa, and Pythagoras,——I need mention no more, for I will not offend by adding Moſes to the catalogue;——Theſe men impoſed revelations they knew to be falſe."——Bolingbroke's poſthumous works, Vol. I. p. 307. 8vo edit.

† "It will be aſked, what materials Moſes could have before him when he writ the book of Geneſis,—or, at leaſt, the firſt chapters of it, wherein he relates moſt circumſtantially, the creation of the world, and the whole progreſs of that great event." Bolin. Vol. V. p. 335.

‡ "To conſtitute the authenticity of any hiſtory—it muſt be writ by a cotemporary author, or by one who had cotemporary materials in his hands." Bolin. Vol. V. p. 337.

"Let us take things then as we find them, more curious to know what is, than to imagine what may be [‖]."——"Shall we take things then as we find them, in the book of Geneſis; and leave Moſes, to be judge in his own cauſe?"——'Tis not the cauſe of Moſes, but of God. The teſtimony of Moſes, in ſo-long depending a cauſe, is all we want.——"The teſtimony of one accuſed of impoſture, will not eaſily be admitted in any cauſe."——Be it ſo;—but let not Britons be leſs generous than Romans; "They never condemned a man, before he that was accuſed, had the accuſers face to face, and had licence to anſwer for himſelf, concerning the crime laid againſt him [*]." Before, therefore, Moſes is proſcribed as an impoſtor, let him be heard.——And, to do his accuſers juſtice, let them have equal liberty: let *them*—let the late admired lord Bolingbroke, in *their* name, have free liberty to "ſpeak out, and to puſh the inſtances and arguments they bring, as far as they can be carried;——Let him employ all his ſtrength [†]."

'For, ſince eminent writers, though dead, yet live, in their works; (Moſes, in *his* Pentateuch, and Bolingbroke, in *his*, will live for ever,) there will be no difficulty in bringing theſe remarkable perſonages together, and giving them a fair hearing. Let their works then, ſupply the place of the authors; and if their ſentiments are taken from their reſpective writings, it will be as eaſy to preſent their true characters, to the public, as it would be to produce their perſons, in open court, if they were living, and cotemporary writers.——Moſes will ſpeak for himſelf.——Bolingbroke needs no commentator.'

Such is the general view of our author's ſcheme, in which he has candidly ſupported the part of the late noble and ingenious Sceptic, by fair extracts from his lordſhip's philoſophical writings: for of ſuch only do the arguments of lord B. conſiſt, in this poſt-exiſtent conteſt with the illuſtrious Hebrew. With reſpect to the part of Moſes, it is alſo very well ſuſtained, ſo far as the argument goes; which does not extend ſo much to the

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[‖] Bolingbroke, Vol. IV. p. 1.

[*] Acts xxv. 16.

[†] "Another caution is, that they [our divines] ſhould make war rather defenſively than offenſively; that they ſhould take the only true advantage of the diſcretion of their adverſaries, which would be to return it with diſcretion: for their adverſaries ſeldom ſpeak out, nor puſh the inſtances and arguments they bring, as far as they might be carried. Inſtead of which theſe orthodox bullies affect to triumph over men who *employ* but a part of their ſtrength." Bolingbroke, Vol. V. p. 335.

proofs of his divine inſpiration, in writing his account of the creation of the world, as to vindicate that account from the charge of being puerile, abſurd, unintelligible, and unphiloſophical : and alſo to clear it from the unhappy *illuſtrations* of well-meaning but miſtaken critics and commentators. As a ſpecimen of the manner in which Moſes here explains and defends his own ſyſtem, we ſhall give an extract from that part where the altercation turns upon the famous paſſage (ſo often objected to) in which the formation of *light* is mentioned as prior to that of the *ſun*, &c. Lord B. in the courſe of this diſpute, takes occaſion to compare the Moſaic hiſtory of the creation, with the preſent demonſtrated ſyſtem of the univerſe, and a paſſage in the 5th volume of his poſthumous pieces, ſerves as the groundwork of the following objection.——"They ſay, Moſes, you was divinely inſpired, and yet you was as ignorant of the true ſyſtem of the univerſe, as any of the people of your age. To evade the objection, we are told, that you conformed yourſelf to that of the people. You did not write to inſtruct the Iſraelites in natural philoſophy, but to imprint ſtrongly in their minds, a belief of One God, the Creator of all things. Was it neceſſary to that purpoſe, that you ſhould explain to them the Copernican ſyſtem ? No, moſt certainly. But it was not neceſſary to this purpoſe neither, that you ſhould give them an abſurd one, of the creation of our phyſical, and, I may ſay, of our moral ſyſtem. It was not neceſſary you ſhould tell them, for inſtance, that light was created, and the diſtinction of night and day, of evening and morning, were made before the ſun, and the moon, and the ſtars which were 'ſet in the firmament of heaven to divide the day from the night, and to be for ſigns and for ſeaſons, and for days and for years.' It was not neceſſary, that you ſhould tell them, how this moral ſyſtem was deſtroyed, by the wiles of a ſerpent, and by eating of an apple, almoſt as ſoon as it began: againſt the intention, as well as command, of the Creator."

In reply to this, and ſome other objections, Moſes, towards the concluſion of the dialogue, enters on a very elaborate and curious view of the creation of the ſolar ſyſtem ; in which he takes occaſion thus to explain the paſſage above alluded to, concerning the *ſuppoſed* prior formation of light.—"It was not neceſſary, (it ſeems) I ſhould tell the Iſraelites, that light was created, and the diſtinction of night and day, of evening and morning, were made before the ſun, the moon, and the ſtars, which were ſet in the firmament of heaven, to divide the day from the night, and to be for ſigns, and for ſeaſons, and *for* days, and for years." 'On the contrary, my lord, my doctrine is plainly this; — That the bodies of the ſun, the moon, and every planet and comet, in the ſyſtem, were created before light was formed. For it was in the beginning of time, on the beginning of the firſt day, that they with the earth, came out of the hands of the Creator, mere maſſes of matter, each of them a diſtinct fluid chaos; without form, and void of motion, light, and heat. That the firſt act of the Divine Being, in the formation of theſe bodies, was, his communicating to them a violent motion, round their reſpective axes: the ſecond, which was effected the ſame moment of time, was the formation of light, when God ſaid,—Let there be light, and there was light. This is the paſſage on which your lordſhip has laviſhed your praiſes, for its grandeur and ſublimity. Strange! that ſublimity ſhould be the parent of abſurdity! that the ſame paſſage ſhould be greatly ſublime, and ſublimely abſurd!——But, pray, my lord, in what does the ſublimity of this noble ‡ paſſage conſiſt?—not in the diction; (for the words are ſo ſimple and plain, that no words, in any language, can be more plain and ſimple,) but in the ſentiment; in the ſenſe of the paſſage, conſidered diſtinctly from the language. If I had told the Iſraelites, that God ſaid, Let there be light, and there was light, before the ſun, the moon, and the ſtars, were created; inſtead of, before they were ſet in the firmament, &c. the diction would have been the ſame; but the ſentiment moſt abſurd. Whereas, if the ſentiment be really ſublime, the plainneſs and ſimplicity of the diction will greatly enhance its ſublimity. For inſtance; If, when God ſaid, Let there be light, — *and the immenſe chaotic body of the ſun inſtantaneouſly became a globe of fire* — and there was light. It is not in the power of language, to expreſs, the grandeur and ſublimity of the godlike ſentiment.

‘ That this is the true ſenſe of this much abuſed paſſage, is evident, from a notorious, a demonſtrated truth, in the preſent philoſophy,—that the ſun is an immenſe globe of fire. And here I cannot omit to put your lordſhip in mind of a very ſtriking paſſage in the divine Plato, who ſpeaking of creation, ſays, Φως ὁ Θεος ἀνηψεν· *Deus ipſe ſolem quaſi lumen accendit* *.

‘ Thus, my lord, did God *prepare* the light, even the ſun †.

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‡ “ That noble paſſage in the book of Geneſis, Let there be light, and there was light.” Bolin. Vol. III. p. 9.

* Plato, in Timæo, Vol. III. p. 39. Edit. ſerrani.

† “ The day is thine, the night alſo is thine; thou haſt *prepared* the light, and [even] the ſun.” Pſal. lxxiv. 16. For as the light and the ſun could not poſſibly be two diſtinct things, the connecting particle *Vau*, is not copulative, but explanatory, and beautifully expreſſive of the production of light, by this grand preparation of the chaotic body of the ſun, in making it a body of fire.

And, at the ſame time, by giving the planets a motion round their reſpective axes, he divided the light from the darkneſs. This light, God himſelf called day, and the darkneſs he called night : and the evening and the morning were the firſt day, to every planet in the ſyſtem.

Now, three of theſe evenings and mornings were completed on our earth, before any other, than a diurnal, motion was communicated to any body in the ſyſtem : but our fourth day, that great day of creation, when the ſolar, or planetary ſyſtem was finiſhed, opens with a ſcene—too grand, too magnificent, to be expreſſed, but by words that evidently point out the amazing method which the Almighty took, in putting his immenſe materials together, when he made this world — this ſyſtem of worlds. And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for ſigns, and for ſeaſons, and for days, and for years *. And let them be for lights in the firmament of the heaven, to give light upon the earth : [and upon every planet] and it was ſo †. Let there be light—and let there be lights in the firmament—convey ideas, as different, as the words darkneſs, and light : for, when God ſaid, Let there be light, univerſal darkneſs prevailed over the whole ſyſtem, till the ſun, in conſequence of that commanding fiat, became a globe of fire : but, when He, that on the firſt day had created, and on the ſecond, had formed firmaments, or atmoſpheres, to every body in the ſyſtem; when He ſaid, Let there be lights in the firmament of the heaven, to give light—the greater light, the ſun, and all the leſſer lights, or moons, in the ſyſtem, were at that time actually in the ſeveral firmaments of thoſe planets, that are attended with one, or more moons; and there they muſt have continued to this day, without dividing the day from the night, in ſuch a manner, as to be for ſigns, and for ſeaſons, and for days and years, if the Creator had not impreſſed the earth, and every planet, with ſuch motions, as could alone produce theſe mighty effects. But, God had made [for the earth] two [for the other planets——] great lights; the greater lights to rule the day, and the leſſer light [or lights] and the ſtars, to rule the night. And God ſet them ‡, placed them, in the firmaments of their reſpective heavens, to give light upon the earth, [and upon every primary planet] and to rule over their days, and their nights, and to divide the light of every day, from the darkneſs of every night, on each of them. And God ſaw that it was good — He ſaw, that the diviſions of time, the difference of ſeaſons, the variety of days, on every planet, were effected, by ſetting theſe lights in the firmaments of their reſpective heavens ——And the evening and the morning, (on our earth) were the fourth day.

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* Χρονος δ᾽ ὖν μετ᾽ Ουρανȣ γεγονεν——*Tempus ergo cum cælo natum creatum que eſſe.——Ex hac ergo ratione & concilio Dei, temporis generationem molientis, ut tempus crearetur, ſol & luna, & quinque alia aſtra (quæ planetæ nuncupantur) ad "definitam diſtinctionem & conſervationem temporis" creata ſunt.* Plato, ut ſupra, p. 38.

† Gen. i. 14, 15.

‡ Σωματα δε αυτων ἑκαϛων [των Πλανητων] ποιησας ὁ Θεος, ΕΘΗΚΕΝ εις τας περιφορας, ἁς ἡ θατερȣ περιοδος ᾔει, ἑπτα ȣσας, ὀντα ἑπτα· *Ipſarum ergo planetarum*

'Now, my lord, if the diviſions of time, the difference of ſeaſons, the variety of days and nights, on every planet in the ſyſtem, are effected by, and abſolutely depend upon, the annual motion of the planets, in their reſpective orbits, about one, even the ſame great light, the ſun ; then God's ſetting theſe lights in their firmaments, and his impreſſing the planets, &c. with that compound motion, which carries them round the ſun, are but different deſcriptions of one, even the ſame act of the Divine power, when God laid the corner ſtone of the ſolar, or planetary ſyſtem.

'Thus have I told your lordſhip what my ſyſtem is.—I have at your requeſt, ſtripped my account of the firſt principles and beginning of things, of all that critics and commentators have rendered myſterious ; of every thing that they, and they alone, have made dark and confuſed, as the chaos itſelf.—— Sure, lord Bolingbroke, I may "now be conſidered as appointed and inſpired by God to write, not only for my own age, but for all future ages, for the moſt enlightened, as well as for the moſt ignorant* :" What can you now ſay, my lord, to my phyſical ſyſtem ?'

How far the learned and inquiſitive reader will be ſatisfied with this ſolution of the difficulty in queſtion, (which ſeems partly derived from the old notion of certain of the Rabbins) muſt be left to the learned and inquiſitive themſelves to determine, after a peruſal of the whole argument ; of which our limits will not ſuffer us to give a larger extract.——With regard to lord Bolingbroke, he is here, very properly, ſilenced, convicted,

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netarum corpora ita fabrefacta & compoſita, COLLOCAVIT *Deus* AD MOTUS ET CIRCUITUS *quos alterius motus deducit, ſeptem quidem illos, quum ut ipſi planetæ ſint ſeptem.* Plato in Timæo, Tom. III. p. 38.

* "Moſes muſt be conſidered as appointed and inſpired by God, to write, not only for his own age, but for all future ages ; for the moſt enlightened, as well as for the moſt ignorant : in which caſe, that his hiſtory might anſwer the deſigns of Eternal Wiſdom, it ſhould have been proportioned to the ignorance of the Iſraelites, as little able to underſtand one ſyſtem of philoſophy, as another ; without giving ſo much reaſon to people, better informed, to believe him as ignorant as any uninſpired writer could be." Bolin. Vol. V. p. 370, 371.

convicted, and converted, by the invincible reaſoning of his opponent; and the dialogue concludes with his lordſhip's pathetic lamentation for the errors into which he had fallen, and the miſapplication of thoſe bright talents, which were, undoubtedly, given him for better purpoſes, than that of miſleading the ignorant and unwary, by his witty and agreeable manner of advancing the moſt trite and fallacious ſcepticiſms.

Sermons in Two Volumes. By F. Webb. Small 8vo. 2 Vols. 5 s. ſewed. Henderſon.

IN the preface to theſe ſermons, Mr. Webb acquaints us that they were publiſhed at the requeſt of his friends; that he was ſollicited to the publication upon the delivery of the diſcourſes in public; and that he has paid a ſcrupulous attention in giving his friends to read, what they ſo candidly heard, with no alterations, but ſuch as were judged neceſſary upon the review of haſty productions, compoſed without the moſt diſtant apprehenſion of their ever ſeeing the light. The two firſt diſcourſes in the 2d vol. we are farther told, are an exception to this; the one being entirely compoſed, the other materially altered, for publication.

As to the merit of this publication, we can only ſay, that it is diſtinguiſhed from the general run of compoſitions of this kind, by ſeveral lively ſtrokes of fancy that are to be found in it, and that Mr. Webb's diſcourſes, tho' they are by no means accurate or very elegant productions, ſhew clearly that the author is a man of taſte and genius.

The reader may form ſome idea of his ſtile and manner, from the following ſpecimen, taken from his diſcourſe upon *Job* xxviii. 12.—*But where ſhall wiſdom be found, and where is the place of underſtanding?*—In this diſcourſe Mr. Webb briefly delineates the character of a religious and virtuous man, and enquires in what ſituation and circumſtances he is *moſt probably* to be found.

'The man, (ſays he) whom true religion actuates, and inſpires, is pious towards God, and juſt, in the largeſt ſenſe of the word, towards men. No forced conſtraint through fear, urges him to diſcharge the duties he owes his great benefactor; a ſenſe of his own dependence, and unworthineſs, with the genuine feelings of gratitude, are his principles of obedience. He does not fear to withdraw from the world, to hold converſe with God, leſt he ſhould incur the laugh and ſcorn of the fooliſh, and *profane*: he can bear the thought, and indeed it is the *ſource of his comfort*, that the omniſcient eye of God penetrates his heart, and ſcans his very ſoul. He is not under the fatal neceſſity of mixing with the giddy crowd in the mad career of tranſitory pleaſure, to forget thoſe duties, or the neglect of them, which he owes to God, mankind, or himſelf.—He knows that no true friendſhip can be formed, where men engage in purſuits that lower the very deſires of happineſs, contract all the generous feelings of the ſoul, and deſtroy each other's real felicity, and their own. He does not call mankind to witneſs his acts of charity; as he is ſenſible that many imperfections cleave to him, which others may not be able to diſcern; he mourns theſe in the humility of his ſoul, and is therefore unwilling that his virtues ſhould be blazoned in every eye, while his faults lie concealed.—He doth not endeavour to impoſe upon mankind by any counterfeit virtue, or a feigned ſelf-enjoyment.—Hypocriſy is as hateful to his ſoul, as the moſt hideous deformity to his eye.—What ſatisfactions the good man enjoys, are always the leſs known to the world, by how much the more ſincere they are in themſelves.—The joy that vents itſelf in noiſy mirth, is but the tumultuous raviſhment of a moment: it is rather the diſeaſe of a vacant mind, than the ſign of a heart calmly ſerene and happy.—There is in the righteous man, a goodly deportment, free from ſervile ſubmiſſion, baſe flattery, or arrogant pride.—He knows mankind ſufficiently to diſcover, that their approbation is not worth the expence of one ſingle vice—though candid and tender, reſpecting the faults of others, he is ſevere in the ſentence he paſſes on himſelf—he does not make the common frailties of nature an excuſe for the commiſſion of vice, or an omiſſion of duty—he guards againſt every temptation, and thus is ever ready to oppoſe any that preſent themſelves—he retires from the world to converſe with his Maker, and contemplate the ſupreme happineſs he is formed capable of enjoying: and from this divine communion with God, and himſelf, he brings back into the world, a heart diſpoſed to obey the laws of his God, and devote all its powers to the promotion of virtue among men.—Talk to him of the world, its profits, and pleaſures—he knows its true intereſts well—he has the beſt ſtandard imaginable by which to judge of the world—it is this—to love none of its pleaſures, but in proportion to their duration, and deſire no other of its excitements, than what virtue will authorize him to procure and enjoy.—No man ever yet made a right eſtimate of this world, till he had learned properly to value the next: to underſtand earth, and its true intereſts aright, we ought to know ſomething of heaven, and our intereſts there.—Theſe are ſome of the leading characters of the man of wiſdom, or religion.

' Ere we proceed in the inquiry where this ſon of wiſdom is to be found, it will be neceſſary to conſider, that, generally ſpeaking, the ſame cauſes in human life produce like effects: that the ſame conditions and circumſtances form ſimilar characters.—For inſtance—Riches and honours are *generally* accompanied with pride, diſdain, arrogance and conceit.—I ſay *generally*, becauſe there are exceptions to this rule.—There are ſome to whom theſe things do not prove curſes by their abuſe, but bleſſings, as they are made the means of bleſſing others: but for the moſt part, we are juſtified when we ſay, that in ſuch and ſuch conditions and circumſtances, men will ſo act, and be ſo affected.—

' Where then ſhall the man of wiſdom be found?

' I. Not in the cell of the viſionary and recluſe.—Not that religion flies retirement—No!—here all its divine conſolations are found, and its beſt comforts reliſhed.—Nor does it diſdain the world as if it were not made for enjoyment.—Let others ſeclude themſelves from the world, and dream over all its joys, till they fancy all is deluſion and unſubſtantial appearance of good, and reject the various favours of heaven with a ſullen diſdain, and counterfeit ſuperiority; the ſon of wiſdom takes his portion of bleſſing with a joyful heart, and an eaſy gratitude: he does not caſt ſuch a reflection upon the deſign of his benevolent Creator, as to ſuppoſe ſnares to his virtue are concealed in every bleſſing; or that this world will infallibly prevent him from practiſing thoſe virtues, that will fit him for the enjoyments of the future ſtate.—How can religion, that delights to take up its abode in the expanded breaſt of benevolence, find room for its reception in the contracted boſom of ſelf-love? What! are we to live for, and to ourſelves alone?—Are the ſacred ties of humanity nothing?—Have our fellow-creatures no claim upon our example, no demand upon our virtues?—It is the part of cowardice to retire intirely from the world, for fear our virtue ſhould be overcome.—Virtue is not virtue, unleſs it be tried.—It is only the inſubſtantial ſhadow of it, that is found within the walls of convents, and religious houſes, as they are falſely called—bring forth virtue and religion to the light—they will bear the penetrating beam of heaven itſelf—they fear no diſcovery, for none can be made to their diſadvantage.

' Go thou puſillanimous wretch! hide thy dejected head in ſome gloomy ſequeſtered cell, and ſay the world is too broad a theatre, that the ſpectators are too numerous before whom thou art, by the appointment of heaven, to perform thy allotted part—ſay that it is ornamented with ſuch pleaſing ſcenes that virtue cannot reſiſt its ſollicitations—keep all thy ſolitary virtues, if ſuch there be, to thyſelf—deny mankind all thine aid—puniſh *thy body, inſtead of* ſubduing the irregular affections of thy ſoul; and ſee if all this will fit thee for the aſſembly of ſaints, the company of angels, the ſocial joys and friendſhip of happy ſpirits, who unite in theſe ſolemn religious employments in heaven.—Let us quit the cell of the viſionary and recluſe, ſince here the man of wiſdom is not to be found: And,

'II. Seek for him abroad in the world.

'Perhaps we ſhall ſcarcely find him, where his example would be of the moſt ſovereign advantage; I mean in the courts of princes, and palaces of kings.—Religion has ſeldom found an hearty welcome, or kind reception here.—Where is its introducer HUMILITY?—Where its attendants INNOCENCE, and SIMPLICITY?—All here is pageantry and ſhew.—Men are taken up with ambitious views; and their minds are diſtracted by emulation and pride.—The baſeſt deſigns, the moſt contemptible hypocriſy, poſſeſs their hearts, and cover over the moſt fraudulent intentions.—This world is all that is earneſtly deſired, and therefore it is purſued at the expence of innocence, fidelity, honour, and integrity.—Men here engage in thoſe vain amuſements that unfit them for any exalted virtue.—Men who live upon the ſmiles of princes, have but little ambition to deſerve the approbation of God.—Let us not ſeek for divine wiſdom, where vice and folly range it at large, and in an air infectious to virtue, probity and honour.—'

The ſubjects of Mr. Webb's ſermons are,—Man and the providence of God.—The ſtate of man in this world.—The Chriſtian courſe.—No ſecurity againſt greater, if we have yielded to leſs temptations.—Diſintereſted and univerſal charity.—Conſcience.—The ſtory of Naaman the leper.—The keeper of the priſon, converted by Paul and Silas.—Acquaintance with God.—The character of Jeſus as the Meſſiah.—God manifeſted in the fleſh.—The propriety of the humble ſtate in which the Meſſiah appeared.—The hope and ſalvation of true Chriſtians.—Indifference in religion.—The importance and duty of public worſhip.—Zeal.—Our Lord's rebuke of his diſciples James and John, for their unjuſtifiable zeal.—Enquiry after wiſdom.

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*A Letter to the Reverend Doctor Lowth, occaſioned by his late** *Letter to the Right Reverend Author of the Divine Legation of Moſes.* By the Author of Eſſays on the Characteriſtics. 8vo. 1 s. Davis and Reymers.

THIS letter does not refer to the *literary* part of the controverſy between the Biſhop of Glouceſter and Dr. *Lowth*; the Letter-Writer only endeavours to vindicate his *own character* from the *injurious inſinuations* which, he tells us, Dr.

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* See Review for November 1765.

Lowth has *clearly* though *indirectly* thrown out againſt him, in his late Letter to the Author of the Divine Legation of Moſes.

Dr. Brown complains loudly of the injuſtice done him in publickly repreſenting him, as a man ready to ſacrifice the intereſts of truth to the opinions of a maſter, and is at great pains to ſhew that he is not a ſervile follower, or obſequious deputy, of the Biſhop of Glouceſter. He lays before his Readers the chief paſſages in his writings, on which ſuch accuſations can poſſibly be founded, together with thoſe in Dr. Lowth's letter, wherein he imagines he is pointed out as one of the honourable tribe of the Biſhop's beadles and footmen, and then labours to vindicate himſelf from ſuch groundleſs imputations. He acknowleges that he has expreſſed himſelf *warmly* in regard to the Biſhop's character in ſeveral parts of his Writings, and tells us that his expreſſions flowed from his heart, and were dictated by friendſhip and gratitude. Dr. Warburton's generous zeal, he ſays, aſſiſted in introducing him to the world, and the only return of gratitude he was capable of making, was to vindicate his [Dr. W.'s] fame from the ſcurrilous inſults of his enemies, by all the warmth of public and ſincere approbation that he could beſtow. Nor had he the leaſt ſuſpicion, at that time, he ſays, that this zeal (even ſuppoſing it to have ariſen into an ill-judged prodigality of praiſe) could poſſibly be conſtrued by *honeſt men*, into any thing elſe than the overflowings of *gratitude* and *friendſhip*.

Conſcious that he has ſtrong prejudices to contend with, which he thinks it incumbent on him to remove, the Doctor proceeds to give, what he calls the moſt ample and unanſwerable teſtimony, that he is neither beadle, bravo, nor miniſter to any Mock-Monarch in literature upon earth. ' I will now produce, ſays he, a variety of inconteſtible vouchers; which will demonſtrate, that while I was thus *publicly vindicating* the *injured character* of my *friend*, I was in fact *diſputing* his *particular opinions*; and firmly *refuſing* my *aſſent*, and *declaring* my right to *diſſent*, in the moſt *unreſerved* manner.

' The firſt of theſe evidences I ſhall draw from my own writings already publiſhed: and particularly from the *Eſſays on the Characteriſtics*. On the ſubject of the *firſt eſſay*, that " on *ridicule* conſidered as a *teſt* of *truth*," Dr. Warburton had publiſhed his thoughts, long before mine were written. Yet, whoever ſhall take the trouble of comparing my thoughts with His, will find them not only often *different*, but ſometimes *incompatible*. Again, on the ſubject of *moral obligation*, whoever ſhall compare our ſentiments, will find mine not only written in a train of thought entirely independent of His, but in ſome material *points diametrically oppoſite*. And thus, ſo far have I been from

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from referring all mankind to the *Divine Legation*, "as to an *infallible oracle*, for the reſolution of every queſtion in literature;" that I have *written* and *publiſhed* my ſentiments in *full* and *clear contradiction* to *ſome* of its *principles*.

'Let me add, that Dr. Warburton well knew, from the time of the firſt publication of theſe *Eſſays*, that I had thus publicly diſſented from him in opinion: nor did this known oppoſition of ſentiment ever occaſion any breach of friendſhip between us.

'The next vouchers I ſhall produce, are *my own letters*, written ſeveral years ago to ſome of my friends on ſubjects of literature: did I think myſelf privileged to publiſh without leave, the letters of my correſpondents, written to me on theſe occaſions in *confidence* of *ſecreſy*, I could give additional proofs of the wrong you have done me: and *ſuch* proofs, as would be *far* from *diſhonouring* either my *friends* or *Me*. There are certain facts referred to even in theſe my own letters, relative to other ſubjects, which I do not think myſelf at liberty to divulge: and ſhall therefore only publiſh, what can eſſentially affect the preſent point in queſtion. Nor ſhould I have taken even this ſtep, had not the publication of theſe paragraphs been of the laſt conſequence to the full vindication of my *moral character*: which I regard as an *extreme neceſſity*, equal to That, when *life* or *liberty* are at *ſtake*.

'The firſt of theſe evidences is the ſubſtance of a letter containing ſome general thoughts on what I judged to be the true *medium*, in *departing* or *not departing* PUBLICLY from the opinions of a friend, in literary reſearches. It was communicated by me to ſeveral of my friends, in the year 1759. It runs thus.

"Horkeſly *(in Eſſex)* October 30, 1759.

Dear Sir,

"There is a kind of petulance, founded in ſelfiſh vanity, which conſiſts in picking quarrels, ſearching out ſmall and incidental miſtakes, either in reaſoning, philology, or facts. I know of nothing more contemptible than this, in the whole tour of literary folly, which (between friends) is a very large one. This ſilly and ungenerous conduct we ſaw an inſtance of in a certain * * *, with reſpect to one of our Friends. The circumſtances of the fact were ſomewhat notorious in that inſtance: but the thing itſelf is common; and makes the chief employment of that dirty modern tribe, who call themſelves critics. Of this folly, if I know myſelf aright, I am incapable.

"But with regard to the *inveſtigation* of *truth* in a more *inlarged* ſenſe; here, I confeſs, I ſee no room for favour or friendſhip.

"I have ſo entirely gained this habit of thought; that, I hope, this principle will direct me in all my inquiries. And though I am but a mean workman in the Temple of truth, I will at leaſt be an honeſt one. My own errors I will always be glad not only to acknowlege, but proclaim: and upon a like principle, though I may not *ſtudiouſly proclaim* the errors of a friend, yet I certainly will neither *palliate* nor *hide* them.

"In ſhort, it is making an ungenerous uſe of any degree of ſuperiority which men may be poſſeſſed of, if they become the miniſters to each other's vanity, inſtead of being the impartial miniſters of truth. When once they are arrived at this point, I think the mind muſt be ſhaken from the foundations of all true integrity. For myſelf, I ſhould think I deſerved to be ſtruck blind from heaven, not only in body but in ſoul too, ſhould I make ſo ungrateful an uſe of that portion of light which God has lent me.

"As I think there is great immorality and guilt in any palliation of error on account of friendſhip; ſo, on the other part, I can ſee no ſhadow of reaſon againſt a free diſcuſſion of any queſtion, among ſons, fathers, friends, or brothers. If I am wrong, my friends are beſt able to ſet me right: If my friend is wrong, the trueſt friendſhip I can ſhew him is, to let him ſee his error.

I am, &c. J. B."

The Doctor goes on to produce other letters and ſcraps of letters in order to ſhew the *independence* of his mind, and concludes with declaring, in the triumphant language of ſelf-importance, that he ſhould long ago have ſet his foot upon the neck of ſlander, had ſhe not ſkulked among the *garrets of Grub-ſtreet*.

Philoſophical Tranſactions, Vol. LIV. Continued*.

Papers, MEDICAL and ANATOMICAL.

Art. 2. *The Sequel of the Caſe of Mr. Butler of Moſcow, printed in the Philoſophical Tranſactions, Vol. L. p.* 19. *Communicated by Mr. Henry Baker, F. R. S.*

THE caſe of Mr. Butler was briefly this: Soon after preparing a mixture of verdegris, falſe gold-leaf, with aqua-fortis, he was ſuddenly ſeized with a burning pain, firſt in one finger, then in his whole hand; afterwards in the other hand, legs, toes, ſhoulders, back, belly, and, in ſhort, in every part of his body by turns, together with many extraordinary ſymptoms, which, however, in about ten days, abated, and in a ſhort time ſeemed entirely gone; but for the particulars of this caſe, together with the method of treatment, we are referred to the firſt part of the account, as mentioned in the title of this article. The ſequel of this account is communicated in a ſecond letter from Dr. Mounſey to Mr. Baker; from which it appears that Mr. Butler's nerves continued for a long time in a very irritable condition, and that not only by the ſmell of paints, but even on handling metallic inodorous ſubſtances he was frequently attacked with faintings, tremblings, and uncommon anxiety. The Doctor tried various remedies with very little effect, till at length a milk diet and exerciſe reſtored the patient to a tolerable ſtate of health. We cannot cloſe this article without tranſcribing one ſhort paſſage. 'On the 20th, ſays the Doctor, I gave him a doſe of Epſom ſalt, which he had been uſed to take: it purged very well; but immediately on its leaving off to work, his body ſtruck out with great numbers of ſmall red ſpots.'—'The *ſal catharticum amarum* came from England; and whether ſome *vitriolic acid* had been uſed in making it, I do not know; but it is likely there had.' It is indeed more than *likely: ſal catharticus amarus*, or Epſom ſalt, being always compoſed of the *vitriolic acid* and *magneſia*. We are ſorry the Doctor's want of chemical knowledge ſhould ſtand thus upon record in the Philoſophical Tranſactions.

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* *See Review* for laſt Month.

Art. 9. *An Account of a Hernia of the Urinary Bladder including a Stone. By Mr. Percival Pott, Surgeon to St. Bartholomew's Hoſpital, and F. R. S.*

The patient of whom this extraordinary caſe is related, was about thirteen years old when he was brought to Mr. Pott, and his diſeaſe had the appearance of a ſchirrous teſticle, which, however, from the hardneſs and inſenſibility of the tumour, appeared not to be the caſe. Mr. Pott, though in doubt what it really was, being of opinion that it ought to be extirpated, performed the operation with his uſual care, dexterity, and ſucceſs; and on laying open the ſcrotum, diſcovered the caſe to be a *hernia ciſtica*, including a *calculus* of the ſame nature with thoſe uſually found in the bladder. He extirpated the *ciſt*, and at the end of a month the patient was perfectly cured.

Art. 32. *Obſervations and Experiments of different Extracts of Hemlock. By Michael Morris, M. D. F. R. S.*

Dr. Wade of Liſbon having lately communicated to the London Medical Society a number of caſes, in which the extract of hemlock, prepared at Coimbra in Portugal, had been given with great ſucceſs, Dr. Morris was induced to make experiments upon the different extracts prepared at Coimbra, Viana and L[illegible]rder to diſcover their reſpective component parts.

The reſult of this enquiry is, that the Coimbra extract contains a much greater quantity (to uſe the Author's own words) of an *eſſential oily ſalt* and reſin, than the others; and hence, he is of opinion, the extraordinary effects of the Coimara extract may be rationally accounted for.

Art. 33. *Eſſay on the Uſe of the Ganglions of the Nerves. By James Johnſtone, M. D. communicated by the Right Rev. Charles Lord Biſhop of Carliſle.*

It is well known that phyſiology has not yet been able to produce even a probable conjecture concerning the uſe of the ganglions of the nerves. The ingenious Author of this paper reflecting, that ganglions are *almoſt* peculiar to thoſe nerves which are diſtributed to parts whoſe motions are involuntary, imagines, that their uſe in the animal oeconomy is to intercept the influence of the mind upon thoſe parts; and that they are alſo the inſtruments by which the motions of the heart and inteſtines are rendered uniformly involuntary. The only objection to this theory is, that the obſervation on which it is founded is not univerſally true.

Art. 43. *An Account of what appeared on opening the Body of an Aſthmatic Perſon. By W. Watſon, M. D. F. R. S.*

The preternatural phenomena in the body of this aſthmatic perſon were, an enormous diſtention of the lungs with extravaſated air, and numberleſs *varices* in the pulmonary vein; which together ſufficiently account for the ſymptoms of the diſeaſe. From the hiſtory of the caſe it appears, that the patient, about two months before his death, was ſeized with violent and long continued vomiting, to which the Doctor, very rationally, aſcribes the phenomena above mentioned.

Art. 58. *An Account of an extraordinary Diſeaſe among the Indians in the Iſland of Nantucket and Marthu's Vineyard, in New England. In a Letter from Andrew Oliver Eſq; Secretary of his Majeſty's Province of Maſſachuſett's Bay, to Iſrael Mauduit, Eſq; F. R. S.*

Our readers will hardly believe us when we aſſure them that all we learn from this pompous account of this extraordinary diſeaſe, is, that it attacked none but Indians; that it was a violent inflammatory fever; that, out of 258, only 36 recovered; and that the patients generally died in about five days. As this article contains not the leaſt medical inſtruction, we apprehend it might with more propriety have filled the column of a newspaper.

⁂ *The* MATHEMATICAL, MECHANICAL, *and* ASTRONOMICAL *Papers, are deferred to another Opportunity.*

MONTHLY

MONTHLY CATALOGUE,

For JANUARY, 1766.

POLITICAL and COMMERCIAL.

Art. 13. *A Defence of the New-England Charters.* By Jer. Dummer. 8vo. 1 s. 6 d. Almon.

THIS valuable performance, being only a new edition, without any *alterations*, does not properly come under our cognizance; yet, as it is a work of ſome importance, and hath long been ſcarce, we thought it might be uſeful to many of our Readers, at *this juncture*, in which the charters of our colonies are become ſo much the objects of public attention, to be informed, that Mr. Dummer's tract is reprinted, and may be had as above.

Art. 14. *The Importance of the Colonies of North-America, and the Intereſt of Great Britain with Regard to them, conſidered. Together with Remarks on the Stamp-duty.* 4to. 1 s. Peat.

Chiefly intended to ſhew how impolitic, as well as unreaſonable, it would be, in our preſent diſpute with the colonies, to have recourſe to any improper exertion of *power*. The Author's main argument is founded on this poſition, 'That it is the true intereſt of Great Britain, to acquire and retain, not to alienate the affections of her colonies;—which can only be done by kind uſage, and always conſidering them, as they moſt certainly are, in all reſpects, on the ſame footing with ourſelves, and of right entitled to every privilege that we in England enjoy.'———He inſiſts, in common with moſt of the writers in behalf of the colonies, on their right of repreſentation in whatever legiſlative body aſſumes and exerciſes the power of taxing them; but on this head, as well as on moſt other points touched upon in this tract, he offers little that can be called new: his performance being, indeed, to be chiefly regarded as a recapitulation of the arguments advanced by thoſe who have appeared before him in this debate.

Art. 15. *An Examination of the Rights of the Colonies, upon Principles of Law.* By a Gentleman at the Bar. 8vo. 1 s. Dymot.

This Lawyer, after a very ſlight hearing, has determined againſt the colonies; but we imagine they will hardly abide by his adjudication. Without entering into the merits of this cauſe, *upon the principles of law*, we cannot help reflecting, on this occaſion, how happy it is for this country that her liberties have not always been left to the arguments and deciſions of *lawyers*. Would *their* jargon ever have procured us our ineſtimable *Magna Charta*? or would the glorious *Revolution* ever have taken place, if our gallant grandfathers had ſubmitted to argue the point with K. James in Weſtminſter-hall? It is true, we have lately ſeen our liberties nobly aſſerted by an Engliſh Lord Chief Juſtice; but have we not too much reaſon to regard that *honeſt* lawyer as a phænomenon? *And how many Jefferieses*, &c. have we had, for one PRATT!

Art. 16. *Conſiderations on the American Stamp-act, and on the Conduct of the Miniſter who planned it.* 8vo. 1 s. Nicoll.

The right of Great Britain to tax her colonies internally, is not here enquired into. The Author thinks it pity that ever ſuch a queſtion ſhould have been ſtarted. He ſeems to admit the right, in ſpeculation; but he thinks it ought to be ſeldom or never exerciſed; in which caſe, he ſays, our parliament may ſafely aſſert it, and the American aſſemblies will not deny it: but the point he chiefly inſiſts upon, is the inexpediency, injuſtice, and abſurdity of the Stamp-act. Having endeavoured to prove this, and beſtowed ſome chaſtiſement on Mr. G. G——, as the contriver and promoter of the act, he proceeds to ſtate the bad effects that, in his opinion, will reſult from our attempting to *enforce* this act, amounting (if we are *ſucceſsful* in employing *force*) to no leſs than the ruin of the colonies, and the deſtruction of our trade with them: while, on the other hand, a bare ſuſpenſion only of the act may ſerve to bring matters about, in an amicable way; but an entire repeal is what he would recommend, as the only means to reconcile the colonies to their mother-country, and to reſtore peace, plenty, and cordiality to every part of the Britiſh empire.

Art. 17. *Conſiderations on the Propriety of impoſing Taxes in the Britiſh Colonies, for the Purpoſe of raiſing a Revenue, by Act of Parliament.* 8vo. 1 s. 6d. North-America printed; London re-printed, for Almon.

This is a more ſtrenuous champion for the colonies, than the preceding Conſiderer. He denies the parliament's right of taxing the coloniſts, internally; and he enters pretty deeply into the argument. The zeal of this patriotic North-American ſometimes carries him rather too far in his reflections on the mother country; but we think ſuch warmth the more excuſable, as it may be an indication of the Writer's honeſty, whatever may be ſaid of his prudence. In his preface he ſenſibly apologizes for 'the plainneſs, ſimplicity, and freedom' of his manner; and, indeed, we think with him, that a *decent firmneſs*, in a good cauſe, is to be preferred to a ſofter and more delicate ſtyle, which ſometimes may ſerve only to enervate the argument, for want of urging it with its full force. On the whole, there are many important conſiderations in this tract; which, therefore, muſt be ranked among the moſt material of thoſe pieces which have appeared in behalf of our American brethren.

Art. 18. *Conſiderations on the Points lately brought into Queſtion, as to the Parliament's Right of taxing the Colonies, and of the Meaſures neceſſary to be taken at this Criſis. Being an Appendix, Section III. to* The Adminiſtration of the Colonies. 8vo. 1 s. Dodſley.

In our *thirtieth* vol. p. 441, *ſeq.* we gave an account of the firſt edition of Governor Pownal's[*] maſterly performance, entitled 'The Adminiſtration of the Colonies.' Since that time, we have mentioned a ſecond edition of this work; and now appears a *third*, with the addition of the *Appendix*, which is the ſubject of the preſent little article: the Appendix being to be had ſeparately.

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[*] Mr. Pownal was governor of Maſſachuſet's Bay, &c.

Mr. Pownal is a much cooler and more moderate advocate for the colonies, than the laſt-mentioned *Conſiderer*. He admits the right of taxation, but ſtrongly contends for the loyal *intentions*, in general, of the coloniſts; (and appealing to every man of intereſt or buſineſs in thoſe countries) ‘that for an hundred years to this time, there has not been an American to whom, in the genuine feelings of his heart, the intereſt, welfare, and happineſs of Great Britain was not as dear as that of his own colony, having no other idea but that they were always one and the ſame.’ ‘I do not believe, adds he, that the idea of Great Britain ever heretofore aroſe in an American breaſt, without the idea of its being HOME. If of late they have learned to call the Britiſh produce and manufactures *foreign*, and Britons *foreigners*, it is not from an American idea they have learnt it; it is from an idea that is foreign alſo.’

After this general aſſertion, he enters on a ſerious diſcuſſion of the propoſitions lately brought into queſtion, whether the ſupreme legiſlature of Great Britain ſhould or ſhould not, agreeably to the actual preſent ſtate of the Britiſh conſtitution, exerciſe the power of laying taxes on the colonies; and whether, conſiſtent with the rights of Engliſhmen, and the ſuppoſed ſpirit of the Engliſh conſtitution, the coloniſts can be taxed, unleſs by their own reſpective legiſlatures; or unleſs the colonies have, by their proper repreſentatives, a ſhare in the legiſlature of Great Britain? He affirms that the reaſoning which ſtates theſe propoſitions, as matters under queſtion and doubt, never did or could ariſe from the principles of an American politician. ‘The fundamental maxim, ſays he, of the laws of thoſe countries is, firſt, That the common law of England together with ſuch ſtatutes or acts of parliament (the eccleſiaſtical laws excepted) as were paſſed before the colonies had a legiſlature of their own, ſecondly, That their own laws together with ſuch acts of parliament as by a ſpecial clauſe are extended to America ſince that time, *are the laws of that country*. The juriſdiction and power of every court eſtabliſhed in that country; the duty of every civil officer; the proceſs of every tranſaction in law and buſineſs there, is regulated on this principle. There is not a man of buſineſs in the colonies that ever held an office who does not know this, and who hath not always acted on this principle: there never was a man that ever acquired a lead or intereſt in the politics of thoſe free countries, who did not defend this principle as the palladium of their liberty, that they were to be ruled and governed only by acts of parliament, together with their own laws not contrary to the laws of Great Britain: and as a friend to the colonies I would venture to add, that it is under this principle that every act of parliament paſſed ſince the eſtabliſhment of the colonies, *which reſpects the general police of the realm, and the rights and liberties of the ſubject of the realm* is, without the intervention of their own conſent by their reſpective legiſlatures or repreſentatives, conſidered, and, I think I may venture to ſay, adopted as part of the law and conſtitution of thoſe countries. It is under this principle, without the intervention of their own conſent, that they may beſt and moſt ſafely claim all the rights and privileges of Engliſhmen confirmed in the bill of rights. It is under this principle that I ſhould hope, could an American ever have need to claim it, that they may beſt claim thoſe benefits and privileges, which by the ſeventh of William the Third, are declared and provided to the ſubject in caſe of accuſation of treaſon; even though thoſe acts ſtand enacted without the intervention of their conſent, without being by any ſpecial clauſe extended to America, otherwiſe than as extending *by power of the ſupreme legiſlature to every ſubject within the realm*. But ſhould the coloniſts doubt the power of the ſupreme legiſlature in theſe caſes, I believe it never was yet doubted in that country but that when an act of parliament was by a ſpecial clauſe extended to America, it had its full force there, nor was ever yet any principle found out, by which to diſtinguiſh the exerciſe of the power of parliament in making laws which reſpected the property, the rights, liberties, and lives of the ſubjects there, from a power to make laws for that country which ſhould demand, by ways and means, as to that parliament ſeemed meet, aids by taxes towards the maintenance and ſupport of government.'

In another place he adds, (ſpeaking of the coloniſts' claim of exemption from being taxed by act of parliament, ſet up in conſequence of the Stamp-act): 'However general this claim may have become of late; however ſuddenly this wild plant, forced by an artificial fire, may have ſprung up and ſpread itſelf, it is neither the natural produce nor growth of America. The coloniſts in their ſober ſenſes know too well the neceſſary powers of government; they have too well conſidered the relation which they, as coloniſts, bear to the realm of Great Britain: their true and real liberties and charter rights are dearer to them than that they ſhould hazard them by graſping after ſhadows and phantoms. I will therefore abide by what I have ſaid in every part of my work, that as they underſtand thoroughly the neceſſary powers of government on one hand, and as they are zealous for liberty on the other, ſo were they by affection as well as principle, ever attached to the mother-country and to the government thereof. I ſpeak of them as I knew them, nothing aggravating, nothing extenuating. But there is no anſwering for the defects of a delirium. I know nothing of the ſpirit of thoſe who have raiſed and would direct the ſtorm in the preſent wild uproar in America, nor do I believe that they themſelves know what ſpirit they are of. Ignorant of the conſtitution of Great Britain, and of their own beſt liberty as derived from it, they have miſled the good people of America to diſclaim the wiſdom and temper of their true friends, to doubt the virtue and zeal of thoſe good citizens who have for ſo many years by their ſuperior abilities and real patriotiſm had the charge and conduct of their intereſts. Frantic, like madmen, they have fallen firſt upon thoſe who have been hitherto near and deareſt to them, and then giddy with the wild outrage they have begun, they have proceeded (I had almoſt ſaid to take up arms) againſt the authority of that very conſtitution to which they owe the rights and privileges that they contend for.'

But notwithſtanding our Author's idea of the legal ſubjection of the colonies to the parliamentary juriſdiction of the mother-country, he is extremely averſe to the doctrine of *compulſion*; and quotes Sir William Temple's account of Spain's fatal loſs of the Low Countries by having recourſe to force of arms, when milder methods might have happily compoſed the diſturbances which had broke out in thoſe provinces. He propoſes to admit the Americans to a ſhare in the Britiſh legiſlature, *provided they will accept of it*; of which our Author (with many others) appears ſomewhat doubtful. Nevertheleſs, he thinks ſome mode of a cordial union with our colonies ought to be thought of; and he recommends a particular ſcheme of his own, for this deſirable purpoſe,—— which we have not room to inſert. He alſo propoſes ſeveral other meaſures and regulations which he thinks very neceſſary to be adopted at this criſis; but he every where expreſſes himſelf with that modeſty which is by no means inconſiſtent with the moſt extenſive knowlege; and which is more eſpecially becoming in every individual who offers his advice to government, on ſubjects of ſuch vaſt importance to the community.

Art. 19. *The Charters of the following Provinces of North-America; viz. Virginia, Maryland, Connecticut, Rhode-Iſland, Penſylvania, Maſſachuſett's-Bay, and Georgia. To which is prefixed, a faithful Narrative of the Proceedings of the North-American Colonies, in Conſequence of the late Stamp-act.* 4to. 2s. 6d. Owen, &c.

Collected from the Daily Gazetteer;—both charters and narrative. There is no doubt of the authenticity of the former; and the latter, being copies of Gazettes, &c. carry their own evidence along with them.

Art. 20. *The General Oppoſition of the Colonies to the Payment of the Stamp-duty, and the Conſequence of enforcing Obedience by Military Meaſures, impartially conſidered. Alſo a Plan for uniting them to this Kingdom, in ſuch a Manner as to make their Intereſt inſeparable from ours, for the future.* In a Letter to a Member of Parliament. 4to. 1s. T. Payne.

We have here an ingenious diſſuaſive from violent meaſures with the coloniſts, on account of the Stamp-act. It is written partly in a ſerious, and partly in a ludicrous vein. The Author's humour is employed to ridicule the raſh and crazy notion of carrying the ſtamp-act into execution by military force. The abſurdity of ſuch a meaſure, is thus pleaſantly repreſented: 'I ſhall ſo far agree with the martial diſpoſition of thoſe who declare for warlike meaſures in the firſt inſtance,—that if this kingdom ſhould think proper to exert its full power, the united power of the colonies could not poſſibly withſtand it. But I muſt own I am not quite ſo valiant as to join thoſe warlike ſpirits, who declare they deſire but ten thouſand of our regular troops, to drive all the colonies before them. True, there is no great danger in the boldeſt declaration, at three thouſand miles diſtance from an enemy; but ſtill a calm conſiderate perſon, who may be valiant enough alſo on a proper occaſion, may reflect, that the number of people in our colonies amount by computation, to between two and three millions at the leaſt. That a twentieth part of theſe may be deemed ſenſible men.—That one half at leaſt of theſe are able bodied, and may be reſolute and determined.—That they may be enthuſiaſtically miſled to imagine they fight for liberty, which is a ſpirit not eaſily ſuppreſſed in an Engliſhman. I ſay ſuppoſing this calculation to be tolerably exact, he may expect to find ſixty or ſeventy thouſand able-bodied men, who may be mad enough to have determined abſolutely on oppoſition.

'This number of opponents, it is certain cannot well be collected into one body, and they are to be divided among the colonies; we may go in a body againſt any one of them we think proper; yet ſtill however, as theſe people have a thorough knowlege of the country, and are inured to the climate, although perhaps they dare not face us in the field, they might give us a great deal of trouble in marching after them through woods and mountains. Beſides they may probably have learned the Indian method of buſh fighting, which muſt be very tedious, and ſomewhat troubleſome to our regulars. The reduction of each colony would by this means be retarded; and we might poſſibly loſe a few men by ſickneſs, or fatigue, though not by fair fighting. And as we muſt alſo leave a ſufficient force in each, to keep them in proper obedience after we have conquered them, or we may have the ſame work to do over again, I ſhould imagine that after bringing three or four of the moſt obſtinate into a proper ſtate of ſubjection, we ſhould perceive our numbers ſomewhat diminiſhed, and poſſibly find, by that time, there had been ſome ſmall miſtake in the calculation.

'It were great pity ſo hopeful a ſcheme ſhould miſcarry on account of a trifling error in calculation; eſpecially when any miſtake, as to the number of ſoldiers that may be neceſſary, can eaſily be remedied, and a ſufficient quantity had upon very eaſy terms. Let us conſider what a number of manufacturers are now employed in different works for the colonies, who will then be out of all employment, and muſt either enliſt as ſoldiers, or ſtarve. Beſides, there can be no want of ſhipping for tranſports, at a very eaſy rate; as our Weſt-India traders will have no other buſineſs. So that with the help of fifty or ſixty men of war and frigates, properly ſtationed along their very extenſive coaſts, to hinder them from any ſupplies, I make no doubt but in ten or twelve years at fartheſt, we ſhall either conquer their ſtubborn ſpirits, or extirpate them abſolutely; and it is not to be preſumed that any of our neighbours, during that time, will be ſo rude to interrupt us in our buſineſs. But, as I muſt own myſelf a mere novice in theſe matters, I ſhall leave the farther diſcuſſion of them to the advocates for military meaſures.'

The ingenious Author next applies the teſt of ridicule to the jargon of the lawyers, who gravely talk to us about the charters of Maſſachuſett's Bay, Connecticutt, &c. conſtituting thoſe governments tenants of his Majeſty's manor of *Eaſt Greenwich*, &c. And towards the concluſion of his letter, he propoſes his plan of union; for which we refer to the pamphlet.

Art. 21. *The late Occurrences in North-America, and Policy of Great Britain, conſidered.* 8vo. 1s. Almon.

This Conſiderer likewiſe reminds us of the precipitate and tyrannical conduct of Spain, by which ſhe loſt the Low Countries, now the *United* Provinces; but he does not plead for the colonies in the ſmooth and pleaſant ſtrain of the laſt mentioned writer. He is very grave; and rather ſevere upon thoſe hot-heads who among us ſeem ready to cry *Havock!* and eager to *let ſlip the dogs of war* againſt our brethren and fellow-ſubjects in America.—As to the apprehenſions of thoſe who think that the colonies will, one day or other, be independent of Great Britain, the Author admits that they are not groundleſs. 'But this, ſays he, is no ſufficient reaſon for *fear*; for this independence can hardly be brought about until ſome general calamity falls on Europe, or the protection which the colonies now claim from their ſeveral mother-countries, is denied, or unable to be given from the particular diſtreſſes at home. power is ſubject to change; it is the natural courſe of things. The grandeur of the Roman empire is annihilated, and this iſland, formerly a province to it, and looked upon as almoſt out of the world, has a greater dominion than Rome ever prided herſelf in, and is now the centre of riches and authority. May it ever continue ſo! Nothing but its own bad policy can prevent it, the fear of evils may produce them, as the dread of death frequently puts a period to life.'

It ſeems very true, that on this jealouſy and miſtruſt, we have founded a ſyſtem of policy, which may be the principal ground of the preſent diſcontent in America; for nothing can be more natural, as the Writer obſerves, than for jealouſy on *the one ſide*, to produce the ſame bad and illiberal qualities *on the other*:—to the interruption of the moſt cordial friendſhip, and total breach of the ſtrongeſt duties. 'It is to this policy, adds he, they [the Coloniſts] impute the ruin of the Spaniſh trade, by the royal navy of Great Britain acting in the ſpirit of the Guarda Coſtas of Spain. It is true indeed the impropriety of this conduct was ſeen when we found it moſt ultimately affect ourſelves; and, therefore, though the act is ſtill in force, the execution of it is ſuſpended; but the condition of the Americans is bad indeed, for the blow aimed at them, took place! and the dagger remaining rankles in the wound.'

On the whole, our Author concludes, that it is not by *taxes*, but by *trade* alone, 'that Great Britain, acting in a ſpirit of *true policy*, will endeavour to draw the wealth and produce of America to herſelf; all other methods will deſtroy the object for which the colonies were eſtabliſhed. If the Americans indeed, poſſeſſed of valuable mines of gold and ſilver, or a lucrative commerce, ſtill retained more than the ballance of trade drew from them, Great Britain might, perhaps, conſiſtently with ſelf intereſt, take the overplus. But the fact is otherwiſe, all their gains and produce now centers here in the way of trade, and therefore the ſyſtem of taxing them is diametrically oppoſite to the real benefit of the nation in general, though it may ſerve the purpoſe of a temporary expedient.—The treaſury may ſwell a little, but commerce will ſhrink to nothing.'

'Cromwell, ſays our Author, though an arbitrary ruler, and Charles the IId. a neceſſitous prince, purſued, in this reſpect, the true intereſts of Great Britain; for notwithſtanding the extravagance of the one, and deſpotiſm of the other, they plainly ſaw, that real power, and ſubſtantial and permanent wealth, could only be obtained through the channels of commerce, and that there would be a ſufficient fund eſtabliſhed for diſſipation and corruption, and the higheſt power exerciſed, by rendering the trade of the colonies ſubſervient to Great Britain; and therefore Cromwell had the ſagacity to plan, and Charles the good ſenſe to adopt the famous *act of navigation*, which the Britiſh colonies have to this time dutifully and implicitly obeyed: for though it has reduced them to a kind of political ſlavery, yet being founded on the ſoundeſt policy, they have ſubmitted to it with chearfulneſs and affection to this country; and ſo long as they do ſo, you need no other evidence of your ſovereignty over them; for let any one conſider the nature of it, and he will find it the ſtrongeſt mark and badge of ſubſerviency and dependence.

'Let then the mutual, which is the real intereſt of Great Britain and her colonies, be promoted, by conſtantly purſuing the true object for which the latter were eſtabliſhed, and let us not cut down the tree to get at the fruit. *Let us ſtroke and not ſtab the cow, for her milk, and not her blood, can give us real nouriſhment and ſtrength*; and for this purpoſe, let the *ſpirit* of the *act of navigation* (for ſound policy has long ſince varied from the *letter*) be ſtrictly adhered to; and then, however flouriſhing the commerce of America may become, either by its own efforts, or by the judicious encouragements and bounties given by this country, the whole advantage thereof muſt ultimately center here, and that without diſcontent and diſturbances, to the honour and ſatisfaction of his Majeſty, and promotion of the public good.'

Art. 22. *Some Strictures on the late Occurrences in North-America.* 8vo. 6 d. Owen.

Theſe ſtrictures are very weak and trivial. The Author inſiſts on the parliament's right of taxation, whether the Americans are exempted by their charters, or not; and as for theſe, he intimates that they ought to be *revoked!* In ſhort, this appears to be, by far, the moſt inconſiderable pamphlet that hath yet appeared in the courſe of this controverſy.

Art. 23. *The Juſtice and Neceſſity of taxing the American Colonies, demonſtrated. Together with a Vindication of the Authority of Parliament.* 8vo. 1 s. Almon.

If this Writer is not more ignorant than the laſt mentioned Anti-American, he is ten times more furious. He ſets out with the profeſſion of '*modeſtly* offering his ſentiments, that by the *confrontation* of different opinions, we may ſtrike out truth, as *we* do fire, by the colliſion of flints.' Is this our Author's method? other people do it by the colliſion of flint and *ſteel*. But this is, in truth, a moſt fiery politician, and his pamphlet is a mere firebrand. Behold how he fires away at the Americans:

'You [the inhabitants of the colonies] tell us you are very ſober and temperate, that you fear the influence of a ſtanding army will corrupt you, and introduce profligacy and debauchery.

'I take your word for it, and believe you are as ſober, temperate, upright, humane and virtuous, as the poſterity of independents and anabaptiſts, preſbyterians and quakers, convicts and felons, ſavages and negro-whippers, can be; that you are as loyal ſubjects, as obedient to the laws, as zealous for the maintenance of order and good government, as your late actions evince you to be; and I affirm that you have much need of the gentlemen of the blade to poliſh and refine your manners, to inſpire you with an honeſt frankneſs and openneſs of behaviour, to rub off the ruſt of puritaniſm, &c. &c.'

Is not this a very *modeſt*, ſober, temperate, upright, humane and candid writer!

Art. 24. *An Anſwer to a very extraordinary North-Briton; publiſhed on Monday laſt, in the Publick Advertiſer.*

A flimſy attack on the *Ins*.

MEDICAL.

Art. 25. *The Midwife's Pocket-companion: or a Practical Treatiſe on Midwifery: on a new Plan: containing full and plain Directions for the Management and Delivery of Child-bearing Women in the different Caſes, and the Cure of the ſeveral Diſeaſes incident to them and new-born Children, in the ſafeſt Manner, and according to the beſt Improvements. Adapted to the Uſe of the Female as well as the Male Practitioner in that Art.* In Three Parts. By John Memis, M. D. of Mariſhal-college, Aberdeen. 12mo. 2s. 6d. Dilly.

This work is offered to the public, as a cheap abridgement of the modern improvements in the art of midwifery; and is deſigned at once to anſwer the purpoſe of a *text-book*, and the *midwife's vade mecum*.—— As a text-book, it might have been more ſimple, more concentrated; and as an abridgement, it is in ſome places very diffuſe and unweildy. A quotation from the work itſelf, when compared with the original as it ſtands in Dr. Smellie, will convince our Readers of the truth of this obſervation. Dr. Smellie, to whom our Author is chiefly indebted for his materials, thus ſpeaks of the evacuations neceſſary at the end of the month after delivery [*]: 'Thoſe who have had a ſufficient diſcharge of the *lochia*, plenty of milk, and ſuckle their own children, commonly recover with eaſe; and as the ſuperfluous fluids of the body are drained off at the nipples, ſeldom require evacuations at the end of the month: but, if there are any complaints from fullneſs, ſuch as pains and ſtitches, after the twentieth day, ſome blood ought to be taken from the arm, and the belly gently opened by frequent glyſters, or repeated doſes of laxative medicines.

'If the patient has tolerably recovered, the milk having been at firſt ſucked or diſcharged from the nipples, and afterwards diſcuſſed; no evacuations are neceſſary before the third or fourth week; and ſometimes not till after the firſt flowing of the *menſes*, which commonly happens about the fifth week: if they do not appear within that time, gentle evacuations muſt be preſcribed to carry off the *plethora*, and bring down the *catamenia*.'— This the original:—here follows our Author's correct, conciſe, and judicious abridgement.

'Laſtly, p. 84, in order to the woman's complete recovery, we ſometimes preſcribe a few purges, as that of ſena-leaves taken by way of tea, *half a drachm of powder of jalap and ſalt petre, mixed and taken in a draught of weak ale or water-gruel warm* [†]; or a purging draught made up of half an ounce of tamarinds, a quarter of an ounce of ſena, and half a quarter of an ounce of cream of tartar, boiled in four ounces or a gill of water to two, and diſſolving a quarter of an ounce of manna, and as much glauber ſalts when ſtrained and warm, making it ſtronger or weaker as the patient requires, and giving them once or twice a week accordingly, in the morning faſting, to purge any ſuperfluous humours out of the body that may remain at the end of the month after her delivery.

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[*] Vide Smellie's Treatiſe on the Theory and Practice of Midwifery, B. iv. Ch. i. Sect. 2.

[†] Our Author, ſurely, if he writes from experience, muſt have practiſed upon very robuſt females.

'Thoſe women, who have their cleanſings in ſufficient quantity, and of long enough ſtanding, and have plenty of milk, and ſuckle their own children, commonly recover well without any purgatives or other medicines, the humours being drained off that way, eſpecially at the nipples. Yet, if there ſhould be any complaints after the twentieth day, it will be neceſſary to give ſome of the purges above-mentioned, after taking firſt away a little blood with the lancet.

'If a woman has pretty well recovered, the milk having been ſucked or diſcharged from the nipples, and afterwards diſcuſſed, (ſee Part ii. Chap ii. Article 4.) no purging of any kind is needful before the third or fourth week; ſometimes not till after the firſt flowing of her courſes, which is commonly about the fifth week, when, if they do not come down of themſelves, we bleed her in the arm or ancle, and give her ſome of the above purges, or *twenty grains of jalap powder, with eight grains of ſweet mercury*, the ſame way every now and then to promote that diſcharge, &c.'——So much for our Author's work as a text-book, and abridgment.

With regard to the merits of this performance, as particularly fitted to be the *Midwife's Pocket-companion*, we apprehend our Author has ſome formidable rivals.———Among others, we may mention *Eucharius Rhodion*, who practiſed phyſic at Frankfort on the Maine, and publiſhed a book on the ſubject of midwifery, in *High Dutch*; this work, about the year 1530, was tranſlated into Latin, French, Spaniſh, and other languages, and was very well received as the *woman's book* all over Europe.———Of a much later date, and inferior character, are the labours of *Salmon* and *Culpepper*: to the firſt of theſe has been attributed a piece called *Ariſtotle's Midwifery*; and the latter publiſhed a book intitled, *A Directory for Midwives, by Nicholas Culpepper, Gentleman, Student in Phyſick and Aſtronomy.*——Theſe curious performances were for many years in great vogue with the midwives, are ſtill read by the lower ſort of practitioners, and have contributed to keep up the belief of the marvellous effects of various medicines, and the more marvellous effects of various ſpells and charms.——With rivals of ſuch different degrees of merit, we pretend not to determine how far our Author is likely to ſucceed as the *woman's man*; as we are not ſufficiently acquainted with the taſte, genius, and philoſophy of thoſe reſpectable *dames*, who make up the ſeveral claſſes of female practitioners in theſe days.

Our Author ſeems to expect ſome ſingular advantages, from having introduced Engliſh names and Engliſh terms, inſtead of thoſe which have long been in uſe from the dead languages.—'We have, ſays he, changed the terms of art uſed in medical books for others of the ſame import, but more familiar to midwives; and, frequently, the more uncommon words, which occur in all kinds of books, for more plain and intelligible expreſſions.'———But Engliſh terms will not be underſtood, *except the correſponding* parts be pointed out upon the ſubject;

and with this aſſiſtance, the old terms, or indeed any terms, are eaſily underſtood, though not perhaps ſo eaſily remembered: the remembrance of *terms*, however, is chiefly for the uſes of writing or converſation; the remembrance of *things* is the matter of principal importance: and there is one inconvenience to which our Author's followers will be ſubject; he has not pointed out the old terms which anſwer to his Engliſh names, conſequently they will in their reading be limited to *The Midwife's Pocket companion.*

Upon the whole, we think this work but an indifferent abridgment of what has been more fully and clearly delivered by Smellie, Levret, and others. As to the language, it is frequently very pompous, very uncouth. *We uſe the widening force of our hand:—our hand outwardly and artfully applied:—our thumbs to the hind-head:—our other hand:—we ſhift hands:—our fore and middle fingers to each ſide of the neck:—we thruſt our fingers:—we ſcratch it with our nails:—the nails of our fingers:—we pinch it with the nails of our thumb and fingers.*———What a buſtle have we here, with our thruſting, our widening, our ſcratching, our pinching! and what an importance, with our arms, our hands, our fingers, our thumbs, our nails!—Nature certainly has been particularly kind to our Author, and beſtowed upon him more arms, and hands, and fingers, and thumbs, and nails, than his neighbours!—Who would have thought, that, with all this ſuperabundant dignity, our Author could have been any thing leſs than an M. D.!——Who would not have thought, that he had been * *doubly dubbed!*

Art. 26. *A New Eſſay on the Venereal Diſeaſe, and Methods of Cure; accounting for the Nature, Cauſe, and Symptoms of that Malady.* By J. Becket, M. D. 8vo. 2s. 6d. Williams.

It hath been objected to the reviewers in general, that they often criticize without mercy; that they are not ſufficiently tender of the reputation of the Authors under their laſh; and that their pens ſometimes ſeem guided rather by their paſſions than their judgment. We acknowledge a philoſophical equanimity to be a proper ingredient in the character of a Reviewer; but thoſe who have cenſured us for the want of this virtue, would do well to conſider a moment, whether they believe it poſſible for any man to read all the traſh which is obtruded upon the public without being now and then a little provoked, and put out of humour? When we meet with a performance, every page of which diſcovers its author to be, not only ignorant of his ſubject, but illiterate, and deficient even in point of grammar; when we find the hand-bill of a C—p-Doctor coarſely ſpun into a half-crown book, with the two reſpectable letters M. D. in the title-page; when this is the caſe, we are firmly of opinion that Job himſelf, if he had been a reviewer, would ſometimes have given way to a little honeſt *reſentment:* exclaiming, as he did to his *officious* friends,—‘ Ye are forgers of lies, ye are phyſicians of no value!’ Chap. xiii. v. 4.

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* An Advertiſement appeared in the London Chronicle for the 9th of May laſt, ſignifying, 'That *John Memis* has no degree of medicine from the Mariſhal-college, Aberdeen; and that, when he lately made application for a degree, it was abſolutely and unanimouſly refuſed by the univerſity.' We could not but be ſurprized at ſuch an attempt to impoſe upon the public; eſpecially as the real, intrinſic merit of this performance was preciſely the ſame, whether written by *John Memis*, Surgeon, and Man-midwife:—or by '*John Memis*, M. D. of the Mariſchal-college, Aberdeen.'

Art. 27. *Medicina Politica: Or, Reflections on the Art of Phyſic, as inſeparably connected with the Proſperity of a State.* By Charles Collignon, M. D. Profeſſor of Anatomy at Cambridge. 8vo. 1s. Beecroft, &c.

This pamphlet, we are informed by the Author in his introduction, is intended as a ſupplement to his late *Enquiry* * *into the Structure of the Human Body, relative to its ſuppoſed Influence on the Morals of Mankind*, in which it was allowed, that there are certain indiſpoſitions of the body which tend to generate irregular affections of the mind. ‘ On this foundation, ſays the Author, generally have bad actions been excuſed; but this excuſe will be deprived of its palliating power, if any thing can be found capable of removing thoſe indiſpoſitions.’ This, Dr. Colignon is of opinion, may be obtained by a proper application of the medical art, the intention of which is to preſerve and reſtore the health of the body. Unfortunately, however, for this doctrine, there are few individuals who could not, from experience, inform our Author, that the body when in perfect health is moſt inclined to be vicious. But, if we were even to admit, that intemperance, ambition, pride, cruelty, &c. are the effects of a morbid *craſis* or motion of the blood, the remedy becomes an idle ſpeculation, unleſs phyſicians were inveſted with full power to bleed, purge, bliſter, &c. whomſoever they pleaſe; for we apprehend that thoſe who are afflicted with pride, cruelty, &c. will ſeldom, of their own accord, call in a phyſician to cure them of theſe diſorders.

We muſt, however, in juſtice to the Author, obſerve, that his language is generally pleaſing, and that his *concluſion* is ſpirited and important. The following paſſage will be ſufficient to give an idea of the Author's manner: ‘ If health then may be deemed a bleſſing of ſo diffuſive a nature as to affect the manners, as well as the proſperity of a people, can we help lamenting that *injudicious books, miſtaken zeal,* and *pernicious patents*, ſhould join their formidable forces to deſtroy ſo great a good?’ By injudicious books he means *Practices of Phyſic, Diſpenſatories*, &c. in the vulgar tongue; by *miſtaken zeal*, he alludes to the pious oppoſers of inoculation; as to *pernicious patents*, it requires no explanation.

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* See Review, Vol. XXXI. p. 335.

Art. 28. *A Letter to J. K——, M. D. with an Account of the Caſe of Mr. T——n, of the City of O——d. To which ar ſubjoined ſome Obſervations on the Ulcered Sore Throat.* J. S. M. D. Oxford. 8vo. 1s. Rivington.

When doctors of Divinity, or doctors of phyſic, ſuffer thei animoſities to burſt forth into print, we cannot help accuſing genera [illegible] ſacrificed to reſentment that dignity, hon the diſpute between theſe two phy

They both attended a patient dangerouſly ill of a fe which Dr. K—— believed to be merely *inflammatory*, *lignant*, or *ulcered*. Thoſe who are at all acquainted that this difference in opinion was of infinite import as the method of treatment in the firſt ſpecies of this di diametrically oppoſite to that in the other. But befor the merits of the cauſe, it will be neceſſary to ment which induced Dr. S—— to pronounce the diſorde not an *inflammatory* ſore throat: viz. a ſmall running and dryneſs of the ſkin, perpetual reſtleſſneſs, anxie ſloughs on both the tonſils.

With regard to the pulſe, though we cannot allow it fallible diagnoſtic in this caſe, yet, we confeſs its bein it highly probable that the diſeaſe was not inflammator *flammatoria* being conſtantly attended with a frequent, what hard pulſe. The ſecond ſymptom mentioned, *and dryneſs of the ſkin*, we cannot admit as pathognomo chain of ſymptoms is, however, of more weight in t the *ſloughs on the tonſils* ſeem to determine the queſtion. determine, becauſe we do not chuſe to give a final o have ſeen a more circumſtantial hiſtory of the caſe, fron If we were impowered to interrogate the evidence, we liberty to aſk the following queſtions:

1ſt, Was the patient afflicted with *nauſea*, vomiting, the beginning of the diſeaſe?

2dly, Did he ſwallow without much difficulty?

3dly, Was his breath remarkably offenſive?

4thly, Was there any eruption on the ſkin?

5thly, Did he become worſe after bleeding?

6thly, Did he ſpeak with a hollow voice?

in her affidavit ſworn before a magiſtrate, ſayeth, (relative to our 5th queſtion) that the patient, ſoon after bleeding, was convulſed, ſeemed bereaved of his ſenſes, began gathering the bed-cloathes with his hands, and made frequent efforts to get out of bed; and (in regard to our 10th queſtion) ſhe farther depoſeth, that in the night of the 7th, being the third day of the diſeaſe, the patient was a little *wavering*, and on the following night yet more ſo. Mr. Ward, the other witneſs, ſayeth, in his letter to the printer of the Oxford Journal, dated December 19, (which may alſo ſerve as an anſwer to our 9th queſtion) that there were *ſpots* in the patient's throat, which ſeparated and came away in the form of *ſloughs*.

We have thus far attended to the plaintiff's brief, and the depoſition of two of his witneſſes. As to the firſt, we are to conſider it as being his *own* repreſentation of his *own* cauſe. We are to remember, with regard to the ſymptoms which he ſays induced him to pronounce the diſeaſe malignant, that, in all probability, their exiſtence will be denied by the defendant. Concerning the witneſſes, as their characters ſtand hitherto unimpeached, we are to allow all due weight to their teſtimony. If we were to proceed in this caſe rigidly, according to law, we muſt unavoidably nonſuit the defendant for not having appeared either in perſon or by his attorney; but this being a court of equity, we ſhall ſuſpend our judgment till Mr. Attorney *Time* ſhall have produced ſuch evidence, in behalf of the defendant, as may be thought neceſſary in a cauſe of ſuch importance.

THEATRICAL.

Art. 29. *The Plain Dealer: a Comedy. As it is performed at the Theatre in Drury-Lane, with Alterations, from Wycherly.* 8vo. 1 s. 6 d. Lownds, &c.

Mr. Bickerſtaff, the Editor of this play, juſtly remarks in his preface, that 'Wycherly's Plain Dealer was one of the moſt celebrated productions of the laſt century.' It certainly was ſo, on account of the manly wit and nervous ſenſe that ſhone through moſt parts of it; but, at the ſame time, it was ſo ſtrongly tinctured with the immorality and obſcenity which uſually prevailed in the comic productions of Wycherly's time, that it has been deſervedly excluded the theatre for many years. Mr. B. mentions this excluſion, to the honour of the preſent age. 'The licentiouſneſs, ſays he, of Mr. Wycherly's muſe, render'd her ſhocking to us, with all her charms: or, in other words, we could allow no charms in a tainted beauty, who brought contagion along with her.' He adds, 'It was in this condition which I found the play I now offer to the public.—On a cloſe examination, beſides enormous length, and exceſſive obſcenity, I thought I met ſeveral things which called very much for correction; a want of ſymmetry might, I apprehended, be ſometimes miſtaken for ſtrength. The character of Manley was rough, ev to outrageous brutality; and inconſiſtent, in his friendſhip for Freer whom he knew to be guilty of the actions of a thief and a raſcal. characters of Lord *Plauſible* and *Novel* did not ſeem to me to be *contraſted* as they might be, while the other comic perſonages rated ſometimes into very low farce; neither did I think the Fidelia ſo amiable, or the ſituations ariſing from her diſguiſe amuſing, as they were capable of being rendered by a little re-touching.' Theſe objections are all, in our opinion, very juſt, except that of the characters of Lord Plauſible and Mr. Novel not being ſufficiently *contraſted*; for it does not appear to us, that the Author ever intended any contraſt between them. Between *Manley* and *Plauſible*, indeed, the contraſt is very ſtrong, and heightened, on both ſides, to the higheſt pitch of extravagance.—What our Editor ſays of the former, that he was rough, even to outrageous brutality, is certainly right; but we apprehend the defect is very little removed, in the preſent reviſal; for the character ſeems to be nearly if not wholly as rough, as ill-manner'd, as beariſh as ever. In the articles of morality and decency, too, the piece is ſtill highly reprehenſible; for, with regard to the firſt point, the *adulterous tranſaction* is ſtill retained, in the third act;—and, in the ſecond reſpect, if nobody talks downright bawdy, yet, can the widow Blackacre's *ſwearing*, more than once, a very unlady-like oath, be thought to ſound *decently* in the ears of a polite audience?——In ſhort, although the Editor hath expunged a great deal of his Author's licentious ribaldry, yet he hath not entirely rendered it a chaſte and modeſt performance. As to what he hath ſubſtituted of his own, inſtead of the paſſages rejected in the original, he ſpeaks of it himſelf with becoming diffidence; but we muſt do him the juſtice to ſay, that his new trimmings do not look amiſs upon Wycherly's old coat; which, with two or three more alterations, agreeable to what has been hinted, might ſerve to make Mr. Garrick a very decent, ſerviceable winter-ſuit.

Art. 30. *The Double Miſtake: a Comedy.* As it is performed at the Theatre-Royal, in Covent-Garden. 8vo. 1s. 6d. Almon, &c.

Although we find no great novelty of character or ſentiment in this play; yet we could not but be pleaſed with it in the peruſal, as the town in general were at its frequent repreſentations; on account of the eaſy politeneſs of the language, and the moral purport of the whole. There is an attempt at humour in the characters of the Virtuoſo and the Learned Lady; but theſe have been ſo much hacknied upon the ſtage, that it was not eaſy for any thing leſs than a firſt-rate genius to ſucceed in them: and a firſt-rate genius would rather have aimed at ſomething more *original*.

MISCELLANEOUS.

Art. 31. *The Ladies Friend, from the French of Mr. de Gravines.* 12mo. 2s. Nicoll, &c.

Several writers of conſiderable eminence, both French and Engliſh, have obliged the world with preceptive treatiſes on female education, and for regulating the conduct of the fair ſex in the more advanced ſtages of life; *e. g.* the Archb. of Cambray, Monſ. de la Chetardie, the Marq. of Halifax, Mr. Wettenhall Wilkes; and ſome others. To this liſt we muſt now add the name of Monſieur de Gravines; who, though he has advanced very little that is not to be met with in the preceding authors on the ſame ſubject, has, nevertheleſs, offered many things to the conſideration of the ladies, of which there is no fear of their being too often reminded. Part of what he has ſaid on their inordinate paſſion for cards, may ſerve as a ſpecimen:

'Some diverſion is neceſſary, ſay our pretty gameſters. Moſt certainly; but might not a more noble diverſion be ſtruck out, than the conteſting for money, and fomenting that ſelfiſhneſs which is already but too predominant? beſides, can a ſtated daily ſitting, of four or five hours, that is, of above one third of life, without any other converſation than what ariſes from red and black ſpots printed on paper, be called an amuſement?

'This childiſh way of killing time, brought into ſuch vogue by the ladies, far from being a relaxation, is a ſerious buſineſs, impairing their health. In the fineſt part of the year, and even when in the country, regardleſs of all the natural pleaſures which ſurround them, they eagerly ſit down, ſhuffling and dealing cards around till midnight, amidſt a tumult of fluctuating paſſions; a phrenſy which, fixing them perpetually in a chair, brings on them all the evils conſequent to the want of exerciſe.

'In vindication of this faſhionable idleneſs, they plead weakneſs of conſtitution; though it is this very idleneſs which weakens their conſtitutions, and gradually deſtroys the ſpring and force of the human ſyſtem. Women, to be ſure, are not made to ſtruggle with the ſame fatigues as men; yet has nature added to their beauty a degree of ſtrength which forms a part of it, and has proportioned their vigour to what it requires from them. The alacrity with which they give themſelves up for whole days to violent exerciſes, ſuch as dancing, is certainly no indication of their being created to paſs their lives in a ſtate of ſlothfulneſs.

'It is ſomewhat difficult to reconcile the prodigious activity of women at the call of pleaſure, or the impulſe of paſſions, with that indolent life to which many confine themſelves. Sometimes they ſeem all fire; at others they ſcarce breathe. Theſe are extremes common to the whole ſex, and not ſeldom ſeen to follow each other cloſely in the ſame perſon.'

The principal topics on which this writer treats, beſide the abovementioned deſtructive amuſement, are ranged under the following heads: Of the ſtate of women in ſociety; of the ſtudies fit for women; of women's occupations; their diverſions; the luxury of women; [this he very juſtly conſiders as one of the greateſt diſcouragements of matrimony,—not leſs in England than in France] women's dreſs; temper and diſpoſition of women; love and gallantry; marriage; education of children; and of the virtues of women.—The Author does not write like a ſplenetic ſatiriſt, or a rigid moraliſer, inſenſible to the charms of the ſofter ſex. On the contrary, he profeſſes the higheſt admiration of their beauties, both of body and mind; and expreſſes himſelf with that politeneſs and complacency which is ever due from the *lords of the creation* to the lovelieſt part of it.

Art. 32. *Journals of Major Robert Rogers; containing an Account of the ſeveral Excurſions he made, under the Generals who commanded on the Continent of America, during the late War. From which may be collected the moſt material Circumſtances of every Campaign*

in

on that Continent, from the Commencement to the Concluſion of the War. 8vo. 4s. Millan.

This is but the firſt part of the journals of this noted American partizan. It commences in 1755, and terminates with the year 1760. The ſecond part, which is to be printed by ſubſcription of one guinea, will contain the Author's travels among the Cherokees and the ſouthern Indians; his ſecond tour into the interior country, upon the great lakes; and the Indian wars in America, ſince 1760: together with correct plans of all the Britiſh forts upon the continent.

From the ſpecimen of the work now before us, it appears, that the accounts publiſhed by Major Rogers may be depended upon by the public; they are undoubtedly as authentic as they are important and neceſſary, to thoſe who would acquire a thorough underſtanding of the nature and progreſs of the late military operations in North-America. The Author writes like an honeſt, a ſenſible, and a modeſt man; and he has given, throughout his whole conduct, undoubted proofs, that he is a brave and a ſkilful officer. For a farther idea of this gentleman, in his literary capacity, ſee our review of his *Account of North America,* in the preceding part of our No. for the preſent month.

Art. 33. *An Account of the Iſland of Newfoundland, with the Nature of its Trade, and Method of carrying on the Fiſhery. With Reaſons for the great Decreaſe of that moſt valuable Branch of Trade.* By Capt. Griffith Williams, of the Royal Regiment of Artillery, who reſided in the Iſland Fourteen Years, when a Lieutenant, and now has a command there. To which is annexed, a Plan to exclude the French from that Trade; propoſed to the Adminiſtration in the Year 1761, by Capt. Cole. 8vo. 1s. Owen.

So far as *we* can venture to judge, on the ſubject of this pamphlet, the account here given of the preſent ſtate of the Newfoundland trade, deſerves the ſerious attention of our commiſſioners of trade and plantations, and of all who are particularly concerned in the Newfoundland fiſhery, as well as of the public in general.—Capt. Williams aſſures us, that, to his certain knowlege, the ſaid trade did, for many years, remit to the mother-country, near a million Sterling; whereas, at this time, it does not yield one ſixth part of that ſum.—The queſtion will be, What then is become of this trade? our anſwer is, Look into this pamphlet, and you will find—that the Engliſh have ſuffered it to fall into the hands of the French.

Art. 34. *Bombay Church: or, a true Account of the Building and Finiſhing the Engliſh Church at Bombay, in the Eaſt-Indies; with a Liſt of the Benefactions contributed thereunto, from the Year it was begun,* 1715, *to the Year it was finiſhed,* 1718: *alſo the firſt Riſe of the Charity-ſchool propoſed to be erected there,* 1719; *with a few Remarks on the Indian Letters.* By Richard

— Cobbe, M A. late Chaplain to the Hon. Eaſt-India Company. 8vo. 1s. 6d. Rivington.

To this account of Bombay-church, Mr. Cobbe has added a number of letters which paſſed, in relation to the ſubſcriptions, &c. for promoting that laudable undertaking; alſo two ſermons on the ſame occaſion: with another ſermon in behalf of the charity-ſchool, He hath inſcribed this publication to the court of directors of the E. Ind. company, 'hoping it may be of uſe and ſatisfaction to the future as well as preſent ſtate of that iſland; conſidering likewiſe the unſettled and oftentimes turbulent ſituation of affairs in other factories,—this of Bombay may be looked upon as the ſafeſt place of retreat and harbour,—and the *church* not the leaſt ſafeguard and ornament thereof.'——

A copper-plate plan, or plat-form, of this church, is prefixed to the account; from which it appears to be a noble and elegant ſtructure.

Art. 35. *A General Hiſtory of the World, from the Creation to the preſent Time. Including all the Empires, Kingdoms and States; their Revolutions, Forms of Government, Laws, Religions, &c. &c. Together with their Chronology, Antiquities, Curioſities of Art and Nature, &c.* By William Guthrie and John Gray, Eſquires, and others, eminent in this Branch of Literature, 8vo. 10 Vols. 3l. Newbery, &c.

The Univerſal Hiſtory, Ancient and Modern, being ſo voluminous, that few can purchaſe ſo large and expenſive a work, it was very natural to think that an abridgment might be acceptable and convenient to many readers. Accordingly, here we have an Univerſal hiſtory reduced to a much narrower compaſs; but as it is little more than a mere abridgement of the former compilation, it is entitled to no farther notice in this Review.

Art. 36. *The celebrated Lecture upon* HEADS. *With a new Frontiſpiece, repreſenting all the various Heads, &c.* The 6th Edition. Folio. 6d. Pridden.

Although this does not pretend to be an exact copy of this facetious lecture, as delivered by the author, George Alexander Stevens, yet it is undoubtedly pretty much the ſame; and will perhaps make the reader ſmile, tho' it ſhould fail of exciting the hearty laughs which ſome parts of it drew from the numerous audiences that attended the original exhibitions. *Some parts*, we ſay, becauſe this piece of original *fun* is not equally humorous and witty throughout. With all his vivacity, Mr. Stevens is ſometimes a little dull; and not ſeldom a cup too *low*: at ſuch times a pun paſſes for wit, and a hacknied conceit for humour. There is, however, a good deal of well-placed ſatire in this droll compoſition. The empirics in law and divinity, as well as in phyſic, come in for their ſhare in the roaſt; and he who can refrain from laughing at the caſe of Daniel and Diſhclout, muſt have no riſibility in his nature. The orators of the tabernacle are, undoubtedly, caricatured; as our Readers will perceive, from the following ſpecimen; but yet a ſtrong likeneſs remains:—' *Bretheren!—I have* got the gripes of compaſſion and the belly-ach of pity for you! Give me a dram——do give me a dram——a dram of patience I mean, while I explain unto you what reformation and what abomination mean—which the worldly wicked have mixed together, like potatoes and butter-milk, and therewith made a ſinful ſtir-about! Reformation is like the comely froth on the top of a tankard of porter; and abomination is like the dregs at the bottom of the tap-tub. —Have ye carried your conſciences to the ſcowerer's? Have ye bought any fuller's earth at my ſhop, to take the ſtains out? Ye ſay, Yes, you have! you have! you have!—But I ſay, No: ye lie! ye lie! ye lie!—I am no velvet-mouth'd preacher! I ſcorn your lawn-ſleeves.———You are full of filth! ye muſt be boiled down in our tabernacle, to make portable ſoup, for the ſaints to ſup a ladle-full of; and then the ſcum, and the ſcaldings of your iniquities, will boil over; and that is the kitchen-ſtuff of your conſciences, that ſerves to greaſe the cart-wheels that carry us over the devil's ditch.'——There is more of it; but we have given enough for a ſample. Theſe low alluſions, and groſs images may ſeem too extravagant to ſuch of our Readers as are not acquainted with the ſtrange rants of ſome of the methodiſtical tribe. Yet what are even theſe, compared with the filthy ſtuff in Erſkine's Goſpel Sonnets, and other works?

Art. 37. *The Entertaining Fabuliſt: Containing a Variety of Diverting Tales and Novels, in Proſe and Verſe. To which is prefixed a ſhort Tractate on Story-telling.* 12mo. 2s. 6d. ſewed. Bladon.

Calculated for the meridian of St. Giles's.

Art. 38. *Eliza: or, The Hiſtory of Miſs Granville.* By the Author of Indiana Danby. 12mo. 2 Vols. 6s. Noble.

Some part of what we ſaid in commendation of the Hiſtory of Miſs Danby, (ſee Rev. Vol. XXXII. p. 480) may be juſtly applied to the ſtory of Eliza; which is written in a natural and eaſy ſtyle; and is not chargeable with any immoral tendency, as moſt of our novels are: but, at the ſame time, we muſt obſerve, that here is a want of that invention, and of that happy talent at character-drawing, without which, no compoſition of this kind can be ranked with the maſterly productions of genius.

POETICAL.

Art. 39. *The Crucifixion, a Poetic Eſſay.* By Thomas Zouch, M. A. Fellow of Trinity-College, Cambridge. 4to. 1s. Dodſley.

Another production of the Kiſlinbury eſtate, and by no means ſuperior to the general produce of that unfortunate farm; where

Pro molli Viola, pro purpureo Narciſſo,
Infelix Lolium, et ſteriles dominantur Avenæ.

To ſpeak without a metaphor, this is a ſtiff, inelegant performance, written in a very bad taſte, and affording nothing that can do credit either to the Author, or the ſubject:

Specimens.

‘——— For you, ye ſons of Pride
That led him to th’ accurs’d tree of ſhame.’ p. 12.
‘ Lull’d on her lap the *infant God-head* oft
Repos’d him weary.’ p. 19.
‘———— Almighty, infinite
The filial Godhead reigns.’ p. 21.
‘——— Th’ Eternal dyed.’ p. 22.
‘ Th’ Almighty *ſuffer’d woe.*———’ p. 23.

Art. 40. *The Feſtoon; a Collection of Epigrams, ancient and modern: Panegyrical, Satyrical, Amorous, Moral, Humorous, Monumental. With an Eſſay on that Species of Compoſition.* 12mo. 2s. 6d. Robinſon and Roberts.

This collection of epigrams is preceded by a ſenſible preface; and a very ingenious eſſay on the nature of the epigram. In the former, it is obſerved, that this is a ſpecies of poetry, calculated for the amuſement of every ſeaſon of life; but, adds the Author, as the ſprightlineſs and brevity eſſential to ſuch compoſitions, render them more peculiarly adapted to captivate the attention of youth, than the ſerious and ſolemn beauties of the ſublimer branches of poetry; nothing ought to be admitted into a collection of this kind, that may endanger the morals, vitiate the taſte, or even debaſe the language of young people. Accordingly, our *Anthologiſt* has been ſo cautious, that his collection is certainly preferable, in this, as well as other reſpects, to any that have preceded it.—He does not pretend, with aſſuming air, to have executed his plan with unexceptionable accuracy and judgment; but he modeſtly hopes, that he hath furniſhed an *innocent*, and he preſumes not an *inſipid* entertainment for the younger claſs of readers.—We can, therefore, honeſtly afford our ſuffrage to this publication, in the Editor’s own words, ‘ as a collection of little poems, ſuch as a faithful tutor may put into the hands of his pupil, or a virtuous matron recommend to her innocent daughter.’

Religious *and* Controversial.

Art. 41. *Chearful Thoughts on the Happineſs of a Religious Life.* By E. Harwood. 12mo. 1s. 6d. ſew’d. Becket and De Hondt.

There is ſcarce any thing that has contributed ſo much to alienate the affections of young perſons from religion, and to fix almoſt inſuperable prejudices in their minds againſt it, as the views that have been given of it by many warm but injudicious friends. Religion has been too frequently dreſſed in the gloomy and forbidding garb of ſuperſtition, ‘ with a complexion pale and livid as the countenance of death, her looks filled with terror and unrelenting ſeverity, and her hands armed with whips and ſcorpions.’ She has been repreſented as an irreconcilable enemy to pleaſure, and all the innocent enjoyments of human life; as leading her votaries into cells and ſolitude, enjoining them the mortification of every ſenſe of pleaſure, the conſtant exerciſe of ſorrow, ſelf-denial, and the whole monkiſh train of auſtere virtues.

Mr. Harwood repreſents religion in her native form and comelineſs, as the moſt amiable of all objects, as the offspring of TRUTH and LOVE, and the parent of BENEVOLENCE, HOPE, and JOY.———We ſhall give our Readers a ſpecimen of his ſtyle and manner.

'Intending, ſays he, to repreſent Religion as moſt lovely and amiable in its nature, as introducing us into a path the moſt pleaſant and delectable into which our feet can be directed, and as productive of peace, tranquillity, joy, and the nobleſt mental ſatisfaction, ſuffer me to obſerve, That Religion is congenial to the human mind, and to all our intellectual and moral powers. The leaſt reflection will convince us, that we did not form ourſelves, any more than a magnificent palace was formed by chance, any more than the ſun, moon, and ſtars were fixed in their reſpective orbits by fate, or the regular and beatiful ſyſtem of the world combined by the fortuitous jumble of atoms. We cannot think of our formation, the amazing ſtructure of our bodies, and the more amazing fabric of our minds, without the idea of the ſupreme Firſt Cauſe and Univerſal Parent neceſſarily obtruding itſelf upon our reflections. Whenever we ſeriouſly contemplate our frame, we naturally look to God, from whom our exiſtence, and all the happineſs of our exiſtence is originally and ultimately derived. Abba, Father! is the natural dictate of the human heart—is the natural invocation and addreſs, which an intelligent creature prefers to its wiſe and good Creator. Our dependence is ſuggeſted by every thing in us and around us. It is the conſtant unremitting energy of the Deity, that maintains our animal powers in their regular functions, and our intellectual faculties in their continual operations. In the Deity we live, move, and enjoy natural and moral exiſtence. His influence conſerves thoſe powers in their uniform exerciſe which he originally imparted; his benevolent agency perpetuates to us the fruition of our underſtanding, reaſon, and affections; and there is no enjoyment, natural or moral, with which we are bleſſed, of which he is not the primary and moſt merciful Donor. All the ſtreams of all our felicity flow from him as their original fountain. All our perſonal, domeſtic, and ſocial happineſs, all our improvements in knowledge and in holineſs, are juſtly and thankfully to be aſcribed to him, who furniſhed us with perceptions for taſting the *one*, and with powers for attaining the *other*. —In this view how reaſonable a ſervice doth Religion appear! How *natural* an expreſſion is it of our gratitude for ſuch immenſe obligations beſtowed! How eſſential, how ingenuous a return is it to the greateſt and beſt of Beings, who endowed us with ſuch capacities, enabled us to reliſh ſuch exalted enjoyments, adorned our natures with ſuch an apparatus of elegant ſenſibilities, inſpired us with ſuch dignity and elevation of mind, and moſt munificently poured around us ſuch a liberal profuſion and moſt immenſe variety of happineſs! How infinitely are we indebted to our moſt merciful Creator for furniſhing us with ſuch perceptions, for laviſhing upon us ſuch a multiplicity of intellectual bleſſings, and making us capable of enjoying ſuch ſublime, refined, and exalted pleaſures, as reſult from the contemplation of himſelf, from the exerciſe of our beſt affections, from a devout conſcious ſenſe of our dependence on ſo good a Being, and from a ſurvey of that aſtoniſhing wiſdom, contrivance, and goodneſs, which univerſal Nature, in all its parts, exhibits before us! The aſſiduous culture of ſuch exalted faculties, and worthy diſpoſitions as theſe, is the moſt delightful exerciſe; an employment of them, which Nature generouſly dictates, which the heart ſuggeſts, as the incumbent duty of dependent beings, and which all our powers approve as the ſole worthy return of beneficiaries for benefactions ſo immenſe.

‘ The Being, who implanted in the human heart this illuſtrious train of intellectual abilities, perceptions, and diſpoſitions, gave, at the ſame time, a tendency to theſe affections.—But to what do theſe moral endowments and diſpoſitions naturally tend?—They *naturally* tend to God. They all ultimately concenter in him, from whom they were derived. They acknowledge their Parent, in all their generous efforts they indicate, they fix the contemplating mind upon him, aſpire after him, acquieſce in him, as the ſole object that can, from the infinite plenitude of his benignity, ſatisfy their enlarged and boundleſs deſires. The heart and all its powers approve his ſervice, as perfect liberty, and perfect happineſs, feel a kindred, a congenial ſatisfaction in the delightful exerciſe of devout and grateful affections towards him, feel a ſacred and holy tranſport in the religious and virtuous cultivation of ſuch principles and diſpoſitions as are pleaſing to him, and taſte the moſt exquiſite pleaſure, that can be taſted in this world, in maintaining a communion and intercourſe with the great *Father* of their immortal *ſpirits.* What is Religion, but an aſſimilation to the bleſſed God, in his purity, holineſs, rectitude, and moral perfection. A ſtudy, a virtuous ambition, to be as like the God we ſerve as poſſible in the temper and diſpoſition of our minds, conſtitutes the very eſſence of religion. And O what a pleaſing and delectable exerciſe is this! To be employed in the imitation of God, exerciſing, like him, the diſpoſitions and affections he hath given us in the diffuſion of happineſs, and making thoſe principles, which are the foundation of *his* immutable and conſummate happineſs, the baſis on which we are determined to erect all *our* happineſs! How naturally does the human heart prompt ſuch truths and practical principles as theſe! And what exalted felicity reſults from carrying theſe into execution! They really reward themſelves in their performance. By our cheriſhing ſuch diſpoſitions the intention of nature, and of the Author of nature, is anſwered, and the applauſe of our faithful conſciences tells us it is anſwered.—Our *underſtanding* gives its ſuffrage to Religion, as the great law of our Creator, and the ſupreme happineſs of our natures. It repreſents ſuch a ſervice as infinitely natural and infinitely reaſonable, as the juſt dictate of dependence, the equitable tribute of gratitude, and an indiſpenſable obligation upon frail and indigent creatures for the various bleſſings of their all-ſufficient benefactor. Our *will, judgment, moral taſte,* and *diſcernment,* unite in giving their ſanction to religion, as what ſolely conſtitutes the moral union and harmony of all the mental powers; they recommend it, chooſe it, and conjoin in approving it, as the ſource of the moſt ſubſtantial and permanent happineſs, and as perfective of the true dignity and glory of our rational and immortal natures. Our *conſcience* ſeals and ſtamps with its ſolemn ſanction the intrinſic worth and native excellence of religion, ſtrongly, painfully remonſtrating againſt every wilful violation of its laws, and applauding every virtuous compliance with its great injunctions. So that you ſee all our intellectual and moral powers *harmoniouſly* concur in giving their atteſtation to the unrivalled amiableneſs and importance of religion, in repreſenting it as the nobleſt attainment, the moſt *natural*, and conſequently the *beſt* exerciſe of our rational faculties, as the primary cardinal law impreſſed upon us in our formation, as the firſt and ultimate deſign of our Creator, as the conſummate felicity of our natures, as the beſt moral *copy* of the great divine *Original*, as the faireſt imitation of the Deity, the great firſt Standard and ſupreme Exemplar of all moral beauty and perfection.'

As this uſeful performance is deſigned for young perſons, the Author has, through the whole of it, made uſe of a florid, diffuſive, and declamatory ſtyle, as being, in general, moſt agreeable to their taſte.'

Art. 42. *The Hypotheſis of a Triune Subſiſtence in the Deity, as maintained by the Author of* A Seaſonable Rebuke to an Ignorant Reviler; *examined by a By-ſtander.* 8vo. 6d. Wilkie.

Having never (to the beſt of our recollection) ſeen the *Seaſonable Rebuke*, nor heard of it before, we have nothing farther to ſay, with regard to this examination of it, than that it is written in oppoſition to the Athanaſian hereſy; and that this controverſy appears to have been occaſioned by a notable tract pretended to have been wrote by a *blackſmith*: probably the ſame mentioned in our 21ſt Vol. p. 57.

Art. 43. *An Attempt to reſtore the ſupreme Worſhip of God the Father Almighty. To which is now added, a Dialogue between an Athanaſian and a Unitarian.* Written for the Uſe of poor Chriſtians, by George Williams, a Livery-ſervant. Second Edition, with Additions, and a Preface, by T. A. O. T. C. O. A. D. 8vo. 1 s. Becket and De Hondt.

From the publication of this edition of Williams's *Attempt*, it appears that the little anonymous tract, entitled, *A Dialogue between an Unitarian Chriſtian and an Athanaſian*, mentioned in our Review for September, page 237, and here re-printed, is alſo the work of this honeſt and pious DOMESTIC. The preface to this joint edition of the two pamphlets, appears to be written by a reverend gentleman of Briſtol; who has taken this occaſion of giving the following account of the Author: which may ſerve as a ſupplement to the particulars inſerted in our Review of the *Attempt*, viz.

'Great numbers, it ſeems, have thought that the *name* prefixed to this pamphlet is a fictitious one, and that no ſuch perſon as *George Williams*, the *real* author of this Attempt, can be produced. I have, therefore, wrote this, principally to atteſt the identity of his perſon. This honeſt worthy man lives at Tewkeſbury in Glouceſterſhire. He is a very ſerious, ſedate, intelligent perſon, who has ever maintained a character unexceptionable. I take him to be about 50. He is a *livery-ſervant*, but has enjoyed many opportunities for the improvement of his mind. In his vacant hours he hath carefully read ſome of the beſt books in our langua[illegible] paſſion for truth is boundleſs. In a letter now before me, [illegible] *he had rather promote truth in the world than erect* *churches or build hoſpitals.* He hath no deſpicable apparatus of mathematical inſtruments; and poſſeſſes a conſiderable fund of philoſophical knowledge, which he hath acquired ſolely by the dint of application, and the habit of patient thinking. I find he hath always been diſtinguiſhed for the probity, integrity, and goodneſs of his heart. This is a poſſeſſion worth all the ſcience and erudition in the world. Our Lord ſaid, *The poor have the goſpel preached unto them,* conſequently the poor are as capable of underſtanding its *fundamental* truths as the profoundeſt ſcholar that ever lived. There is not *one* revelation for the poor, *another* for the rich; *one* ſyſtem of truths for the learned, *another* for the unlearned. The goſpel indiſcriminately opens its divine treaſures to *all.* The *peaſant* is as much concerned in its great doctrines and diſcoveries as the *philoſopher.* This worthy conſcientious Chriſtian hath gone through *evil report* and *good report*; through *honour* and *diſhonour. Some* ſay of him as they did of our divine Maſter, *that he is a good man: others ſay nay, but he deceiveth the people.* I find he hath been greatly careſſed by numbers both of the *clergy* and *laity* ſince the publication of this little tract; while *others* have loaded him with odious names; have tried to incenſe the rabble againſt him, threatened him with a proſecution, and endeavoured to confute him by the *invincible* arguments of the *ſecular* arm. I only wiſh I had intereſt enough in the world to promote a ſubſcription to this worthy honeſt creature, to enable him to buy a few more good books, and a few more uſeful philoſophical inſtruments.'

The main intention of this preface, is to ſecond and enforce what Mr. Williams has offered in ſupport of the Unitarian doctrine; by ſome general obſervations on the abſurdity of what is here ſtyled 'the Athanaſian *impiety* of *three* Gods.'

Art. 44. *Ante-nuptial Fornication conſidered.* In a Letter to a young Gentleman. Small 8vo. 1s. Becket.

One would not have imagined that any thing could ever have been ſeriouſly offered in defence of *any* ſpecies of fornication; and conſequently, we might naturally conclude, that a courſe of *learned arguments* againſt a criminal indulgence in ante-nuptial intimacies, would be totally unneceſſary:— altho' *diſſuaſives*, on religious and prudential motives, may have become but too requiſite, from the indiſcretion or frailty of many individuals. A caſe, however, is here ſtated, wherein a young gentleman, ſoberly inclined, and in view of a happy matrimonial connexion, was engaged in a debate on the ſubject of antenuptial fornication; wherein he found himſelf unable to maintain the virtuous cauſe of chaſtity, againſt the ſpecious reaſonings of a ſet of able diſputants, who undertook to palliate and even vindicate a practice, into which the juvenile caſuiſt was by no means inclined to fall. Our Author, therefore, ſends him this long and elaborate epiſtle, to enable him the better to ſtand his ground, againſt his ſubtle and even learned opponents. To this purpoſe, he enters on a critical enquiry into the nature of matrimony; and quotes a variety of paſſages from the Old and New Teſtaments, both preceptive and hiſtorical, relating to this ſubject. And having conſidered how far the idea of the marriage covenant is conformable to the dictates both of reaſon and ſcripture; he next ſhews in what manner theſe dictates are enforced by our national laws concerning this inſtitution. He then appeals to the law and voice of conſcience; and makes a pathetic addreſs to thoſe who are ſuppoſed to maintain the argument in favour of that libertiniſm which is the point here contraverted: concluding the whole with ſome pious reflections, and judicious obſervations, well ſuited to the occaſion.—The Author, though a very grave, is by no means a diſagreeable or inelegant writer; expreſſing himſelf, throughout, in a manner becoming the ſcholar and the gentleman.

Art. 45. *Every true Chriſtian a new Creature. Being a Treatiſe on II. Cor. v.* 17. By J. Townſend, M. A. Rector of Pewſey in Wilts; late of Clare-hall, Camb. and Chaplain to Jean Ducheſs Dowager of Atholl. 12mo. 1 s. Dilly.

Methodiſtical fanaticiſm.

Art. 46. *An Exhortation to Beneficence.* By Edward Watkinſon, M. D. Rector of Chart in Kent. 8vo. York, printed for the Author.

We have affixed no price to this article, as we do not underſtand that any copies are to be ſold; but the Author, we are informed, hath ſent a number of them to his bookſeller, Mrs. Richardſon, in Pater-noſter-row. It is a *Sermon*, and ſhould have been inſerted in the liſt of pulpit diſcourſes; but as the title-page doth not expreſs it as ſuch, we have placed it here. We entirely agree with the good Doctor himſelf, that it is a ‘ plain honeſt diſcourſe,’ in which he hath nervouſly recommended the practice of one of the moſt amiable, moſt Chriſtian virtues; ‘ without perverting the ſcripture,’ and (we verily believe) ‘ without handling the word of God deceitfully.’

SERMONS.

I. *The Inſanity of the Senſualiſt.*—Preached to young People, Dec. 25, 1765; in New Broadſtreet. By John Palmer. Buckland, &c.

II. On the Death of Miſs Eliz. Chriſtian, Daughter of the Rev. Mr. W. Chriſtian, late of Shapſtead, Leiceſterſhire, Sept. 29, 1765. By John Martin. Keith, &c.

III. *The Lord our Righteouſneſs.*——At the Chapel in Weſt-ſtreet, Seven Dials, Nov. 24, 1765. By John Weſley. [*For the Benefit of the Poor.*] Fletcher, &c.

IV. At St. Thomas's, Jan. 1, 1766, for the Benefit of the Charity-ſchool [illegible] l-lane, Southwark. By Richard Price, F. R. S. Mi [illegible]

THE

MONTHLY REVIEW,

For FEBRUARY, 1766.

The Alliance between Church and State: or, the Neceſſity and Equity of an eſtabliſhed Religion and a Teſt-Law demonſtrated. In Three Books. The Fourth Edition, corrected and enlarged. By Dr. W. Warburton, Lord Biſhop of Glouceſter. 8vo. 6s. Millar and Tonſon.

AS this edition of the celebrated *Alliance between Church and State* is much enlarged, it will naturally be expected that we ſhould give an account of the moſt conſiderable additions that are made to it. As to the work itſelf, any analyſis of it would be unneceſſary, as few of our Readers can be unacquainted with the merit of ſo very *curious* a performance.

In Chap. 5th, Book 1ſt, his Lordſhip, ſpeaking of the author of *The Rights of the Chriſtian Church*, makes the following obſervations in regard to *Hobbes*:—' Hobbes, ſays he, is commonly ſuppoſed to be an enemy to all religion, eſpecially the *Chriſtian*. But it is obſervable, that in his attacks upon it (if at leaſt he intended his chapter of the *Chriſtian Common-wealth* in the *Leviathan*, for an attack) he has taken direct contrary meaſures from thoſe of Bayle, Collins, Tyndal, Bolingbroke, and all the other writers againſt *revelation*. They endeavoured to ſhew the *goſpel-ſyſtem* as *unreaſonable* as their extreme malice could make it; he as *reaſonable* as his admirable wit could repreſent it. The ſchemes of *church diſcipline* likewiſe, which they and he ſeverally recommended, were by an odd fatality as different as their repreſentations of the *doctrine*; but in the reverſe, as to their qualities. They, all of them contended for the moſt unbounded *toleration*: he, for the moſt rigorous *conformity*. He ſeems, indeed, to have formed his plan of *eccleſiaſtical government* before he turned his thoughts to the *Chriſtian doctrine*: and therefore as his politics had inforced an abſolute ſubmiſſion to the civil magiſtrate in ſpirituals, he contrived, in order to make it go down the better, to make the object of this ſubmiſſion as reaſonable as poſſible. Whereas the others, beginning with the *Chriſtian doctrine*, which they aimed to render as abſurd as poſſible, very equitably contrived to make it ſit eaſy on their followers, by a licentious kind of toleration deſtructive of all *church diſcipline*.'

In chapter third, book ſecond, we have the following note to his Lordſhip's ſecond corollary:——' When the *Quakers* firſt aroſe, the clergy generally claimed their tythes by *divine right*; and there being nothing in the *light within* to direct thoſe people up to that original, they regarded the exaction of tythes as an *Antichriſtian robbery*; and rather choſe to ſuffer, what they called, *perſecution*, than comply with the demand.

' In no long time after, the clergy in general gave up this claim. I think, the prieſt's *divine right* to a tenth part, and the king's *divine right* to the other nine, went out of faſhion together. And thenceforward the church and the crown agreed to claim their temporal rights from the laws of the land only.

' One would think therefore, that when churchmen had changed their bad principles for better, the quakers might have done ſo too. To be candid, I will not ſuppoſe, they wanted this good diſpoſition. But the ſmalleſt change in their religious ſyſtem would have brought the whole into hazard. For here lay the difference between the *church* and the *conventicle*. The reform of the national religion from the corruptions of popery, was made on the principles of human reaſon guided by common ſenſe. In which, whatever miſtakes the *reformers* had committed (errors incident to humanity) their ſucceſſors might redreſs without bluſhing; and, what is more, without any danger of diſhonouring religion. It was not ſo with the quakers. For this ſect being founded in *modern inſpiration*, (which is, by interpretation, *fanaticiſm*) to alter the leaſt article of their creed was giving the lye to the holy ſpirit, as it came from the mouth of their founder, George Fox.

' *Payment of tythes*, therefore, was ſtill obſtinately to be refuſed. And to ſupport their perſeverance they had recourſe to another fetch of principle, " That whoever contributes to the ſupport of a thing ſinful is partaker of that ſin." And tythes being apparently ſinful, the deſired concluſion was within call. This afforded much conſolation to *friends*. It is true, the expedient was not without its inconvenience: for in the number of things ſinful, they held *war*, eſpecially an offenſive war to be one. And then an act of parliament, granting an aid for the ſupport of ſuch a war, brought on a new diſtreſs. What was to be done? The king would be obeyed. This, they well knew, and therefore in dutiful ſilence paid their quota, and left it to their illwillers to detect the prevarication. Thus ſtands the caſe at preſent with theſe conſcientious people.

'But to judge what indulgence is fairly due unto them, we ſhould conſider a little the true grounds of that complaiſance which free ſtates are always diſpoſed to ſhew to tender conſciences. Now I apprehend they underſtand it to extend no further than to opinions which have no evil influence on the true and eſſential intereſts of ſociety. For to carry the indulgence further would be a ſpecies of fanaticiſm, though of a different kind indeed, yet as mad as that which produces the tender conſciences in queſtion.

'Of opinions thus injurious, there are various kinds; from that which is leaſt ſo, the *unlawfulneſs of tythes*, up through the riſing degrees of—the *unlawfulneſs of oaths*,—of *Self-defence*,—of *capital puniſhments*; till we come to a reprobation of *civil magiſtracy* itſelf, and the renouncing of all kings *but King Jeſus*. It will be allowed, that moſt of them require ſuppreſſion, rather than indulgence: and I believe all will own that the laſt was not unjuſtly treated, when, in the memory of our fathers, it was exterminated between the king's guards and the gallows. To the firſt, the obſtinate refuſal to pay tythes, in defiance of the public laws, ſome indulgence has been reaſonably ſhewn: and that a wayward conſcience might lie as light as poſſible on their temporal intereſts, *a juſtice of peace* was authorized to wreſt from them, in an eaſy and expeditious way, what they could not keep, and were ſcrupulous to reſtore.

'But now what return did they make for ſo much favour? Why, from thenceforward they never loſt an opportunity of teazing the legiſlature (of which they have given a recent inſtance) to exclude the clergy, from every other entrance to juſtice. Their endeavours have been hitherto fruitleſs; and fruitleſs, I ſuppoſe, they are like to remain: for a more inſolent or iniquitous demand was never made on an equal legiſlature.

'Theſe clergy rights riſe upon the ſame footing with all the lay-rights in the kingdom; to whom every court of law and equity, as is fit, ſtands open. Yet theſe, as a ſealed fountain, are to be kept ſhut up for the ſolace of the ſaints; and the clergy to be admitted no higher than to the muddy ſtream of a country juſtice.

'Had the quakers confined their demand to an exemption from an *eccleſiaſtical juriſdiction*, ſome decency of Appearances had been kept, for the ſpiritual courts might have been thought too much a party: not to ſay that the proper object of their power extends no further than *reformation of manners*. But to attempt a violation, not of this only, but of all civil communities, in which it is the eſſential right of citizens to have all the courts of juſtice thrown open to them, is a ſtrain of modeſty peculiar to this illuſtrious ſect.'

In this third chapter of the ſecond book, we have likewiſe a very conſiderable addition, of which we ſhall give a particular account: the ſubject is curious, and, in ſome reſpects, important; and his Lordſhip, it muſt be acknowledged, has diſcuſſed it with great ability.

The ſecond privilege which the church receives from her *alliance* with the ſtate, his Lordſhip tells us, is, *a place for her ſuperiour members in the Court of legiſlature.* In the third edition, inſtead of *ſuperiour Members*, we find *repreſentatives*; this the diſcerning Reader will carefully attend to, and compare the following corollaries, in the edition now before us, with thoſe in the former edition: the compariſon will give occaſion to obſerve ſome maſterly ſtrokes of genuine *Warburtonianiſm.*

The corollaries which his Lordſhip deduces from the account he gives of the grounds and original of the above-mentioned privilege, are, in this fourth edition, as follows:

' 1. "That churchmen who ſit in the higher houſe of legiſlature in conſequence of this *alliance*, are to be conſidered firſt, not as *repreſentatives* indeed, but yet as *guardians of the church*: the qualification for the exerciſe of this office being their *baronies.* They are in the ſecond place to be conſidered as *barons* like the other members of that houſe." For not to allow that biſhops ſit as guardians, would be to take away the moſt uſeful, and even the neceſſary end of their ſitting, *which is, to watch over the intereſts of the church.* Beſides, this office implies, that the church ſtill continues a *diſtinct*, though an *allied* ſociety; whereas to ſit only as *barons* ſuppoſes the *church* not only *united* to, but incorporated with, and *diſſolved* in, the *ſtate*, while lay fees alone are ſeen to give one and the ſame privilege both to the ſecular and ſpiritual lords.

' 2. "That yet, notwithſtanding, theſe churchmen (though they ſit as *guardians* as well as *barons*) do not, on the other hand, by virtue of this alliance, conſtitute or compoſe any diſtinct or *third eſtate* in parliament." For this would be attended with all the miſchiefs of a contrary extreme, by putting the allied church again in poſſeſſion of its *independency*, while it had a *negative* on the acts of the ſtate. And this evil, which no management could prevent, ſo neither could time itſelf remedy: for the union, which is in its nature diſſolvable, would by churchmen's ſitting as a *third eſtate* become perpetual; every eſtate of legiſlature being eſſential to that government whereto it belongs. But whatever is eſſential can never be ſeparated or taken away, without a change in the government itſelf.

' Theſe are the two extremes ſo hurtful both to religion and civil government, ſo deſtructive of that benefit which a rightly formed *alliance* is fitted to produce. Yet the common ſyſtem hath joined theſe two diſcordant parts together; and made the biſhops at once *guardian-barons* and a *diſtinct eſtate.*

'3. A third corollary is, "That as the biſhops' right to ſit in parliament began with the *alliance*, ſo it muſt end likewiſe with it." It hath been ſhewn that the biſhops ſit there, *ne quid eccleſia detrimenti capiat:* for the church, by this alliance, having given up its *ſupremacy* to the ſtate, which had now, whenever the grant ſhould be abuſed, opportunities to do her injury, the principal churchmen are placed in a court of legiſlature, as watchmen to prevent the miſchief, and to give the church's ſentiments concerning laws eccleſiaſtical. But when the *alliance* is broken, and the eſtabliſhment diſſolved, the church recovers back its ſupremacy, and from thenceforth the ſtate loſing the means of injuring, by having no longer a right of making laws for the exterior government of it, the church hath no longer a pretence of having *guardians* in the legiſlature: nor will the biſhops' *baronies* remain, to keep them there: for theſe tenures will exiſt no longer than while the church continues *eſtabliſhed*; it being part of that public maintenance which the ſtate aſſigns to the clergy of a church in *alliance:* and which, on the diſſolution of that union, reverts back again to the ſtate. So neither the office nor title of *guardian-barons* remaining, biſhops of the univerſal church have no further buſineſs in any particular civil court of legiſlature.'

The curious reader who compares the above corollaries with thoſe in the third edition, beſides other remarks which he will naturally make, will not fail to obſerve, that his Lordſhip produces, in the third edition of his work, a paſſage from a *MS.* treatiſe of Lord Chief Juſtice Hales, *touching the right of the crown*, in ſupport of the doctrine which he endeavours to eſtabliſh.—*Thus far this great lawyer*, ſays his Lordſhip;—and, *this great authority has all the force requiſite to determine a queſtion of fact.*—In the edition now before us, we have the ſame paſſage from Lord Chief Juſtice Hales, and our Author employs ſome pages in pointing out the defects of the great lawyer's reaſoning, —tells us there is much inaccuracy and confuſion in what he ſays on the ſubject, and that it is with regret he takes notice of a piece of management and argumentative *fineſſe* in the moſt candid of all writers.——This is extremely curious;—but our Readers will make the proper reflections upon it.

After conſidering the nature of that ſtation which churchmen hold in parliament, as it is *de jure*, deducible from the principles of his theory, his Lordſhip proceeds to conſider it *de facto*, under the ſeveral forms it aſſumed, as the *conſtitution* kept improving and refining, till it arrived to that perfection, in which we now enjoy it. This part of his work, the reader who is converſant with the ſubject, will peruſe with great pleaſure. What his Lordſhip has to obſerve upon it, will be beſt digeſted, he ſays, in a reſolution of the three following queſtions:—Firſt, Whether the biſhops in parliament now make one of the *eſtates* there? Secondly, Whether they be barons of parliament? And thirdly, Whether they be *peers* of parliament?

As to the firſt queſtion, it hath been held, we are told, as a conſtitutional point, by many writers of great name, among whom are, Lord Chancellor Hyde, Biſhop Stillingfleet, and Archbiſhop Wake, that the biſhops even now compoſe an *eſtate* in parliament.—He who looks no farther than into the preſent face of the conſtitution, his Lordſhip ſays, will wonder how ſuch a doctrine ever came to be received; ſince every circumſtance relating to, and, at preſent, attending on the biſhop's ſeat in parliament, manifeſts the falſhood of it. They have no *negative* voice, which is eſſential to an *eſtate:* they have no *ſeparate* houſe for conſultation, which hath been long the eſtabliſhed uſage of an *eſtate:* they are not in numbers ſufficient, on the *feudal* ſyſtem, to conſtitute an *eſtate.*

If we would know from whence this venerable error hath ariſen, we muſt, his Lordſhip ſays, go up to the very *cunabula* of the Engliſh conſtitution.

'As in the infancy of Letters, continues he, there was no accurate ſeparation of ſcience; ſo in the infancy of the *northern policy* there was no diſtinct ſeparation of *eſtates.*

'Till the Norman conqueſt, the *biſhop* and the *alderman* ſat together on the bench, in one common judicatory. William made a fit and proper ſeparation of the magiſtracy, as the terms of an *alliance*, between the two ſocieties, require. Which had it not been for an accident of the times, the accumulating ſuperſtition and the rapacious ſpirit of uſurpation in the church of Rome, would have been of great advantage to the community, by marking out and aſcertaining the proper bounds and limits of each *ſociety.* For churchmen were very improper miniſters of the crown, to judge in cauſes merely civil, both from the peculiar nature of their office, and the implied prohibition of their maſter; who himſelf diſclaims all temporal juriſdiction. Beſides, the practice of the *biſhop*'s ſitting with the *alderman* rendered the original of the former's *coercive power*, there exerciſed in a coequality, very doubtful and uncertain. As the *alderman*'s authority was ſeen to be from the *ſtate*, men would be naturally miſled to think that the *biſhop*'s was from the *church*; at a time too, when churchmen allowed ſo little to the civil magiſtrate; whereas all *coercive power* being derived from the ſ[illegible] to be exerciſed only for its uſe, it is of the higheſt [illegible]t to have it miſunderſtood. From henceforward the [illegible] in a more juſt and proper ſenſe than before, *one of the*

the three eſtates of the realm. But it was not till long after that they became, as properly, *an eſtate in parliament.*

'For, though the biſhops and prelates ſat in parliament as *barons*, and as *guardians* of the church in ſpiritual matters, even from the conqueſt, yet it was not till the twenty-third year of Edward I. that churchmen conſtituted an *eſtate in parliament.* They and the *commonalty* receiving this quality or condition of eſtates together, from the mode of granting their aids in parliament; which was by taxing themſelves diſtinctly; and ſupporting themſelves in this right (as appears from all the records) by the exertion of a *negative voice*; a privilege which conſtitutes, and is eſſential to *an eſtate in parliament.* And the way of ſummoning the clergy thither, as *an eſtate*, was by adding the *præmunientes* clauſe to the biſhop's writ: in conſequence of which, the whole body of the clergy appeared, partly in perſon, and partly by proxy; the biſhops, prelates and the procuratores cleri compoſing this *eſtate*. But as their principal and almoſt only buſineſs was granting ſubſidies to the crown, it happened, as much on this account, as becauſe the *three eſtates* ſat all together in one place, that the exerciſe of their *negative*, otherwiſe than in eccleſiaſtical matters, is not ſo clearly delivered down to us. For, till the latter end of Edward III. the eſtates of parliament ſat together in one houſe. Till then, they debated in common and granted apart: as now, they ſit apart and grant in common.

'But againſt this account of the *firſt eſtate*, it may be objected, "That even while the clergy gave ſeparate aids in parliament, the lower clergy, at times, were not ſummoned." I anſwer, that this makes nothing againſt their quality of an *eſtate*; for in thoſe irregular ſeaſons of the conſtitution, the commons themſelves were ſometimes neglected, as in the 19th year of Edward III.

'It may be further objected, that "according to this ſyſtem, the *ſecond eſtate*, conſiſting of the temporal peers, ſhould have taxed themſelves, ſeparately from the *third*, conſiſting of the *commons*; in the manner of the *firſt*." This is true. And in fact they ſometimes did thus tax themſelves: though ſometimes they did not: and there was ſufficient reaſon for both theſe practices. The *property* of the kingdom might be conſidered in two lights, as ſeparated either by their different *tenures*; or by their ſuppoſed different *originals*. When conſidered in the firſt light, the *tenures* of the lords and commons were ſo very unlike, that it was no wonder they ſhould (as they ſometimes did) grant their ſubſidies ſeparately and diſtinct from one another. But when *property* was conſidered according to its ſuppoſed *original*, one part founded in *human* right, and the other in *divine*, it then divided itſelf into *lay property* and *clerical*; and the property of the lay lords and the commons fell into one of the diviſions.

Hence they found it reaſonable to tax themſelves together. But, as was eſſential to *eſtates*, the lords and commons had a negative on one another, in the common propoſal.

‘ Thus was this change in the conſtitution (by the *addition* of a *clerical eſtate in parliament*) ſilently and inſenſibly introduced. It returned as ſilently and inſenſibly to its former model, by a gradual and unperceived *excluſion* of this *eſtate*. For the clergy, in that corrupt ſeaſon of religion, ever aiming at an independency on the civil magiſtrate, began, in good time, to break in upon this *new eſtabliſhment*; firſt by contriving, for the ſake of pretended *regularity*, to have their grants in parliament *confirmed* in their *ſynods*. This was eaſily indulged them, being conſidered only as a matter of form. When they had ſo ſoon gained their point, it was not long ere they grew ſcrupulous and uneaſy about *granting* at all in *parliament*; and contended warmly for having this buſineſs carried, in the firſt inſtance, into their *ſynods*. But this was a more ſerious matter. Our kings did not care to truſt churchmen out of their ſight; and the wiſeſt of themſelves began to foreſee how it might effect their new quality of an *eſtate* in parliament. So this pretenſion, for a time, was coolly puſhed. But the frequent and urgent neceſſities of the crown (of which they never failed to make their advantage) encouraged them, at ſuch junctures, to urge this laſt demand with freſh vigour: and the monarch, in ſuch ſtraits, was more intent to get their ſubſidies, than to watch over their encroachments: ſo that this, likewiſe, was occaſionally ſuffered; as in eaſier times, it was occaſionally denied. However, the clergy having been ſo far ſucceſsful in their aims, as *always to confirm*, and *ſometimes to give*, their ſubſidies in ſynod, the crown found it neceſſary that theſe *church-aſſemblies* ſhould be ever at hand to attend *parliament*, leſt ſcruple or pretence ſhould afford this *firſt eſtate* a handle to retard the public ſupplies: and therefore at the ſame time that the parliament-writs were iſſued, a writ of ſummons was now directed to the clergy, to aſſemble in ſynod, under the new name of a *convocation*, as they now treated of *civil* matters; to diſtinguiſh it from a *provincial ſynod*, which treated only of *ſpiritual*. And to manifeſt more clearly the change in the nature of theſe eccleſiaſtical aſſemblies, from the time of Edward II. provincial parliamentary writs were iſſued to the two archbiſhops, or in a vacancy to the prior and chapter, requiring them to ſend their mandates to the clergy of the province, to ſummon them to convocation, *to aſſiſt in the difficult and urgent neceſſities of the church and realm*. On which account, doubtleſs, it was, that in after-times theſe *convocations* were thought to be irregular if aſſembled out of parliament-time: and the opinion appears to be founded. But the clergy were able fencers. They knew as w[illegible] to take advantage of an adverſary (for ſuch they almoſt always eſteemed the *civil power*) when he was on, as when he was off his guard. The *convocation* now conſtantly ſitting in parliament-time, it gave them a pretence more obſtinately than before to inſiſt on *always* granting their ſubſidies in *convocation*; ſince that aſſembly was always at hand to enable them to ſerve the crown with expedition.

‘ How ſoon they ſucceeded in this likewiſe, may be gueſſed at, from what paſſed in parliament ſo early as the fourth year of Richard II. The *commons* having offered a certain ſum, on condition the *clergy* would give their proportion; the churchmen bravely anſwered, *That their grants* never had been *nor ought to be made in parliament.* Without doubt, applauding themſelves for their dexterity in ſecuring the honour of their word, by giving the name of *grant*, to the *confirmation* of it. A covering, ſlight as it was, yet ſuiting, well enough, this ſummer-ſeaſon of the church. But the prelates of thoſe times never obtained a favour, which they did not employ for a ſtep to procure a greater. Thus we have ſeen how they uſed the indulgence, of *ſometimes confirming* their grants in convocation, to extend their claim of *always confirming* them: and, from this latter allowance, how they were encouraged to aſk the privilege of *ſometimes making* their grants in convocation: which, when imprudently connived at, they proceeded, in a little time, to claim the right of *always making* them there. With what ſucceſs they accompliſhed all this, may be ſeen above, where they declare, as if they had ingroſſed to themſelves the gift of memory as well as languages, *that their grants never had been, nor ought to be made in Parliament.*

‘ But, ſo the clergy *granted*, the indigent monarch was little delicate about the manner how. He thought he had fully ſecured the main Point, by always ſummoning a convocation along with a parliament. But he was out in his reckoning: the clergy were not to be ſo ſerved. They appear to have been ill at eaſe while labouring under this badge of civil dependency, the neceſſity of granting when the other *eſtates* did. They therefore at length aſſumed, not only that they ought to grant no where *out of* convocation, but that, *in it*, they ſhould grant but when they themſelves pleaſed, as their own conſent, they pretended, was neceſſary to bring this convocation together. In the weak reign of Richard II. Courtney, archbiſhop of Canterbury, plainly tells the king himſelf—*Credimus quod Clerus convocari non valeant, niſi ſcripſimus pro eodem.* By a dextrous paſs of hand, trying to eſtabliſh this *uſurped* right on a former *conteſted* one; by confounding the new provincial *convocation*, called for civil matters, with the old provincial *ſynods*, convened only for ſpiritual,

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‘ It is true, that by this conduct, they loſt as much of their *legal* ground on one ſide, as they gained of their *uſurped*, on the other. For when they had poſſeſſed themſelves of the power of granting only in convocation; and claimed to aſſemble that convocation when they themſelves thought fit, they had no longer a pretence of being an *eſtate in parliament*. But their canoniſts had warned them of the danger of parting with any thing they had once got. So that truſting to what ſtood them in more ſtead than their own clerkſhip, the ignorance of the laity, when in the fourth year of Richard II. they had, as we have ſeen, affirmed IN VERBO SACERDOTIS, *that their grants never had been, nor ought to be, made in parliament*, and thereby fairly aboliſhed their *eſtateſhip in parliament*, they did not ſcruple, in the twenty-firſt of the ſame reign,—*to pray the king, that ſince divers judgments were undone* heretofore *for that the clergy were not preſent, they might appoint ſome common proctor with ſufficient authority for that purpoſe.* They confided in their logic, and were not deceived. They deſire they may be ſtill acknowledged an *eſtate in parliament*, becauſe they had been one, *heretofore*. And the demand was granted: for what *court* could reſiſt the force of ſuch an argument?

‘ By what hath been ſaid, the reader may now underſtand, that ſince the time of Edward I. there have paſſed three periods, in the courſe of which, the clergy exerciſed this right of *taxing themſelves*. The firſt was when they did it in parliament only. The ſecond, when they did it ſometimes in parliament and ſometimes in convocation. The third, when they did it in convocation only. Under the two firſt they were, without all queſtion, *a civil eſtate in parliament*: under the laſt, *a civil eſtate only in convocation*, which they continued to be all the time they taxed themſelves in that place. But when they had given up this right to the community, they ceaſed to be a *civil eſtate* even in *convocation*: and from thenceforth were no other than repreſentatives of the church in their *ſynods* for ſpiritual matters. And in quality of a *civil eſtate*, were reduced back to what they were before the time of Edward I. *an eſtate of the kingdom*.’

The time when the clergy ceaſed to be *a civil eſtate in convocation*, his Lordſhip ſays, is well known; for the æra of their giving up their right to tax themſelves is in every man's memory. But the preciſe time of their ceaſing to be an *eſtate in parliament* cannot be ſo well fixed. It was certainly, we are told, at the time when they no longer gave in *parliament*, but in *convocation* only. Yet, when this was, is not eaſy to be found.

His Lordſhip now proceeds to enquire, in what capacity the biſhops now ſit in the houſe of parliament, when they are no longer an eſtate there? Whether as *prelates* of the church, or as *barons* of the realm, or both? The houſe of Lords, he ſays, compoſe two ſovereign aſſemblies; a ſupreme court of judicature, with the king at the head; and an *eſtate* of legiſlature. The biſhops ſit in this ſupreme court of judicature as *barons of the realm*; as miniſters of Chriſt, or as ſucceſſors to the apoſtles in the government of the church, they have no *civil juriſdiction* belonging to their office.

It is otherwiſe in the legiſlative part of this high aſſembly. There, the biſhops ſit as *prelates of the church*, in behalf of religion;—not as *repreſentatives* of the *church*, any more than lay lords are *repreſentatives* of the *ſtate*, but as members ſimply of each ſociety, yet, at the ſame time, as *guardians* of each, reſpectively. But with this difference, that as the temporal lords are ordained to watch over the civil intereſts primarily, and the religious intereſts in the ſecond place; ſo the ſpiritual lords are to intend the religious intereſts primarily, and the civil, only in the ſecond place: *lay* and *ſpiritual* lords belonging to both ſocieties; but belonging to them in the varying modes of relation above explained; the indiſpenſible qualification both of the *magnates* and the *prelati* to bear this ſhare in legiſlation, being their *baronies*.

His Lordſhip now proceeds to the laſt queſtion, concerning the *parliamentary peerage* of the biſhops. And here he ſhews that the *peerage* of the biſhops has, at all times, been acknowledged by our kings and parliaments, and that the argument employed for the denial of their *peerage*, ſtands on a mere *equivocation*.—'The term *peer*, ſays he, is ambiguous: it ſignifies either, the *equal* inhabitants of a certain diſtrict, who enjoy, in common, a right of trying one another, by a ſelect number, called a *jury*; which ſort of *peerage* aroſe out of the old *Germanic* conſtitution; or elſe it ſignifies, the *magnates*, the *patricii*, who ſit in the ſupreme court of parliament, as the great council of the ſovereign; and this *peerage* aroſe out of the later *feudal* conſtitutions. Now the denial of the biſhops' *peerage*, which is of the *feudal* kind, is only ſupported by an argument drawn from the nature of the *peerage* of the *Germanic* kind; in which no other privilege than the *right of trial* gave the title. Whereas in the *feudal peerage*, the matter of juridical trial did not ſo much as come into the original idea of it.'

In the fourth chapter of the ſecond book, we have a very conſiderable addition, which contains many ſmart and pertinent reflections on what Mr. Rouſſeau has advanced, in his *Social Contract*, concerning Chriſtianity.

The Poſtſcript, containing 96 pages, in anſwer to what Lord Bolingbroke has advanced againſt the ſyſtem of *The Alliance between Church and State*, is taken, with very little alteration, fr the *view of his Lordſhip's philoſophy*, Letter IV, *Du Port de ſignis morborum libri quatuor. Quibus accedunt notæ auctoris; aliorum eruditorum medicorum; et ſparſim editoris* Radulphi Schomberg, M. D. Societ. Antiquar. Lond. Soc. 4to. 2s. Millar.

FRANCISCUS DU PORT wrote his *Signa Morborum* near 200 years ago.——The four books which make up this work, contain only ſeven hundred and fourteen hexameter verſes: conſequently many diſeaſes muſt be omitted, and the deſcriptions of thoſe which he has taken into his catalogue muſt neceſſarily be very conciſe.—Du Port had peruſed the then hiſtories of diſeaſes with attention; and, had he likewiſe, by a careful examination and compariſon of theſe hiſtories, confined his choice of ſymptoms to ſuch as are ſtrictly *pathognomonic*, his *Signa Morborum*, inſtead of ſhort or abridged hiſtories, would have been properly *characteriſtic*;—they would at once have been more uſeful and even more conciſe, than in the preſent form.

To accompliſh a work of this kind, and to give the general hiſtory of diſeaſes, are labours of a very different nature. The general hiſtory of a diſeaſe contains every ſymptom which occurs in ſuch diſeaſe; the *characteriſtic* hiſtory includes only thoſe ſymptoms which are *pathognomonic*; thoſe ſymptoms which characteriſe the diſeaſe, and by which it may be readily diſtinguiſhed from every other.

If we conſider the *Signa Morborum* of Du Port in this view, though his deſcriptions are frequently pertinent and expreſſive, yet they are too confined to ſtand for compleat *hiſtories*, and too vague, too diffuſe, to be merely *characteriſtic.*——An example or two from the work itſelf may make the above obſervations more intelligible, and at the ſame time will enable our Readers to judge for themſelves:

Diarrhææ Dyſenteriæque Signa.

Ulcere ſi nullo bilis pituitave, ſola
Mixtave, declivem furioſa recumbit in alvum,
Crede diarrhæam. Sin torſio ventris, et ulcus
Affligit, manatque cruor cum fæcibus alvi,
Sæva dyſenteria eſt, miſerum quæ lancinat ægrum.

In the firſt part of this quotation our Author declares a *diarrhæa* to be, ‘a great diſcharge by ſtool, of bile or phlegm, ſeparate or mixt.’—Now a diarrhæa is nothing more than a preternatural, excrementitious diſcharge; it is not limited either to bile or phlegm, and may be much more various, than what may ariſe from any mixture of theſe.——In the other part of this quotation, Du Port defines the dyſentery thus; ‘an ulcer of the bowels, with griping pains and a diſcharge of blood with the fæces.’—An *ulcer* may ſometimes, though very rarely, accompany the dyſentery, but is by no means to be conſidered as eſſential to the diſeaſe.—Paulus Aegineta *, indeed, calls the dyſentery, ‘an ulceration of the inteſtines.’—Cælius Aurelianus ‘a rheumatiſm of the inteſtines with an *ulcer*.—Galen † ‘an *ulcer* with inflammation, bloody ſtools, and pain both in the ſeat and inteſtines.’—And it is probable that Du Port has, from the authority of theſe writers, added this character to his account of the dyſentery.—If our Author, however, has adopted this falſe and ſuperfluous character, he has omitted others which are eſſential, viz. a *teneſmus*, with a frequent diſcharge of *mucus*.—The following we apprehend to be an adequate definition of this diſeaſe; ſevere gripes, frequent teneſmus, and an evacuation of blood and mucus with the ſtools.——The dyſentery thus defined, is eaſily diſtinguiſhed from the *cholera-morbus*, *diarrhœa*, *colica-bilioſa*, *lienteria*, *hepatirrhœa*, *fluxus-hæmorrhoidalis*, and every other ſimilar diſeaſe.

Peripneumoniæ Signa.

In peripneumonia, dyſpnœa, ruborque genarum
Exiſtunt, oculique tument, grave pondus in imo
Pectore fit, ſternum retrahens, hypochondria, dorſum.
Spiritus exhalat calidus, ſputumque cruentum
Interdum tuſſi erumpit, febriſque perennis
Æſtuat, et pulſus mollis ſentitur ut unda.

Ilei Signa.

Volvulus hinc ſequitur, ſtomachus quo turgidus humet,
Et dolor intenſus cruciat cum murmure ventrem.
Singultus, vomituſque, furorque et ructus inanis
Accedit, dyſpnœa, ſitis, pallorque, rigorque
Defectuſque animi, ſtranguria, ſudor et algens,
Denique crudelis convulſio, nuntia lethi
Sævit, et horrendum dependet ſtercus ab ore.

Phrenitidis Signa.

Delirant cum febre quibus manifeſta phrenitis,
Affore quam, vel adeſſe docet privatio ſomni,
Vel ſomnus varia turbatus imagine rerum.
Ex miti fera vox, ſqualleus et lippus ocellus,
Effundenſque acres lachrymas, venæque tumentes
Sanguine, exiguus potus, collectio vana
Floccorum, pulſuſque frequens, duruſque, celerque.
Urinæ niveus color, et ſpiratio rara.

We ſhall make no further remarks on our Author, as the Reader will eaſily form a judgment of the nature and merits of the work from the above quotations.

The firſt edition of this work was printed at Paris by Duvall, 1534, 8vo.——As to the notes which accompany this ſecond edition, whether thoſe of the author, the editor, or his anonymous brethren, they are all printed without diſtinction; ſo that it is impoſſible to determine, which of the *annotators* has made ſo very free with the *commentaries* of the learned Van Swieten.—We can only ſay it was not Du Port.——Compare,

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* Lib. iii. Cap. 42.

† Lib. ii. epidemic.

Notæ in ſigna morborum Du Port.	*Commentaria* Gerardi Van Swieten *in* Boerhavii *aphoriſmos.*
Omnia hæc ſigna notant, ſanguinem majori copia et impetu verſus caput tendere:—præterea, dum inflammatio capitis interiora occupat, liber ſanguinis tranſitus per vaſa impeditur, adeoque ſanguis, per carotides pulſus majori copia per externos illarum ramos diſtribuetur; unde facies vaſis ſanguineis diſtentis turgebit magis et rubebit, et quidem tanto magis, quo difficilior fuerit per vaſa encephali humorum tranſitus. Stillicidium autem narium denotat pariter, ſic urgeri impetu et copia ſanguinis vaſa, ut ſolvi incipiant, et ſanguinem dimittere, ſed irrito tamen conatu, quod plerumque ob ſanguinem immeabilem vaſis infarctum ſit, qui illico concreſcens viam obturat. *Vide notæ in phrenitidis ſigna,* p. 11. v. 170.	Omnia enim hæc ſigna notant, ſanguinem majori copia et impetu verſus caput tendere. Præterea, dum inflammatio capitis interiora occupat, liber ſanguinis tranſitus per vaſa impeditur, adeoque ſanguis, per carotides pulſus, majori copia per externos illarum ramos diſtribuetur; unde facies vaſis ſanguineis diſtentis turgebit magis et rubebit; et quidem tanto magis, quo difficilior fuerit per vaſa encephali humorum tranſitus. *Patet hoc, &c.*—Stillicidium autem narium denotat pariter, ſic urgeri impetu et copia ſanguinis vaſa, ut ſolvi incipiant, et ſanguinem dimittere, ſed irrito tamen conatu, quod plerumque ob ſanguinem immeabilem vaſis infarctum ſit, qui illico concreſcens viam obturat. *Vide commentaria Van Swieten, in* § 773. 4to.
Plures in peripneumonia cauſæ concurrunt, quæ faciunt, ut aer inſpiratus plurimum caleſcere debeat. Pulmo enim infarcitur rubra craſſiſſima ſanguinis parte, quam calori concipiendo et conceptum diu retinendo aptiſſimum eſſe novimus: per vaſa pulmonis nondum impervia, ſed a vicinis obſtructis et tumentibus anguſtata, celerrime trajiciuntur humores, unde majorem calorem naſci debere, demonſtratum fuit. Accedit, quod immeabili ſanguine turgens pulmo ſatis explicari nequeat, adeoque minor copia aeris ſingulis inſpirationibus hauriri poſſit, *p.* 16. *v.* 240.	Plures autem in peripneumonia cauſæ concurrunt, quæ faciunt, ut aer inſpiratus plurimum caleſcere debeat. Pulmo enim infarcitur rubra craſſiſſima ſanguinis parte, quam calori concipiendo et conceptum diu retinendo aptiſſimum eſſe novimus; per vaſa pulmonis nondum impervia, ſed a vicinis obſtructis et tumentibus anguſtata, celerrime trajiciuntur humores, unde majorem calorem naſci debere, *in commentariis,* § 382. 6. *et in caloris febrilis hiſtoria,* demonſtratum fuit. Accedit, quod immeabili ſanguine turgens pulmo ſatis explicari nequeat, adeoque minor copia aeris ſingulis inſpirationibus hauriri poſſit. *Vide* § 826. p. 724.

It is not uncommon for commentators, critics, and annotators, to hit upon the ſame obſervations; but to expreſs thoſe obſertions in the very *ſame words*, is, we apprehend, a little *uncommon.*

The Elements of Heraldry; containing a clear Definition, and conciſe hiſtorical Account of that ancient, uſeful, and entertaining Science.—The Origin, Antiquity, and divers Kinds of Coats-of-Arms, with their eſſential and integral Parts conſidered ſeparately.—The ſeveral Sorts of Eſcutcheons, Tinctures, Charges, and Ornaments uſed for Coats-of-Arms.—The Marks whereby Bearers of the ſame Coat-of-Arms are diſtinguiſhed from each other.—Charges formed of Ordinaries, Celeſtial Figures, Animals, Birds, Fiſhes, Vegetables, artificial and chimerical Figures.—The Laws of Heraldry; practical Directions for marſhalling Coats-of-Arms, and the Order of Precedency.—Embelliſhed with ſeveral fine Cuts, and Twenty-four Copper-plates, containing above Five hundred different Examples of Eſcutcheons, Arms, &c. and interſperſed with the natural Hiſtory, and allegorical Signification of the ſeveral Species of Birds, Beaſts, Fiſhes, &c. comprehended in this Treatiſe.—To which is annexed, a Dictionary of the technical Terms made uſe of in Heraldry. By Mark Anthony Porny, French-maſter at Eton-College. 8vo. 5s. ſewed. Newbery.

‘ HERALDRY, ſays this Writer, is ſo noble, uſeful, and entertaining a ſcience, that ſcarce any of thoſe ſtudies which are conſidered as polite and ornamental, can lay a juſter claim to the attention of *noblemen* and *gentlemen*. For it preſents to their view the origin and foundation of thoſe titles and dignities, which diſtinguiſh them from the reſt of mankind; and ſerves not only to tranſmit to poſterity the glory of the heroic actions, or meritorious deeds of their anceſtors, but alſo to illuſtrate hiſtorical facts, towards eſtabliſhing their rights and prerogatives.

‘ It is therefore a juſt matter of wonder, that in ſo learned and poliſhed an age as ours, this ſcience ſhould be ſo little attended to, as not to be conſidered as a part of liberal education, ſince there are ſo few to be met with, even among perſons of quality, that can ſpeak pertinently of their coats-of-arms, and either know the origin of them, or can account for the quarterings and charges they contain.

‘ The moſt obvious reaſon that can be given for the preſent neglect of this valuable knowledge, is that moſt of the authors, who, for a century paſt, have treated of *Heraldry*, either to heighten this ſcience, or to make a vain ſhew of their own erudition, have ſwelled their treatiſes with tedious explanations of the pretended myſtical ſenſe of the colours and charges of coats-of-arms, with prepoſterous reflections, and far-fetched conjectures; and, in a word, with numberleſs trifles, ſufficient to diſguſt not only young gentlemen, generally taken up either with exerciſes or pleaſure, but even perſons of riper years, and more ſtudiouſly inclined.

'In order to remedy theſe defects, I have carefully collected all I could find eſſential in the moſt celebrated and moſt approved writers on this ſubject, and have endeavoured to digeſt it into ſo intelligible and eaſy a form, that any perſon of ordinary capacity may thereby be enabled to blazon the moſt intricate coat-of-arms: and as this epitome is chiefly deſigned for the inſtruction of the Britiſh youth, care has been taken to remove, as far as poſſible, every obſtacle that might hinder ſo neceſſary a ſcience from being admitted among the other branches of polite learning; for which purpoſe, beſides the great variety of cuts and copper-plates inſerted to aſſiſt both the memory and underſtanding, there is added at the end of the work a dictionary for the explanation of all the technical terms, which removes one of the greateſt difficulties attending the ſtudy of Heraldry.'

After having thus, in his preface, amply explained his deſign, Mr. Porny proceeds, in the body of his work, to give us the definition, origin, and antiquity of the ſcience of Heraldry, and the honour of arms,—which, he ſays, are diſtinguiſhed into eight different ſorts, viz.

1. Arms of *dominion*,—as the three lions in the royal arms of *England*.

2. Arms of *pretenſion*,—as the three fleurs-de-lis of *France*, which the kings of England have quartered with their own, ever ſince Edward III. laid claim to that crown.

3. Arms of *conceſſion*,—given as a reward for ſome extraordinary ſervice. Thus Q. Anne granted to Sir *Cloudeſly Shovel*, a chevron between two fleurs-de-lis in chief, and a creſcent in baſe, to denote three great victories he had gained; two over the *French*, and one over the *Turks*.

4. Arms of *community*, are thoſe of cities, univerſities, and other bodies corporate.

5. Arms of *patronage*, borne by governors of provinces, &c. as a token of their rights, and juriſdiction.

6. Arms of *family*, or *paternal-arms*, meant to diſtinguiſh one family from another.

7. Arms of *alliance*, are either impaled or borne in an eſcutcheon of pretence, and denote the alliance which families have contracted by marriage.

8. Arms of *ſucceſſion*, are ſuch as are taken up by thoſe who inherit eſtates, &c. either by will, entail, or donation, and which they quarter with their own arms; whereby the bearings, in ſome families, are greatly multiplied.

Under the above *eight* claſſes the divers ſorts of arms are generally ranged; but ſome blazoners have invented a *ninth* claſs, which they call *aſſumptive arms*, from their being *aſſumed* and borne by perſons not properly intitled thereto.—'This, indeed, as Mr. Porny juſtly obſerves, is a great abuſe of heraldry; but yet ſo common, and ſo much tolerated, almoſt every where, that little or no notice is taken of it.'

He next proceeds to explain the eſſential and integral parts of arms, viz. the ſhield, tinctures, charges, and ornaments.

When he comes to ſpeak of the *differences of coats-of-arms*, which armoriſts have invented to diſtinguiſh the bearers of the ſame coat from each other, he divides them into *ancient* and *modern*, the former conſiſting of *bordures* only, the latter of the *label*, *creſcent*, *mullet*, *martlet*, *annulet*, &c.—But of all theſe marks of diſtinction, he obſerves, that 'none but the *label* is inſerted into the coats-of-arms belonging to any of the royal family, which the introducers of this peculiarity have, however, thought proper to *difference* by diſtinct charges on the points of the label; ſuch as a *red croſs* on the [late] D. of *Cumberland*'s, ermine on the Princeſs *Amelia*'s, &c.'—To the above inſtances he might have added another diſtinction, viz. that the *label* in the D. of York's arms is of *five points*.

He ſays that 'ſiſters have *no* differences in their coats, therefore are permitted to bear the arms of their father, even as the eldeſt ſon does after his father's deceaſe.' But how does this agree with his own account above, of the *ermined label* in the Princeſs *Amelia*'s arms?

Mr. Porny ſeems unwilling to allow of any ſuch diſtinctions as are uſually ſtiled *abatements of honour*: for which he aſſigns this reaſon; that—'arms being *marks of honour*, they cannot admit of *any* note of infamy; nor would any body bear them, if they were ſo branded.'—But it is generally allowed that the *bâton* is placed acroſs the arms of baſtards as an *abatement*, without which they cannot bear their paternal coats;—and if the bâton is *not* an abatement, then is there no difference between baſtards and children lawfully begotten. To avoid allowing the bâton to be an *A*batement, Mr. Porny in his Dict. calls it a *Re*batement,—but this is a *diſtinction* without a *difference*.

Chap. IV. gives a great variety of examples of all the various charges, as diſtinguiſhed by the names of *honourable ordinaries*, *proper ordinaries*, and *common charges*. Among the *firſt* is included the *ſaltier*, which, he ſays, p. 86, 'may, like the others, be borne engrailed, *wavy*,' &c.—but though he gives a whole plate of *examples*, yet not *one* amongſt them is to be found *wavy*.——And here we are obliged to obſerve, that his *plates*, and the *explanations* of them, do not always agree ſo exactly as the nice diſtinctions of heraldry ſeem to require. Thus, in Pl. V. No. 20. (arms of the biſhopric of Raphoe) the *firſt* part of the chief, ſhould have been the *ſecond*, and *vice verſa*; agreeably to the blazon at p. 44.—At p. 106, the arms of *Hoblethorne* are thus blazoned, 'ſable, a maſcle within a *double* treſſure *flory*, argent:' whereas in the plate the treſſure is only *ſingle*, but at the ſame time *counter-flory*.—In the ſame page, the E. of Sutherland's arms are properly blazoned, and the bordure ſaid to be charged with 'a double treſſure *flowery and counter-flowery*,'—but in the plate the treſſure is *flowery only*. — Pl. 18. No. 3. the gauntlets, in the E. of Weſtmoreland's arms, are engraved for the *left*, inſtead of the *right*-hand, ſee p. 149.—Pl. 19, No. 9. the mermaid holds her mirror, and comb, in the contrary hands to what ſhe ought to do. See p. 161.

At p. 17, TENNE, or *orange-colour*, is ſaid to be 'marked by diagonal lines drawn from the ſiniſter to the dexter ſide of the ſhield, traverſed by perpendicular lines from the chief:'—but in the *figure* there referred to, the diagonal lines are drawn from the *dexter* ſide of the ſhield to the *ſiniſter*:—juſt the reverſe.

In Chap. VI. [*miſ-figured, VII.*] the *external ornaments of eſcutcheons*, intended to denote the birth, dignity, or office of the perſons to whom the arms belong, are well deſcribed and accurately engraved. Theſe are crowns, coronets, mitres, helmets, mantlings, chapeaux, wreaths, creſts, ſcrolls, and ſupporters. The *ſcroll* is placed at the bottom of the eſcutcheon containing a *motto*, alluding ſometimes to the bearings, or the bearer's name; and ſometimes it has reference to neither, but expreſſes ſomething divine or heroic, as that of the E. of Scarborough,—*murus æneus conſcientia ſana*.

Chap. VII. gives us the *rules* or *laws* of heraldry, drawn up in a clear, though conciſe manner: and in the 8th, we are inſtructed in the methods made uſe of by heralds in *marſhalling coats of arms*. Amongſt other pertinent obſervations on this head, the following deſerves particular notice.—'If a lady of quality marry a private gentleman, or one inferior to her rank, their coats-of-arms are not to be conjoined paleways, as thoſe of *baron* and *femme*, but muſt be ſet aſide of one another in two ſeparate eſcutcheons, and the lady's arms ornamented according to her title.'—As an inſtance of this, we have the arms of General *Ch.* Montagu, and Lady *Eliz.* Villiers, Viſcounteſs Grandiſon, engraved ſeparately, and ſet aſide of each other: but the lady's arms are in a *lozenge*, which we apprehend to be wrong; that method ſeeming to belong only to *unmarried* ladies.—See p. 12, where Mr. Porny himſelf ſpeaks thus,—'The eſcutcheon of *maiden ladies* and *widows* is, or ought to be, in form of a *lozenge*.'

Upon the whole, however, we really think the work before us a judicious compendium of the ſcience of heraldry; and may be of great uſe to ſuch as have not leiſure to conſult the many larger treatiſes upon this ſubject; and which Mr. Porny has made ſubſervient to the completion of his own deſign, by extracting from each what he thought moſt for his purpoſe, without loading the reader's memory too much with pompous trifles.

The ſhort *Dictionary of Technical Terms*, at the end, is very conciſe, yet tolerably full: though ſome words, made uſe of in the book, are not explained in the dictionary; for inſtance *chappé*, p. 108.—*Dict.* Archbiſhop of York, he ſays, writes himſelf [only] as biſhops do, by *divine permiſſion*. In this he is wrong; as well as in ſtiling the Abp. of Cant. *the* Primate of all England: the particle *the* not being uſed in his ſtyle.——*Dict.* Marquis, his title is, ſaid to be, *moſt noble*, inſtead of *moſt honourable.*

In the chapter of PRECEDENCY, the Lord *Conſtable* is forgot, and the Secretaries of State ſaid to precede all of their own degree; which is the caſe, only, when the latter happen to be *barons*, or *biſhops*. And, *at preſent*, the Lord *Great Chamberlain of England* takes place only according to his creation, and does *not* precede thoſe of his own degree.—Theſe inaccuracies are pointed out, with a view to their being amended in a future edition; and to prevent their being *re*-printed,—as is too often done, even where books are *ſaid* to have been *corrected.*

Commentaries on the Laws of England. Book the Firſt. By William Blackſtone, Eſq; Vinerian Profeſſor of Law, and Solicitor-General to her Majeſty. 4to. 18s. in Sheets. Worral.

IT has long ſince been a complaint, that the ſtudy of the law is of all others the leaſt inviting, eſpecially to a ſtudent of any genius and vivacity: and this may ſeem the more extraordinary, when it is conſidered that the life, health, reputation, and property of mankind are preſerved, nay that their very pleaſures are regulated, by the law, which embraces within its circle *quicquid agunt homines.* One might imagine that in ſo wide a field, the livelieſt imagination might find ſome path in which to exerciſe its faculties; nevertheleſs, dull plodding drones, whoſe minds never entertained a bright idea, have been diſtinguiſhed as the moſt ſhining luminaries of the law. The illuſtrious Bacon, though Chancellor of Great Britain, is little ſpoken of as a lawyer, while his cotemporary and competitor, Coke, is adored as an oracle.

We are inclined to think that this general averſion to the ſtudy of the law, cannot be owing to the nature of the ſcience itſelf, but is rather, among other reaſons, to be attributed to the inelegant and uncouth manner in which it has been treated. Law-books being chiefly compiled from reports, which h penned from the mouths of the court and the bar, are full of all the inaccuracies attending common ſpeech; and our compilers having moſt of them religiouſly adhered to the very letter, law-books have become the ſolemn ſanctuaries of barbariſm, and cannot fail to diſguſt a reader of correct and elegant taſte.

But the learned and ingenious Author of the commentaries before us has, to uſe the expreſſion of a popular judge, bruſhed away the cobwebs of the law, and placed it in ſo clear a light, that, under his auſpices, the ſtudy becomes at once agreeable, elegant and inſtructive.

It is to be obſerved that the Writer has not diſcharged the taſk of a mere lawyer,—than which perhaps there is not a more circumſcribed and inſipid character. A mere lawyer contents himſelf with knowing what the law is in given caſes, and but ſeldom applies his thoughts to diſcover the rationale on which legal principles are founded; much leſs does he extend his ideas ſo far as to conſider what inſtitutions are capable of improvement. What perſeverance can conquer, he will ſurmount; what genius muſt ſupply, he will want for ever.

Our maſterly Commentator takes a wider range, and unites the qualities of the hiſtorian and politician, with thoſe of the lawyer. He traces the firſt eſtabliſhment of our laws, developes the principles on which they are grounded, examines their propriety and efficacy, and, with that decorum which attends good ſenſe, he ſometimes points out wherein they may be altered for the better.

It affords us a ſenſible pleaſure that we have this opportunity of giving our Readers ſuch an abſtract of ſo able a performance, as, we think, muſt neceſſarily induce them to peruſe the work at large. At the ſame time, we ſhall, with all the freedom of impartial criticiſm, take notice of ſuch errors and inaccuracies as may ſeem to require animadverſion. But, whenever we find occaſion to differ from our Author, the reſpect due to his merit, nay, the reſpect due to ourſelves, will oblige us to expreſs our diſſent with candor, with politeneſs, with delicacy[*].

The introduction to theſe commentaries is divided into four ſections. Of the firſt, which treats of the ſtudy of the law, we ſhall take no notice, having already expreſſed our ſentiments with reſpect to this meritorious treatiſe, which was long ſince

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[*] Here, as members of, and well-wiſhers to, the republic of letters, we cannot forbear lamenting ſome late inſtances, wherein men of acknowledged learning and genius, who ought to have been maſters of themſelves and examples to others, have unhappily ſhewn that the advantages of literature, inſtead of ſerving to moderate pride and aſſwage reſentment, only ſupply the means of conveying their effects with greater diſſonance and acrimony.

publiſhed ſeparately[*]: we ſhall therefore proceed to the ſecond, which treats of the nature of laws in general.

This ſection very properly opens with a definition of law in general. 'Law, ſays the Writer, in its moſt general and comprehenſive ſenſe, ſignifies a rule of action; and is applied indiſcriminately to all kinds of *action*, whether animate or *inanimate*, rational or irrational. Thus we ſay the laws of motion, of gravitation, of optics, or mechanics, as well as the laws of nature and of nations. And it is that rule of action, which is preſcribed by ſome ſuperior, and which the inferior is bound to obey.'

In this definition, the learned Author does not ſeem to have expreſſed himſelf with his uſual correctneſs and perſpicuity. In the firſt place, it may be deemed rather inaccurate to talk of *inanimate* ACTION; to this we may add, that the definition ſeems to confound law in general, with law in a more confined ſenſe: for, after having ſaid that it is applied indiſcriminately to all kinds of action, whether animate or inanimate, rational or irrational, the paragraph concludes thus: '*and* IT is that rule of action, which is preſcribed by ſome ſuperior, and which the inferior is bound to obey.' Now, the terms *ſuperior* and *inferior* imply certain relations not ſtrictly applicable to any thing *inanimate* or *irrational*: and this part of the definition is rather deſcriptive of law, as denoting the rule of *human* action, than of law in the general ſenſe here intended[†].

From this general definition of law, our Author proceeds to an explanation of the law of nature, which, as he obſerves, is 'founded on thoſe relations of juſtice, that exiſted in the nature of things antecedent to any poſitive precept. Theſe are the eternal, immutable laws of good and evil, to which the Creator himſelf in all his diſpenſations conforms; and which he has enabled human reaſon to diſcover, ſo far as they are neceſſary for the conduct of human actions. Such, among others, are theſe principles; that we ſhould live honeſtly, ſhould hurt nobody, and ſhould render to every one *its* due; to which three general precepts, Juſtinian has reduced the whole doctrine of law.'

'But if the diſcovery of theſe firſt principles of the law of nature depended only upon the due exertion of right reaſon, and could not otherwiſe be attained than by a chain of metaphyſical diſquiſitions, mankind would have wanted ſome inducement to have quickened their enquiries, and the greater part of the world would have reſted content in mental indolence, and ignorance, its inſeparable companion. As therefore the Creator is a being, not only of infinite power and wiſdom, but alſo of infinite goodneſs, he has been pleaſed ſo to contrive the conſtitution and frame of humanity, that we ſhould want no other prompter to enquire after and purſue the rule of right, but only our own ſelf-love, that univerſal principle of action. For he has ſo intimately connected, ſo inſeparably interwoven, the laws of eternal juſtice with the happineſs of each individual, that the latter cannot be obtained but by obſerving the former; and, if the former be punctually obeyed, it cannot but induce the latter. In conſequence of which mutual connexion of juſtice and human felicity, he has not perplexed the law of nature with a multitude of abſtracted rules and precepts, referring merely to the fitneſs or unfitneſs of things, as ſome have vainly ſurmiſed; but has graciouſly reduced the rule of obedience to this one paternal precept, “that man ſhould purſue his own happineſs.” This is the foundation of what we call ethics, or natural law. For the ſeveral articles into which it is branched in our ſyſtems, amount to no more than demonſtrating, that this or that action tends to man's real happineſs, and therefore very juſtly concluding that the performance of it is a part of the law of nature; or, on the other hand, that this or that action is deſtructive of man's real happineſs, and therefore that the law of nature forbids it.’

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[*] See Review, Vol. XIX. p. 486.

[†] It may be added, that it is in ſubſtance the ſame with the definition of law given by Puffendorf and Hobbes. Puffendorf ſays, *In genere autem lex commodiſſime videtur definiri, per decretum quo ſuperior ſibi ſubjectum obligat, ut ad iſtius preſcriptum actiones ſuas componat.* So Hobbes, to the ſame effect, 'A law is the command of him or them that have the ſovereign power, given to thoſe that be his or their ſubjects, declaring publickly and plainly what every of them may do, and what they muſt forbear to do.'

In this paragraph, the principles of Shafteſbury, in his inquiry concerning virtue, are adopted and enforced with great energy and conciſeneſs: and our Author proceeds to obſerve, that ‘ this law of nature being coeval with mankind, and dictated by God himſelf, is of courſe ſuperior in obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of any validity, if contrary to this; and ſuch of them as are valid, derive all their force and all their authority, mediately or immediately, from this original.’

The generous warmth with which this liberal Writer here ſpeaks of the law of nature is highly to be applauded; but when he ſays that ‘ no human laws are of any validity, if contrary to this,’ he muſt be ſuppoſed to mean that they are not *morally* valid: for we know too well that they are *politically* valid; and we may be bold to add, that ſome of our laws of property, and many of our criminal laws, are contrary to this precept of the law of nature, that— ‘ *we ſhould render to every one his due.*’

[*To be continued.*]

Animadverſions on Mr. Phillips's Hiſtory of the Life of Cardinal Pole. By Timothy Neve, D. D. Rector of Middleton-Stoney, Oxfordſhire. 8vo. 6s. Oxford printed, and ſold by Robſon in London.

WE entirely agree, with the learned Dr. Jortin [*], that although the life of Pole, by Mr. Phillips, is a performance which ſeems not to forebode any evil at all to our church and ſtate; yet it deſerves to be examined and confuted. Such ſort of writings are generally attended with good effects; they have given occaſion, as Dr. J. farther remarks, to excellent anſwers, and ‘ furniſhed materials for the Stillingfleets, the Tillotſons, &c.’ to whom we may add the Ridleys and the Neves.

The notorious ſophiſtry and fallaciouſneſs of the late hiſtory of Reginald Pole, however, ſeems to have rendered Dr. N. thoroughly ſenſible, that ſome apology was neceſſary, for his having condeſcended to take the pains of writing ſo elaborate a refutation of it. ‘ The performance, indeed, ſays he, hath nothing in it that may alarm us, or give us apprehenſions of its doing miſchief; but as every thing of that nature is looked upon as a kind of *defiance*, and, if not particularly conſidered, as a *triumph* too,—the author of the following ſheets has ventured to accept the challenge.’ *Pref.*

Dr. Neve appears to have been animated to take up the gauntlet thrown out by this champion of Rome, from a reflection which hath occurred to many others, ſince the publication of Pole's life; and which our Author hath thus very juſtly expreſſed:—‘ The reſtleſs emiſſaries of the ſee of Rome, not content with the liberty of conſcience indulged them, are continually reviving the controverſy between their church and ours, and making encroachments upon us. Among the many attacks to which their eagerneſs hath prompted them, and which of late hath been very open and indecent, there is no one, continues the Doctor, in which the exploded errors of popery are worked up in a more artful and inſidious manner, than the Hiſtory of the Life of Cardinal Pole; which is a laboured, plauſible inſult, both upon the civil and eccleſiaſtical liberties of this country.’

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[*] In his remarks on Phillips's book, communicated to Dr. N. and printed at the end of theſe Animadverſions:—in which remarks, Dr. J. obſerves, that ‘much ſuch a work as Phillips's, in ſome reſpects, was *The Life of Wolſey*, written at a critical time, by our *Fiddes*, a *Proteſtant-papiſt* (the expreſſion is as proper at leaſt as *Roman-catholic*) to prepare us for popery and the pretender: a book which had no other effect, than to expoſe the author and his patrons.’

One great point, with our learned Animadverter, was, to vindicate the doctrine and character of our principal *Reformers*, from the falſe repreſentation, and injurious reflections of Mr. Phillips; and in this attempt we believe he hath ſucceeded, to the ſatisfaction of every impartial reader: although we are far from thinking the private virtues or failings of any leading men, will weigh ſo much, with the rational enquirer after the truth of the principles they publickly eſpouſed, as they commonly do, in the eſtimation of their more zealous and more implicit followers. Nor ought the credit of the reformation itſelf to be at all reſted on the private lives, the natural tempers, or prevailing peculiarities of thoſe *mere men*, to whom, under GOD, we are indebted for that great and happy work. The glorious edifice which *they* reared, ſtands upon a much ſurer foundation. It hath *truth* for its baſis, with the *ſacred ſcriptures* on the one hand, and right *reaſon* on the other; its ſafe and never-failing ſupports!

Dr. Neve is not one of thoſe lively and declamatory writers, whoſe flouriſhes often ſerve to captivate the fancy of unwary readers, and miſlead their judgment. If his ſtyle is not perfectly elegant, it is plain, manly, and ſuited to the preciſion of critical enquiry, and cloſe examination. Conſcious that his production may be thought ſomewhat dry, by the admirers of ornament in writing; and that probably ſome inaccuracies of language may have ſlipped from his pen, through his greater attention to *matter* than to *words*; he declares, by way of apology, 'that he hath conſidered himſelf as concerned only with hiſtorical evidence;' and that he thought 'matter of fact, when plainly and faithfully related, would be more acceptable to thoſe readers, whom alone it is his deſire to pleaſe, than the gaudy decorations of affected eloquence:' adding, that 'he ſhall think his end ſufficiently anſwered, if the pains he hath taken prove any ways inſtrumental in promoting that ſacred cauſe which it is his ambition to ſerve.'

But it is not merely the credit of Mr. P.'s work, in point of veracity and honeſty of repreſentation, that is here attacked; the reputation of that author, as a *writer*, is alſo ſtruck at, by this his learned and diligent antagoniſt: who hath endeavoured to ſhew, that the celebrated hiſtory of Reginald Pole, is little more than a piece of patch-work plagiariſm, a collection from *other writers*, for the moſt part unacknowledged by the ſly pilferer. 'There are not many notes, ſays Dr. N. and but few pages, for which he is not indebted to *them*: their references are taken, but their names induſtriouſly concealed. Thus, for inſtance, *Quirini*'s preliminary diſcourſes to every volume of his edition of Pole's Letters, are only *once* openly referred to, though they furniſhed Mr. Phillips with the greateſt part of his materials.

rials '—This *detection* is an ugly circumſtance; and we do not ſee how Mr. P. will be able to retrieve his literary character, in this reſpect.

But although our Author is keen in his ſtrictures on the *hiſtorian*, he is equally candid in his conceſſions, in favour of the *hero*, whom Mr. Phillips hath ſo fondly celebrated. We ſhall give ſome part of what he hath ſaid, in his general review of Pole's character, at the concluſion of theſe animadverſions; which may ſerve as a ſpecimen of our Author's manner, and of the temper in which he uſually expreſſes himſelf.

Dr. Neve allows, that there is no part of Cardinal Pole's character 'more amiable than when we view him in his retirements, and in the ſocial intercourſes with private friends: here he appeared to great advantage, and diſplayed all the endearing good qualities of the polite ſcholar, the chearful companion, and the ſincere friend. His fame would have been handed down to poſterity with undiminiſhed luſtre, if he had never engaged in the turbulent, active ſcenes of life; for which he either was not deſigned by nature, or had rendered himſelf unfit by indulging an indolent and timid diſpoſition. His rank and ſtation indeed frequently forced him upon public employments, in which he ſeldom anſwered the high opinion conceived of him, At the two councils of Trent, where he preſided as one of the pope's legates, nothing memorable or material is recorded of him; no traces are to be found of his vigour and activity. He left the ſecond council, pleading his ill ſtate of health, before any of the moſt intereſting articles were debated, to the great regret of his colleagues, who were diſpleaſed at his departure. That we are not miſtaken in thus charging Cardinal Pole with indolence and inactivity; let us conſider what his behaviour was in England, when inveſted with his legantine powers. He bewailed indeed the ſins of the nation, he reunited it to the papal church, and abſolved it from the grievous crime of hereſy; this he could not help doing himſelf: but he did nothing further belonging to his ſpiritual juriſdiction; he neither ordained, nor conſecrated; nor did he viſit, even his own ſmall dioceſe, or his peculiars; but performed all theſe branches of his duty by commiſſion. His pen, however, was not idle; he was perpetually employed in writing volumes of canons, articles, injunctions, and letters. He could be active enough upon paper: and here all his vigour ſpent itſelf.'

He goes on to animadvert on what the Cardinal's panegyriſt has ſaid with regard to his 'remarkable mildneſs, and his lenient arts, to thoſe who diſſented from the doctrine of his church;' but our Author, on the contrary, quotes ſuch inſtances of frantic zeal, and inſolent, inhuman perſecutions of heretics, as are by no means conſiſtent with the gentle idea

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Solitude; or the Elyſium of the Poets, a Viſion. To which is ſubjoined, an Elegy. 4to. 2s. 6d. Burnet.

IN the courſe of Mr. Ogilvie's publications, of which this is one, we have been ſo attentive to the various merit of that ingenious gentleman, and ſo induſtrious to promote his reputation as a poet, that we are perſuaded he will impute thoſe ſtrictures we may find occaſion to make in the review of this ſlight poem, to their true motive; and conclude, when we inform him of what we think exceptionable or liable to cenſure, that we are only deſirous of his preſerving that reputation, to the eſtabliſhment of which we have always, with ſo much pleaſure, contributed our mite.

We ſhall, firſt of all, give our Readers part of Mr. Ogilvie's account of his plan. 'It is the deſign of the following poem, ſays he, to give the Engliſh reader an idea, in as ſhort a compaſs as poſſible, of the character, merit, and diſcriminating excellencies of the moſt eminent Britiſh poets.

'In order to give the ſeveral figures in the following piece, as nearly as poſſible, their juſt proportions and importance, the Author hath endeavoured to deſcribe each of theſe in that manner which he conceived to be moſt ſuitable; and with that drapery, which he ſuppoſed to be at once the juſteſt, and the moſt ornamental. With this view it was, that inſtead of giving ſimply a detail of the writings of theſe great geniuſes, and of inſiſting particularly upon their ſeparate excellencies, he hath contrived a kind of poetical Elyſium as the place of their reſidence; and hath attempted to impreſs ſome idea of their characters upon the mind of the Reader, by adjuſting the *external ſcenery* to *the manners* of the perſon who is ſuppoſed to be placed in it. After this apparatus, *the bard* is introduced in an attitude adapted to this ſtrain of compoſition; and he amuſes himſelf in his Elyſium, by reciting to the muſic of the pipe, or the lyre, the different ſubjects of which he had formerly treated. The Author propoſed indeed, at firſt, to have made each of the poets ſpeak in his own perſon, and reſume ſome part of his works, in a ſtile ſomewhat ſimilar to that which he might conceive him to employ. Though this method is really taken in the caſe of Pope, Thomſon, and Denham; yet he found upon reflection, that a conſtant adherence to it would not only have ſpoiled the reader's entertainment, by rendering the *narrative part* of the poem altogether diſproportioned to the *deſcriptive*; but after all, the happieſt execution (unleſs he had run the narration to a very great length) could have conveyed no adequate idea of the different ſpecies of poetical compoſition in which ſome of them excelled. Upon the whole, therefore, he determined to make uſe of both methods; ſometimes narrating himſelf the themes of the poet, and ſometimes making *him* inſiſt at length, upon thoſe which are either in themſelves moſt important, or in which he excelled moſt particularly, as anſwering moſt fully the deſign of this work.

'Though the Author propoſed, by taking the courſe already mentioned, to avoid an extreme on either ſide; yet he is ſufficiently aware, that ſome Readers will cenſure him for having rendered, at leaſt, the firſt part of the poem almoſt wholly *deſcriptive*. They will be apt to ſuggeſt, that even the richeſt imagery dazzles and fatigues the mind, when the ſeries of moral obſervation does not, upon ſome occaſions, contribute to relieve it. Without diſputing the truth of this general remark, the Writer would only vindicate his own conduct in the preſent inſtance from its being unavoidable. The ſcene with which the poem opens, the cell of Solitude, the climes through which ſhe paſſed, and the Elyſium into which ſhe opened an admiſſion;—theſe objects naturally require the graces of deſcription, perhaps in a much higher degree than they are beſtowed in this poem. As to the poets themſelves, the Author hath endeavoured to ſpeak of them with propriety, and to make thoſe who recite the ſubjects of their own writings, run into ſuch a vein of *ſentiment*, as he conceived to be leaſt unappropriated to their ſeparate profeſſions. The moral obſervations which ariſe from particular parts, he chooſed rather to throw together in a connected ſeries at *the end*, than to *ſcatter looſely* through the work.

'In diſcuſſing the ſeveral parts of a plan in itſelf ſo complicated, and requiring a ſtile of compoſition ſo conſtantly diverſified; in ſuch a performance, the Reader who ſhall expect to ſee *equal juſtice* done to every character, and his own idea of it perfectly exhibited, will form an expectation which no effort whatever will compleatly gratify. Admitting that the Author of the following attempt, may have ſpoke too ſlightly of a favourite poet, and too warmly of one to whom his reader will allow a leſs ſhare of merit; yet ſurely the perſon who makes this remark, will be polite enough to indulge another (when he is not groſly faulty) in prejudices ſimilar, perhaps, to thoſe which he enjoys himſelf without cenſure. He will permit him to beſtow the moſt lively colouring, not merely where acknowledged ſuperiority rendered it expedient, but where he found it eaſieſt to catch a *particular manner*, from ſome real or ſuppoſed reſemblance which it might have to *his own*.

'Another ſet of Readers may probably, at firſt view, be offended with the *order* in which the poets are arranged; Milton being ſeemingly preferred to Shakeſpeare, as Thomſon is to Pope. Without enquiring into the comparative merit of theſe writers, which would be altogether improper here, the Author would only obſerve, that he placed them in their preſent order, to avoid that uniformity of deſcription which muſt have reſulted from any other diſpoſition. The *ſimilarity* of character betwixt Shakeſpeare and Spencer (both of whom were more indebted to nature than to education) would have unavoidably occaſioned a *correſponding ſimilarity* of imagery and ſentiment, had the one of theſe immediately followed the other; an inconveniency which is wholly ſuperſeded, by placing Milton betwixt them.—The peculiar circumſtances of Oſſian diſcriminate him ſufficiently from *all* other poets. Pope ſtands indeed betwixt Thomſon and Dryden, as the Eſſay on Man affords a noble train of ſentiments to ſum up the illuſtrious detail of the moſt eminent Britiſh poets; and the two laſt mentioned differ ſo much, at leaſt in point of correctneſs, that it was eaſy to diverſify the ſcenery in which they are placed.'

The poem opens with an invocation to Fancy, who ſoon appears, and expreſſes her ſublime ſentiments in the following ſtanzas:

"O YE, whom Nature's genial charms inſpire,
(Thus ſpoke the goddeſs of the thought ſublime)
Who nobly ardent feel diviner fire,
Whoſe hope o'erſhoots the lingering flight of Time!

Ye noble Few! whom not the ſplendid pride
Of wealth allures, nor Grandeur's tinſell'd plume;
Whoſe hearts to bleeding ſympathy allied,
Can melt o'er Virtue's unlamented tomb:

Ye, who thro' Modeſty's involving veil
Can mark the features of a godlike mind,
Snatch Genius pining from the cottaged dale,
Or feeling wake to tranſports all refin'd:

O come! eſcap'd from Folly's buſtling train:
Not theſe have eyed bright Fancy's genial ray,
Nor felt ſweet tranſport in each throbbing vein,
Nor died deep-pierced to Love's diſſolving lay.

Th' ingenuous bluſh that ſpeaks the ſoul ſincere,
The living ardour of the mind's keen eye,
On Pity's cheek the ſlow-deſcending tear,
And ſtealing from the heart the tender ſigh,

'Tis mine to give. Though from the ſtarry throne,
Whence Power high-rais'd the rolling world ſurveys,
Stoops not her ear to Woe's unheeded moan,
Nor Genius baſks in her enlivening rays;

Yet, where wild Solitude's reſounding dome
Lies deep and ſilent in the woodland ſhade,
Sweet Peace with devious ſtep delights to roam,
And ſoft-reclining reſts her gentle head.

And Thou, whoſe feet to this deſerted bower
  Have ſtray'd; if mild Benevolence is thine,
(To me thus ſmiling ſpoke the heavenly power)
  If warm thou bow'ſt at Virtue's ſacred ſhrine;

If thy thrill'd heart with ſympathetic woe
  Hath bled (for man is deſtin'd to endure;)
If others anguiſh bad thine eyes o'erflow,
  If prone to feel the grief thou can'ſt not cure;

With me retire. Lo! to the clime remote
  I lead, where yet to human ſtep unknown,
The power who lifts to God th' aſpiring thought,
  Rapt Solitude hath rear'd her ſolemn throne.

What ſcenes ſhall then thy wondering ſight behold!
  Yet know that toils, that perils go before:
The firm of mind, the reſolute, the bold,
  Brave the rude ſtorm, and reach th' appointed ſhore."

In the expreſſion of "Solitude's reſounding dome" it is natural at firſt to doubt the propriety of the epithet *reſounding*; ſilence being generally the concomitant of ſolitude: but when we reflect that in ſuch ſcenes the leaſt motion is ſooneſt heard by means of the general ſilence, when we find afterwards that the cell of Solitude is in the ruins of an old tower, and call to mind the *Domus Albuneæ reſonantis* of Horace, we are eaſily reconciled to it.

Fancy, in her progreſs to the abode of Solitude, paſſes by the cave of Darkneſs; whoſe inhabitants are thus poetically deſcribed:

There pin'd pale Envy in the cavern dun,
  There Time deep furrowing plough'd the front of Care;
Deſpair, with curſes, eyed the winking moon,
  And Frenzy howling tore her tangled hair.

Theſe, as the radiant goddeſs flaſh'd along,
  Shrunk from the ray that lighten'd o'er her frame:
Such rapid fate diſſolves the inſect-throng,
  When the black whirlwind rides the wings of Flame.

We confeſs that we are diſſatisfied with the ſimile conveyed in the two laſt lines;—the diction and imagery are, in our opinion, infinitely too magnificent for the object; for when Flame and Whirlwind combine to kill a fly, though that were not their immediate purpoſe, the action is a kind of bathos.

In the deſcription of a flowery lawn we find the following ſtanza:

There hung the violet its dejected head,
  The lily languiſh'd to the ſighing gale;
While daiſies ſprinkled o'er the velvet bed,
  And painted cowſlips ſmil'd along the dale.

There is a prettineſs in ſuch expreſſions as theſe, but is there not likewiſe ſomething finical?—Something that, deviating from the ſimplicity of nature, ſubſtitutes an artificial and affected delicacy?

Now follows a deſcription of the cell of Solitude:

> Dim as the fleeting viſions of the night,
> A dark tower tottering cloſ'd the extended view;
> While round its ſpires, illum'd with feeble light,
> The flitting bat and boding raven flew.
>
> Rent was the hanging arch, the domes o'erthrown;
> Nor tread was heard along the deſert pile,
> Save when the troubled ghoſt with hollow moan
> Strode ſlowly o'er the long-reſounding iſle.
>
> One only cell withſtood the waſte of Time:
> 'Twas where a turret rear'd its moſs-clad brow:
> Gloomy it ſtood, in fading pomp ſublime,
> And ſhew'd the mouldering wrecks that frown'd below.
>
> Here on her hand her drooping head reclin'd,
> Wrapt in deep muſing ſat the lonely Power;
> Penſive ſhe ſat, and heard the howling wind
> Die faintly murmuring round her ivy'd bower.
>
> In graceful ringlets fell her amber hair;
> Black as the raven's plumes her mantle flow'd;
> No Cupids round her fann'd the ſullen air,
> Nor feſtive Echo chear'd her lone abode.
>
> But the wild harp that to the blaſt complains,
> Sooth'd with melodious plaint her raptur'd ear:
> Deep, ſolemn, awful roll'd the varying ſtrains,
> Such ſtrains as Seraphim with tranſport hear.

There is ſomething well imagined in placing the cell of Solitude in the ruins of a deſerted old caſtle: but the introduction of the ghoſt wants the merit of novelty, or rather, indeed, is too trite a circumſtance; for, wherever a poet has given us a deſcription of a long iſle in an ancient building, he has infallibly made a troubled ghoſt ſtalk ſolemnly through it.

Solitude, at the requeſt of Fancy, conducts our allegorical Bard to the Elyſium of the Poets, where he deſcribes the ſituation and employments of Chaucer, Spenſer, and Milton;——Shakeſpeare and Oſſian are next introduced, ſinging their ſublime ſongs alternately.——This is, in our opinion, the fineſt part of the poem; and, for the entertainment of our Readers, as well as in juſtice to Mr. Ogilvie, we ſhall give it entire:

> But ſweeter lays now charm'd the wiſhing mind.
> I turn'd;——and eager, as they pour'd along——
> What Powers, I cried, what heavenly Powers combin'd,
> Wind yon deep ſtream of ſoul-diſſolving ſong?

Nought ſpoke the Goddeſs; but her arm upheld
Shew'd where a beetling cliff o'erlook'd the plain:
Bloom'd from its top each flower-enamell'd field,
And rowl'd behind the far-reſounding main.

Th' aereal foreſt cloath'd its ragged ſide:
Here ſpread the myrtle bower's harmonious maze;
The torrent's voice in lulling murmur's died,
And Beauty's boundleſs waſte o'erpower'd the gaze.

Of toil no trace th' untrodden wild retain'd;
But Fancy's hand the ſheltering arch had wove,
Fairer than Poet eyed, or Lover feign'd
Of clime Heſperian, or Idalian grove.

For there, obſequious to her varying call,
The Fairy region at the magic ſound,
Girt with the hanging wood, or mouldering wall,
Now bloom'd a Villa, or a Deſart frown'd.

And airy tenants o'er the dimpling ſtream
Hung looſe; or high in aim, in effort bold,
Suck'd hues ethereal from the dazzling beam,
To tinge the violet's velvet coat with gold;

Or ſpoil'd the citron of its rich perfume,
Or caught the light drop in the liquid air;
Or from the wren's breaſt pick'd the little plume,
To braid the treſſes of the Naiads hair.

O'er all bright Ariel ſhone. His devious wing
Now ſwept ſoft fragrance in the ſpicy gale;
Or fluttering from the dewy lip of Spring
Bruſh'd nectar'd balm, and ſhower'd it o'er the dale.

O'er the dim top a gloomy arbour bow'd,
The boughs dark-ſhadowing veil'd the vaulted blue;
But opening fair beneath, the viſtoed wood
Gave the gay climes that radiant burſt to view.

Here Shakeſpeare ſat in regal glory bright,
And mark'd ſpontanous flowers around him blow,
With ſcenes ſtill ſhifting ſooth'd his raptur'd ſight,
Or drunk the muſick of the lawns below.

Graceful he mov'd, and ſcann'd the waſte of air,
As his ſtrong arm th' avenging bolt could wield,
Or catch the Tempeſt by the ragged hair,
Or bid an Earthquake whelm the blaſted field.

Young Fancy near her higheſt influence ſhed,
Her keen eye kindling flaſh'd the blaze of noon:
The peacock thus in glittering plumes array'd
Sails, while each orient hue reflects a Sun.

Not diſtant far another Bard was ſeen,
(The place was varied, but their height the ſame)
Where heaved the wide deep's placid wave ſerene,
Oft ſlow, with melancholy ſtep he came.

The Power of muſing to his thoughtful mind
Had lent her eagle pinions. O'er the main
He hung :——the Spirit of the hollow wind
Wak'd on his harp the long-lamenting ſtrain.

Looſe fell his hoary locks; the fanning air
Sigh'd thro' the venerable hairs;—his head
A crown adorn'd;—his ſwelling cheſt was bare;
His limbs the Warrior's rougher veſture clad.

No film o'erſhadowing dimm'd his piercing ſight,
Nor felt his vigorous form the waſte of Time;
But tall and ardent as the ſons of light,
O'er the rude beach he look'd, he trode ſublime.

The Muſe was near, who points beyond the ſky;
Whoſe notes divine each meaner care controul,
Sail on the wings of Harmony, and high
To ſcenes all-glorious lift th' expanded ſoul.

O Goddeſs of the ſolemn mantle, hail!
Queen of the heart, who mov'ſt its thrilling ſtrings,
Waft'ſt rapt attention on thy wondrous tale
Beyond the little range of mortal things!

As Oſſian once, ah! let thy genial ray
Me too illumine; while to thought diſplay'd
Flit the dim ſhapes that ſhun the eye of day,
And forms that ſwim through pale Oblivion's ſhade.

A Maid, yet fair in Beauty's vernal bloom,
Sat on the beach with liſtening ardour near;
Her eye, like dew-drops ſpangling thro' the gloom,
Dropt, as he ſung, th' involuntary tear.

Yet then no grief had touch'd the throbbing breaſt:
Pure from its influence was that ſcene refin'd:
But Joy's ſtrong beam the kindling ſoul confeſs'd,
Such as alone inſpires th' exalted mind.

Each Bard melodious pour'd th' alternate ſtrain:
Ruſh'd the full tide of Shakeſpeare's magic ſong,
From deſert iſles that hear the roaring main,
To climes where lightly dance th' aereal throng.

Now howl'd with ſhrieks of woe th' unbounded waſte,
Or wav'd the brown wood's long-bewildering maze;
Or lower'd the blackening noon by ſpells o'ercaſt,
Or bloom'd the lawn, where ſportful Fancy ſtrays;

Or Ghoſts indignant burſt the marble tomb,
  Or pin'd in ſilent woe the drooping Maid;
Or wail'd the Lover mid the blackening gloom
  With trembling lips, and call'd on death for aid.

To thrill the Murderer's ſhuddering nerves, unveil'd
  Thro' Night's ſtain'd ſhade the ghaſtly Phantom ſtood;
Mutter'd his livid lips, to ſight reveal'd,
  And on his rent throat hung the clotted blood.

Back ſtarts the Tyrant at the threatening nod:
  His looſe teeth chatter, and his broad eyes glare:
The Furies o'er him ſhake their ſcorpion rod,
  And Horror's grey hand lifts his icy hair.

I ſaw where England's awful Sov'reigns roſe.
  Gloomy they ſtrode along the darken'd field;
This roll'd the battle o'er his proſtrate foes,
  That ſhook the burniſh'd helm and gleaming ſhield.

Yet vain their boaſt, when at th' appointed hour
  Fate wing'd the dart that lays the mighty low;
Vain was the downy couch, the roſeate bower,
  To ſeal in reſt the weeping lids of Woe.

Nor themes ſublime alone employ'd his thought,
  But oft gay ſcenes th' unbended mind beguil'd;
Exulting Nature claim'd the finiſh'd draught,
  And Care's grim front, and canker'd Envy ſmil'd.

But deeper plain'd the Caledonian lyre:
  Slow, wild, and ſolemn, wail'd the melting lays:
Of dying groans it ſung, of combats dire,
  And told the mournful tales of ancient days;

Of Ghoſts dim-gliding on the Moon's wan beam,
  Of feeble ſounds that tell the Hero's doom,
Of Chiefs once fam'd, that o'er his midnight dream
  Lower dark, and point him to the lonely tomb.

He ſung the narrow houſe with graſs o'ergrown,
  Where oft, as night involves the duſky ſphere,
The Spirit hovering o'er the moſs-clad ſtone
  Shrieks to the Hunter's pierc'd and ſtartled ear.

I ſaw Balclutha's towers!——No feſtive ſtrain
  Of Mirth loud-echoing ſhook the vaulted hall;
But there, vain hope! to feed his clamorous train
  The fearleſs fox o'erlook'd the hanging wall.

Around was Ruin, Silence, and Deſpair,
  Bleak waſtes, and hills with rifted pines o'erſpread,
Th' enormous rock whoſe ragged front was bare,
  And trees that nodded o'er the mighty dead.

There is a noble dignity in the deſcription of the perſon of Oſſian; and the effect of Shakeſpear's magic powers, particularly in the ſtanza's beginning with, 'To thrill the murderers, &c,' and 'Back ſtarts the tyrant, &c.' is painted with great force. But the ſtanza, where the glittering effulgence of fancy is compared to the peacock's tail, has, we are afraid, ſomething of the Bathos. In the chain of ſimilitude, inferior images generally produce that conſequence.

Upon the w[illegible]ion that the ſpecies of verſification Mr. [illegible] choice of is not well adapted to his ſubj[illegible]e manner in which he has executed it. [illegible], and an eaſy ſimplicity of expreſſion, are [illegible]ly annexed to the ſtanza of alternate rhyme, [illegible] made the vehicle of ſuch imagery and ex[illegible] rendered it improper for any other. But [illegible]ſcriptions, however ſtrong, are frequently [illegible] imag[illegible] too, are of a very abſtracted nature, and his [illegible] ſome[illegible]mes acquires a ſtiffneſs and affectation, from an apparently laboured ſelection of compound epithets. The elegy * ſubjoined to this poem has nothing of novelty to recommend it.

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* To the memory of the late Earl of Findlater and Seafield.

A Diſcourſe upon the Inſtitution of Medical Schools in America, delivered at a public anniverſary Commencement, held in the College of Philadelphia, May 30 and 31, 1765. With a Preface, containing, among other things, the Author's Apology for attempting to introduce the regular Mode of practiſing Phyſic in Philadelphia. By John Morgan, M. D. F. R. S. &c. 8vo. 1s. 6d. Philadelphia printed, and ſold by D. Wilſon in London.

BEFORE we proceed to ſpeak of this diſcourſe, we preſume it will be thought neceſſary to inform our readers, that hitherto, throughout the whole continent of America, the Practice of Phyſic, Surgery and Pharmacy have been conſtantly united in the ſame perſon; for whilſt the colonies were yet in their infancy, we may naturally ſuppoſe that none of them were ſufficiently populous, or opulent, to ſupport each of the profeſſions ſeparately. In theſe reſpects the caſe is now altered. Within theſe few years, ſeveral young gentlemen, from different provinces, have come over to European univerſities, particularly to Edinburgh, in purſuit of a regular medical education. The Author of this diſcourſe is among the firſt of thoſe [illegible]ned; and who, from this ſpecimen of his abilities, we dare ſay muſt have met with a favourable reception from the rational part of his countrymen. Properly ſenſible of the dignity of his profeſſion, and of the many inconveniences of practiſing in the uſual American manner, he determined, from the firſt, to act as a phyſician only. This being a new thing, it is eaſy to imagine the difficulty with which it muſt be attended. In order, however, to convince the Philadelphians of the utility of his plan, he has, in his preface to this diſcourſe, conſidered the ſubject at length, inforcing the neceſſity of his intended reformation by ſuch arguments as might be expected from a perſon well acquainted with the ſubject.

We come now to the diſcourſe. The Author, being appointed profeſſor of the theory and practice of medicine in the college of Philadelphia, avails himſelf of a public anniverſary commencement, to diſplay the great advantages that muſt neceſſarily occur to that province, and city in particular, from the inſtitution of medical ſchools, and he endeavours to animate his fellow citizens to contribute every thing in their power to promote ſo laudable an attempt. After a ſhort introduction, in which the Doctor, from the importance of the ſubject, beſpeaks the attention of his audience, he begins with a general definition of medicine: Having enumerated its ſeveral branches, he proceeds to ſpeak of each in particular, under the ſeveral heads of Anatomy, Materia Medica, Botany, Chymiſtry, Phyſiology, Pathology and Praxis; defining and diſplaying the uſe and importance of each in the ſtudy of the healing art. Having briefly run over this part of his diſcourſe, in which nothing new was to be expected, he goes on to ſhew the neceſſity of a regular plan, in the purſuit of medical knowledge, in the following words. ‘ The great extent of medical ſcience, which comprehends ſo many different branches, makes it impoſſible to learn it thoroughly, without we follow a certain order. Whilſt we neglect this, all our ideas are but crude conceptions, a rope of ſand without any firm connection. Should the ſtudent, as chance or whim might direct, ſometimes apply himſelf to one branch, ſometimes to another; or read indiſcriminately even the beſt authors on the different parts of medicine; for want of method, all his knowledge would be ſuperficial; though he might take as much pains as would ſuffice to make him eminently ſkilful, had he from the beginning purſued a well concerted plan. What progreſs could we make in mathematics, if we did not proceed ſtep by ſtep, and in a certain order?—Medical truths ariſe out of one another, in ſome meaſure like the propoſitions of Euclid.——The order which I would recommend in the ſtudy of medicine, is to begin with anatomy; then what I have called medical natural hiſtory, viz. the Materia Medica and Botany; Chymiſtry ſhould follow;

the Inſtitutes come next; and the ſtudy of Practice ſhould complete the work.——It will not be improper to obſerve here, that young men ought to come well prepared for the ſtudy of medicine, by having their minds enriched with all the aids they can receive from the languages and the literal arts. Latin and Greek are very neceſſary to be known by a phyſician. The latter contains the rich original treaſures of ancient medical ſcience, and of the firſt parents of the healing art. The former contains all the wealth of more modern literature. It is the vehicle of knowledge in which the learned men of every nation in Europe chooſe to convey their ſentiments, and communicate their diſcoveries to the world. The French language has prevailed much in Europe. The advantage which we may reap from the writings of many eminent men, and of many learned ſocieties, which are publiſhed in French, make the knowledge of this language very valuable alſo to a phyſician. An acquaintance with mathematics and natural philoſophy, we cannot diſpenſe with, ſince we can go but ſmall lengths in natural or medical enquiries, without their aſſiſtance.'—Hence our Author naturally deduces the neceſſity of an academic education. But if all this be required in the education of a phyſician, as it moſt undoubtedly is, what ſhall we think of the wiſdom of the people of this kingdom, who daily commit their lives to the care of men who are generally known to be totally deſtitute of every one of the above mentioned requiſites!

Our profeſſor next takes a general view of the preſent ſtate of phyſic in America, and then proceeds to ſhew the effects of ignorant and preſumptuous practice, in theſe words, 'Should we for a moment turn our eyes upon the man who dares to enter upon the practice of phyſic, without being properly initiated in the ſcience, or inſtructed in the important duties of the profeſſion, he would ſoon preſent us with a melancholy proſpect. If not paſt all feelings of humanity, what compunctions of conſcience, what remorſe would not fill his breaſt from practiſing at random and in the dark; not knowing whether his preſcriptions might prove a wholeſome remedy, or a deſtructive poiſon. To diſcover the nature of an uncommon diſeaſe, or to account for an unuſual ſymptom, puzzles his invention. Ignorant of every true principle from which, by a juſt reaſoning, he might be able to deduce practical inferences, he knows not what prognoſtic to make, or what plan of treatment to obſerve. Unſteady and irreſolute, he attempts a variety of means; ſuch as either avail not, or ſuch as heighten the danger of the diſeaſe, already too violent. He may thus interrupt the ſalutary attempts of nature, or, not knowing how to ſecond them, tamper with the life of his patient, and idly waiting to ſee what nature herſelf is capable of doing, neglect to ſuccour her, till it is too late, and the fatal hand of death is juſt cloſing the gloomy ſcene. Wretched is the caſe of thoſe whom chance, or miſinformed judgment, ſhall throw into his hands, to fall victims of his temerity! Great is the havock which his ignorance ſpreads on every ſide, robbing the affectionate huſband of his darling ſpouſe, or rendering the tender wife a helpleſs widow; increaſing the number of orphans; mercileſly depriving them of their parents ſupport; bereaving the afflicted parents of their only comfort and hope, by the untimely death of their beloved infants, and laying whole families deſolate. Remorſeleſs foe to mankind! actuated by more than ſavage cruelty! hold, hold thy exterminating hand!"

Theſe extracts may prove ſufficient to give an idea of the zeal and abilities of Doctor Morgan, who if he ſucceeds in his attempt to eſtabliſh proper ſchools of phyſic in Philadelphia, will doubtleſs deſerve the warmeſt acknowledgments from his fellow citizens, and will be remembered by their poſterity with reverence and gratitude.

Voyages and Travels in the Levant; in the Years 1749, 50, 51, 52, *containing Obſervations in Natural Hiſtory, Phyſick, Agriculture, and Commerce: particularly on the Holy Land, and the Natural Hiſtory of the Scriptures.* Written originally in the Swediſh Language, by the late Frederick Haſſelquiſt, M. D. Fellow of the Royal Societies of Upſal and Stockholm. Publiſhed, by Order of her preſent Majeſty the Queen of Sweden. By Charles Linnæus, Phyſician to the King of Sweden, Profeſſor of Botany at Upſal, and Member of all the learned Societies in Europe. 8vo. 5s. Davis.

THE travels of men of SCIENCE are founded on very oppoſite views, and proſecuted in a very different manner, from the *tours* performed by men of FORTUNE. The *latter*, as Muralt obſerves, tranſport themſelves from country to country, and ramble from town to town, without ſpeculation, or improvement; as children turn over books for the ſake of the cutts. Far otherwiſe is the caſe, with regard to travellers of a ſtudious and literary turn; who both enrich themſelves and others by their collections and their remarks: bringing forth from the treaſures of art and nature, ' things new and old.'

The reſearches of the naturaliſt, in particular, are productive of no leſs advantage to others, than delight himſelf; eſpecially thoſe of the BOTANIST, whoſe diſcoveries and acquiſitions are often of the utmoſt conſequence to the trading and commercial intereſt of his country. Nay, the celebrated Linnæus has even ventured to aſſert *, that the knowledge of plants is the very foundation of the whole public œconomy; ſince it is that which feeds and clothes a nation.—Botany diſcovers to us the ſeveral plants neceſſary for phyſick, for colouring, and for various other uſes; and theſe one nation often purchaſes from another, through mere ignorance of the products of their native ſoil, and of the bleſſings with which nature hath favoured their own climate. In fine, it is botany which teaches us to turn every kind of ſoil to ſome advantage; for even bogs and marſhes may be made as valuable as the moſt fertile meadows, if this delightful and profitable ſcience be well attended to, and rightly cultivated.

In this view it is, that the voyages of Dr. Haſſelquiſt will appear to moſt advantage, eſpecially in the eyes of all who are lovers of natural hiſtory; as his deſcriptions of the curious animals and vegetables obſerved by him, in the Eaſtern countries, will certainly be regarded, by them, as the moſt valuable parts of his book.—It muſt be acknowledged, nevertheleſs, that our Author's accounts of the ſeveral places which he viſited (particularly of the *Holy Land*, as it was formerly ſtiled) with the manners and cuſtoms of the inhabitants, and the incidents which happened to him in his travels,—will be moſt generally entertaining; and to theſe parts of his work, therefore, we ſhall, in a great meaſure, confine our extracts, in the preſent article.

Theſe travels were originally written and printed in the Swediſh language; from which they are now tranſlated into Engliſh, by a foreign gentleman, who was a pupil of the celebrated Dr. Linnæus, and therefore beſt qualified for this undertaking: for the difficulty, with regard to an Engliſh tranſlation of Dr. Haſſelquiſt's performance, was, to find a perſon both ſufficiently verſed in natural hiſtory and in the Swediſh language; and at the ſame time willing to undertake ſuch a taſk. If, therefore, the critical Engliſh Reader ſhould obſerve a few inaccuracies in the ſtile, or imperfections in the diction of this work, in its preſent dreſs, his candour will make due allowances for them: but, in truth, there is not, after all, ſo much occaſion for the exerciſe of this virtue, in the peruſal of the preſent publication, as the tranſlator's modeſty hath induced him to beſpeak; for, on the whole, his language is very current, if not abſolutely elegant; and may be deemed equal to that of moſt of our Engliſh travellers: the excellent narratives of Mr. Wood's travels to Palmyra and Balbec, and of Anſon's voyage, round the world, excepted.

With reſpect to Dr. Haſſelquiſt himſelf, he appears to be a very honeſt man, and a ſenſible obſerver, both of men and things. He is not, however, an elaborate writer; at leaſt, there are in this work, no extraordinary proofs of his talent for literary compoſitions. His remarks are curſorily ſet down, without any great regard to order or ſyſtem; and have the appearance of a mere journal, publiſhed in the ſame negligent undreſs in which it was originally written, in the very courſe of the travels to which they relate.—But a naked beauty is not perhaps the leſs engaging for the want of ornaments, which ſometimes only ſerve to obſcure thoſe charms they were intended to embelliſh.

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* Travels into Gothland.

From the account of Dr. H. prefixed to theſe voyages, by Linnæus, we learn, that the Dr. having attended the lectures of this great Naturaliſt, in 1747, the latter, in the courſe of his obſervations, had lamented, that we were greatly ignorant of the Natural Hiſtory of Paleſtine; that, particularly, the Expoſitors of the ſacred Scriptures, who have uſed their utmoſt endeavours to know the animals mentioned in them, have never been able to determine, with any degree of certainty, concerning them; and that this was the more ſurprizing, conſidering how many of the Romiſh clergy travel to the Holy Land every year, without troubling themſelves to enquire into this ſubject, although Botany is ſo much indebted to divines who have viſited other countries!

Haſſelquiſt being ſtirred up by this, was determined upon a voyage to Paleſtine; although his fortune was not equal to the expences neceſſarily attending ſuch a ſcheme. He obtained, however, ſome few *inadequate* contributions towards carrying his deſign into execution; and he ſet forward on his enterprize.

During his travels, he ſent letters to Sweden, filled with ſuch curious remarks, that the lovers of ſcience there, repeatedly raiſed ſubſcriptions to enable him to proſecute his obſervations. After ſeveral years abſence he returned to Smyrna, with a vaſt quantity of natural curioſities; but, while waiting here for an opportunity of returning home, he departed this life: and his creditors ſeized his collection, until a debt of 350 pounds, contracted by the Dr. during his travels, ſhould be paid.

It being impoſſible to collect ſuch a ſum in Sweden, on a ſudden, Dr. Bæck applied to the preſent Queen, LOUISA ULRICA; who redeemed the collection out of her own purſe. The curioſities arrived the next year, and were ſuch as could not fail to excite the admiration of all beholders. Her Majeſty ordered Linnæus to arrange our traveller's own manuſcript remarks, and to publiſh them, digeſted in ſuch a manner as Dr. L. himſelf ſhould deem moſt proper. The preſent publication is the reſult of theſe orders. Beſides what is mentioned in this book, a great number of curioſities hath been incorporated with the Queen's cabinet, and have already been deſcribed by Linnæus, in the *Muſeum Reginæ:* others have been deſcribed in his *Flora Palæſtina.*

Our Author began his voyage to the Eaſt, in 1749; ſailing from Stockholm, for Smyrna, in the month of Auguſt, on board the Ulrica, belonging to the Swediſh Levant company.

We meet with nothing extraordinary, till we arrive at Smyrna; where we are to make ſome ſtay. Here our Author waited on M. Peyſonel, the French Conſul, and member of the academy of Inſcriptions and Belles Lettres; to whom he declares himſelf indebted for ſome obſervations here made on the nature of corals.

During his reſidence at Smyrna, the diverſions of the carnival began among the Franks, with the new year, 1750. Dr. H. was preſent at the entertainment given, January 5, to all the Europeans; in which every thing was conducted after the European manner: but the muſic was wretched. This noble art, ſays he, is no more to be found in a country where it once had arrived to the higheſt perfection. In vain may we look for an Orpheus among the Greeks;—but a dance performed by the Greek women, afforded the Dr. infinite pleaſure? The women were about 15 in number. The foremoſt conducted the dance, making ſigns to the reſt. The art conſiſted in keeping an equal ſemicircle, to be obſerved under all their different turnings. They likewiſe ſeveral times made a labyrinth, but immediately reſumed their former ſtations. There was ſomething particular in this dance, which convinced our Author of its antiquity; and M. Peyſonel aſſured him, that monuments had been found, on which this dance was ſculptured. 'It is ſo agreeable, ſays Dr. H. where danced by Greeks, dreſſed in the ancient manner, and comformable to the dance, that no modern invention of this kind ſeems equal to it.'

The fields and gardens about Smyrna afforded our Author his chief amuſement; and he gives a detail of the productions of each. He likewiſe viſited the neighbouring villages; and gives a deſcription of them. Having an inclination to ſee the inland country of Natolia before he quitted its coaſts, he ſet out, March 11, for Magneſia, which is eight hours travelling from Smyrna. Here a proſpect opened upon him, ſo ſingular, that he queſtions if any one who has not ſeen the Eaſtern countries can form the leaſt idea of it: a mixture of hills and vallies, like the high billows and gulphs in a boiſterous ſea. 'In no place, ſays he, was it more evident, that the continent, we call earth, was, in the beginning, the bottom of the ſea. The hills were in their form unequal, ſome being flat toward the top; others of a conic figure; but all uncultivated,—the country being very poorly inhabitated. On the whole, the face of the country, he ſays, is rather ſtrange than pleaſing, on account of the exceſſive badneſs of the roads, which renders it very diſguſt-ful to travellers. Taverns * are, indeed, frequent on theſe roads, for the accommodation of ſuch as want the refreſhment of a cup of coffee, or plain water; for nothing better can be had in the taverns of Natolia. Yet if one of theſe Natolian Turks (and the caſe, we believe, is pretty much the ſame in all parts of Turky) is treated with a glaſs of wine or brandy, by a traveller, he forgets his religion, on that occaſion.

At *Magneſia* our Author firſt experienced how miſerably a traveller is lodged at the caravanſaras, or inns in Turky. We were led, ſays he, to a chamber, the paſſage to which was more difficult than the high hills I afterwards aſcended; as, on the latter, I had firm ground to ſtand on; but here, looſe ſtones. The inward appearance was ſuch as might be expected in a place which has not been cleaned for 1000 years, viz. from its beginning; and perhaps ſome thouſands of people have been lodged in it. A ruſh mat was laid on the floor for each of us;—on which we put the bed-cloaths we had taken with us; and this was all the furniture, tables, chairs and bed.

Being a Phyſician, our Author was much regarded by the Muſelem, or chief commander of Magneſia; and, for the ſame reaſon, by his ſervants, and even by all the inhabitants of that town. Wherever I went, ſays he, ſo far from ' pointing at me or my ſervant and calling Jaur! (unbeliever) which is otherwiſe cuſtomary amongſt the Turks when they ſee a Chriſtian, eſpecially a ſtranger, I ſaw and heard myſelf called and taken notice of as Hekim Packi: however, I had not this complaiſance for nothing. Muſelem, as the chief of the town, began very carefully to think about his health; which was not only followed by his ſervants, but by all in the town whom I had occaſion to converſe with. It is common enough amongſt the Turks, and even Greeks, to be ſick as often as they have an opportunity of ſpeaking to a phyſician. Moſt of them are ſubject to the hypochondriac diſorders; and as this diſeaſe always occaſions perſons to be ſuſpicious of their health, eſpecially in the country, and in little towns, where they ſeldom have an opportunity of converſing with them who can give them any ſatisfaction, it is no wonder they ſhould be curious, and that a phyſician ſhould be both welcome and employed. There is no occaſion to deſire to feel the pulſe. The firſt thing the perſon does who conſults a doctor, is to put forward his naked arm. I know not where they learned this, as perhaps neither they, nor their fathers before them, ever appeared before a phyſician capable of judging by the pulſe. If I may gueſs, I ſhould think it tranſmitted by the parents to their offspring, and to have been firſt

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* Theſe taverns, or rather coffee-houſes, are only huts, conſiſting of ſtones piled together, and covered over with boughs.

introduced

propagated them havi
times been extirpated. I gave my
had taken with me from Sweden in
mach. A Seraglio of fifteen women,
kept, was enough to hurt it; but I
ſician, who may chance to be in my
by a Turkiſh grandee, to tell him t
become a martyr to truth. It is beſt
pears to be of ſervice, and talk as littl
recompence he gave me liberty to g
promiſed to take care that the moun
intended to botanize ſhould be clear, w
reward I could deſire.'

Dr. Haſſelquiſt is pretty copious in his
ceremonies at the church feſtivals, obſer
and Armenian Chriſtians; but as ſuch det
not, in this country, be regarded as the m
ing parts of his book, we ſhall now wait

Here he takes notice of a circumſtance
mortify our Engliſh ſquires, and Yorkſhir
travel to the land of Egypt. At Alexandria th
to indulge in their favourite exerciſe of ridi
here too the London citizen would be ſadly
modious hackney coach. From the great
have for Chriſtians, Jews, and Moors, the
of them to ride on a horſe, which is here
creature for ſuch deſpicable wretches to beſt
honour a Muſſelman alone is worthy. The
are very well content to ride upon aſſes, ſin
dered the uſe of them

The proprietor of the aſs which our Author uſually mounted, told him, that he gave twenty ducats for that beaſt, and would not take double the money for him, the creature being his maſter's chief ſupport.

Our Author alſo viſited Roſetta; and, *en paſſant*, deſcribes the country and its produce. He alſo mentions many particulars relating to the manners and cuſtoms of the people; and among other circumſtances, he give the following account of the Egyptian ſnake-merchants:

Now [the beginning of July] ſays he, was the time to catch all ſorts of ' ſnakes to be met with in Egypt, as the great heats bring forth theſe vermin: I therefore made preparation to get all I could, and at once received four different ſorts, which I have deſcribed and preſerved in aqua vitæ. Theſe were the common viper, the ceraſtes of alpin, jaculus, and an anguis marinus. They were brought to me by a Pſilli, who put me, together with the French Conſul, and all of the French nation preſent, in conſternation. They gathered about us to ſee how ſhe handled the moſt poiſonous and dreadful creatures, alive and briſk, without their doing or even offering to do her the leaſt harm. When ſhe put them into the bottle where they were to be preſerved, ſhe took them with her bare hands, and handled them as our ladies do their laces. She had no difficulty with any but the viperæ officinales, which were not fond of their lodging. They found means to creep out before the bottle could be corked. They crept over the hands and bare arms of the woman, without occaſioning the leaſt fear in her: ſhe with great calmneſs took the ſnakes from her body, and put them into the place deſtined for their grave. She had taken theſe ſerpents in the field with the ſame eaſe ſhe handled them before us; this we were told by the Arab who brought her to us. Doubtleſs this woman had ſome unknown art which enabled her to handle thoſe creatures. It was impoſſible to get any information from her; for on this ſubject ſhe would not open her lips. The art of faſcinating Serpents is a ſecret amongſt the Egyptians. It is worthy the endeavours of all naturaliſts, and the attention of every traveller, to learn ſomething deciſive relative to this affair. How ancient this art is amongſt the Africans, may be concluded from the ancient Marii and Pſylli, who were from Africa, and daily ſhewed proofs of it at Rome. It is very remarkable that this ſhould be kept a ſecret for more than 2000 years, being known only to a few, when we have ſeen how many other ſecrets have within that time been revealed. The circumſtances relating to the faſcination of ſerpents in Egypt related to me, were principally, 1. That the art is only known to certain families, who propagated it to their offspring. 2. The perſon who knows how to faſcinate ſerpents, never meddles with other poiſonous animals; ſuch as ſcorpions, lizards, &c. There are different perſons who know how to faſcinate theſe animals; and they again never meddle with ſerpents. 3. Thoſe that faſcinate ſerpents eat them both raw and boiled, and even make broth of them, which they eat very commonly amongſt them; but in particular, that eat ſuch a diſh when they go out to catch them. I have even been told the ſerpents fried or boiled, are frequently eat by the Arabians, both in Egypt and Arabia, though they know not how to faſcinate them, but catch them either alive or dead. 4. After they have eat their ſoup, they procure a bleſſing from their Scheik (prieſt or lawyer) who uſes ſome ſuperſtitious ceremonies, and amongſt others, ſpits on them ſeveral times with certain geſtures. This matter of getting a bleſſing from the prieſt is pure ſuperſtition, and certainly cannot in the leaſt help to faſcinate ſerpents; but they believe, or will at leaſt perſuade others, that the power of faſcinating ſerpents depends upon this circumſtance. We ſee by this, that they know how to make uſe of the ſame means uſed by other nations; namely, to hide under the ſuperſtitious cloak of religion, what may be eaſily and naturally explained, eſpecially when they cannot or will not explain the natural reaſon. I am inclined to think that all which was formerly, and is yet reckoned witchcraft, might come under the ſame article with the faſcination of ſerpents. The diſcovery of a ſmall matter may in time teach every body to faſcinate ſerpents; and then this power may be exerciſed by thoſe who have not got it from the hands of a holy Scheik, juſt as the heat would naturally hatch chickens in an Egyptian oven; whether a Scheik did or did not lay himſelf naked on it, when the eggs are juſt put in; yet to this ceremony do the ſuperſtitious Egyptians aſcribe the happy event of the chicken being hatched, when they are aſked the reaſon. I have been told of a plant with which they anoint or rub themſelves before they touch the ſerpents; but I have not hitherto received the leaſt deſcription of it, therefore I regard it as fabulous.'

Among the things moſt obſervable at Cairo, the *nilometre* engaged our Author's attention. This is a pretty large houſe built in a ſquare near the river Nile. Its roof terminates in a white pyramid; in the foundation-wall, are holes through which the water has a free entrance. In the middle of the building is a marble obeliſk, in which is a ſcale of inches; and by this they daily obſerve the increaſe of the river till the water is let into the town, and over the country.—On the 27th of July, Dr. Haſſelquiſt was preſent at the celebration of a feſtival to which Cairo alone hath a right, derived from nature, and not to be celebrated in any other place in the world! It was on this day that the water of the Nile was let into the town; and thereby by 'a beginning made,' as our author, or his tranſlator expreſſeth it, 'to Egypt's fertility for the enſuing year.'—'As the good or bad fortune of the country;' continues he, 'depends on this day, in reſpect to the plenty of the water, it is juſtly one of the moſt ſolemn in the whole year. The Nile is entirely under the direction of man: it overflows the country, but wanders not at will: it is conducted to all parts of the countries which may want it, with prudence and circumſpection; but the art of man cannot contribute to its encreaſe. This is the work of nature. When the Nile begins to encreaſe, a dam of earth is caſt up at the opening of the ditch, which the Emperor Trajan made from the river, and goes through the city, which formerly ended in the ſea at Roſette, after having watered the whole country through which the ditch was made. When the water hath riſen to a ſufficient height, which can be ſeen by the famous Nilometre, this dam is opened and the ditch filled with water, which is afterwards encreaſed and led over the whole country. The day this is done is a feſtival, and was now celebrated. The feſtival was not ſo remarkable in this year as in others, becauſe the Turks had now begun their Ramadan, when every body is ſilent and devout. The ſcene was commonly performed in this manner: the Baſhaw in Cairo, accompanied by a detachment of 1000 or more Janiſſaries, with his Kiaja and other officers, goes to the dam on horſeback at ſeven o'clock in the morning, where he enters a tchioſk (an open ſummer-houſe) and orders thoſe that are to open the dam to hold themſelves in readineſs. The honour of opening the dam is divided between the Turks, Copthi, and Jews, and is opened by them in their turn. When every thing is ready for opening, the Baſhaw throws with his own hands a ſpade upon the dam. This done, it is removed by thoſe who are appointed for the purpoſe, with the loudeſt acclamations of numbers of people.'

Our Author's deſcription of the grand caravan which goes from Cairo to Mecca, is extremely curious [*]; but we have not room for the particulars. His viſit to the burial places of the mummies, and to the celebrated pyramids, comes next. As to theſe prodigious monuments of Egyptian antiquity, *the pyramids*, we have already given, from Norden's travels [†], a much more conſiderable account of them, than is to be met with in Dr. Haſſelquiſt's brief memoirs. Of the ſepulchres of the mummies, our Author's account is alſo very brief, and much leſs ſatisfactory than ſome former deſcriptions already before the public. In truth, our Swediſh traveller is leſs of an antiquarian than a botaniſt. Theſe ſubterraneous places, ſays he, afforded me leſs pleaſure than the open plain I ſaw around them, where I ſearched for *natural* curioſities. However, he acknowledges that the *inſects* he found in the land were the greateſt advantage he reaped from this journey; for he met with ſome which he ſuppoſes no naturaliſt had ever before ſeen:—He muſt mean *deſcribed*, for it is rather too much, to pronounce what had *not* been *ſeen* by other naturaliſts viſiting the ſame country.

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[*] This caravan uſually conſiſts of pilgrims, to the number of 40 or 50,000; and ſometimes even 100,000.

[†] See Review, vol. xv.

During his ſtay at Cairo, our Author tells us he ventured to do a thing which he believes very few travellers before him have done, and in which he would not adviſe any one to follow his example, as they might not, perhaps, come off ſo ſafely as he did. He went into the Turkiſh moſque!—In direct oppoſition to the laws of Turky, which ordain that any Chriſtian who ſhall preſume to enter one of their places of worſhip, muſt either turn Mahometan, or be burnt alive. The Doctor's curioſity, nevertheleſs, was ſtronger than his apprehenſion of the danger, and in he went; at a time, however, when none of the Turks who live there were preſent. He was accompanied by a French interpreter, and a good honeſt Janiſſary who was devoted to our Author,—and the ſcruples of the door keeper removed by a handſome fee—What our adventurer ſaw in the moſque proved, after all, but an indifferent compenſation for the hazard he ran; the building which he viſited, and which he briefly deſcribes, having nothing in it equal to the churches in moſt European nations.

From Cairo our Author went to Damiata, a little town built on the ſhore of the Nile, in the form of a half-moon, ſituated on the right-hand in coming from Cairo. In the environs of this town he botanized, according to cuſtom, and here, he tells us, in the true ſpirit of a diſciple of Linnæus, he had the pleaſure of ſeeing, from his window, one of the moſt remarkable ſights in nature. ‘A female palm (Phœnix dactylifera Linnæi) had in the night put forth its bloſſoms from the ſpatha. I went thither at ſun-riſe to ſee it, whilſt the dew was yet falling. I ſaw a gardener, the proprietor of the palm, climbing up the palm, which equalled our largeſt firs in height. He had a bunch of male flowers, with which he powdered the female, and by theſe means fecundated them. After he had done this, he cut away the inferior boughs or leaves, between which the flowers of the preceding year had come out, together with the remarkable web which covers the baſis of the leaves, and goes from one edge of a leaf to the other.’

And now quitting the Land of Egypt, we arrive, with our Author, at THE HOLY LAND.—April 1, 1750, the veſſel by which he was conveyed, in four days, from Damiata, anchored before Jaffa, called Joppa, in the ſcriptures. Here he immediately

mediately repaired to the quarters of the Latin Monks, who are appointed to receive pilgrims, and to forward them on their journey to Jeruſalem. The Procurator immediately put to him a queſtion, which our Proteſtant traveller would willingly have avoided; viz. "Whether he came to viſit the holy places out of devotion?" The Doctor honeſtly anſwering in the negative, "What," cried the Monk, who was a Spaniard, "travel to the Holy Land without devotion!"—Our Author, however, ſpeedily put an end to this diſagreeable converſation; by changing the ſubject to that of *money*; and counted out to the pious Procurator 62 piaſtres for himſelf, and the like ſum for his ſervant. In conſideration of this ſum, the procurator ſent previous advice to Jeruſalem, of the ſtranger's arrival; and alſo took charge of all his baggage, till he ſhould return. The Doctor was well pleaſed with this delay, as it afforded him ſome time for reſt, after a diſagreeable voyage, before he ſet out on a journey yet more diſagreeable by land.

'I was now, ſays he, come into the Holy Land, therefore had reaſon to expect continual informations of holy things. The Monks began with their hotel, by informing me that it was the holy place where St. Peter had his fiſhing hut, and where he threw the famous ring into the ſea. Every thing, even to the table on which we ſupped, was holy. The wine we drank came from the holy deſart where St. John dwelt; and the olives grew on the mountain of Olives near Jeruſalem. Theſe, independent of their holineſs, were of the beſt kind I had taſted in the Levant, being ſuch as Paleſtine, always famous for olive-trees, affords. Amongſt thoſe who viſited me, during my ſtay in Jaffa, was a clerk of the cuſtoms, who on the third day came to receive the twenty-two piaſtres, which every Frank is obliged to pay to the cuſtom-houſe of Jaffa, for the privilege of coming on ſhore and travelling in the country. The inhabitants of the country, Armenians, Greeks, &c. pay only half the ſum. But as 4000 perſons arrive yearly, beſides as many Jews, who come from all quarters of the world, this may be eſteemed a conſiderable revenue for the Turks; and indeed they receive no other from this uncultivated and almoſt uninhabited country. The greateſt part of this money is by legacies left to Mecca. A ſhrewd diſpoſition, which appropriates the revenue ariſing from one kind of ſuperſtition, to the maintenance of another.'

April 5th, our traveller, accompanied by a few others, mounted on aſſes, ſet out for Jeruſalem; and as they journied along, he obſerved, and thus deſcribes, the face of the country:

'The whole country from Jaffa to Rama conſiſts of little hills; between theſe are level and handſome vales, which extend in large plains. A part is turned into corn fields, but moſt of it lies waſte. The ground here conſiſts of a looſe reddiſh ſandy mould; and I have never ſeen in any place the ground ſo caſt up by moles as in theſe plains. There was ſcarce a yard's length between each mole hill. This is an advantageous circumſtance for all ſorts of ſelf-ſown wild plants; therefore entire plains were covered with buphthalmum foliis oblongis dentatis: or oxeye, with oblong dentated leaves; which made them much yellower than our Swediſh meadows are in the month of June, from the caltha paluſtris and ranunculus, or marſh-marygold and crowfoot. In other places the fields were white with a ſort of matricaria, or feverfew. In three places, we had fine vales abounding with olive-trees. Cranes, the inhabitants of uncultivated countries, were here to be found in great numbers. At four o'clock we came to Rama, and alighted at the fine convent, which, if we except Jeruſalem, is the beſt in the Holy Land.'

Here, on the 7th, in the afternoon, he was waited on by the Monk who was appointed to attend him; and who conducted him to the places *they ſhew* for thoſe which Chriſt, by his 'ſufferings, death, and burial, has immortalized in memory.' A famous temple now adorns the ſpot which was called Golgotha, or the place of Skulls. 'The Europeans, ſays the Dr. imagine this is a hill, or riſing ground; it is quite the contrary, a vale, or deep ground.' At the entry of this temple, they found three Turkiſh officers, placed here to receive the tribute levied on pious travellers, and alſo to keep the peace, by preventing the *quarrels* which might ariſe among Chriſtians of various denominations, who pay their devotions here: a neceſſary precaution, derived, no doubt, from the juſt idea the Turks have formed of the ſort of people they generally have here to do with.

We muſt not think of ſwelling this article with a detail of the many holy relicks, and ſacred ſpots of ground ſhewn to our traveller, at this grand fountain of Romiſh ſuperſtition; towards gratifying the curioſity of our readers, however, we ſhall mention ſome of the moſt genuine remains and appearances of things and places mentioned in the ſcriptures of the old and new teſtament.

Paſſing through one of the town gates, our Author 'came immediately on the holy mount Sion, ſo famous in the days of David. It is now a deſart, flat and level; occupied by the Chriſtians, for a burial place:—I botanized, ſays he, on the dry and poor Sion, and found ſome common plants there, viz. *Allium pallens, veronenſe*; *betonica officinalis*; *biſcutella didyma*; *trifolium, globoſum, tomentoſum, reſupinatum*; *ephedra diſtachia.*'

The Jews, it ſeems are ſtill very numerous in this their ancient Emporium; our Author reckons about 20,000 Jewiſh inhabitants, beſides Turks and Chriſtians: ſo that Jeruſalem is ſtill a great and populous city: though in no reſpect equal to its former opulent ſtate. The greateſt part of the Jews reſiding here now, are poor, as they have no opportunity of trafficking; for, ſays our Author, without traffick, they cannot thrive in any part of the world. 'They have no other income here,' ſays he, 'than what they get from the Pilgrims of their nation, who come far and wide from all places to pay their reſpects to the ſeat of their fore-fathers. Their Rabbi has large revenues from his brethren throughout the whole world, of which the Turks draw the greateſt part; for Jews as well as Chriſtians muſt conſtantly bring their offerings to their altars, if they will kiſs their holy places in peace.'

In an excurſion to Jericho, Dr. H. ſays they came to a riſing ground, whence the original ſituation of Judea may be ſeen; which, he ſays, 'is the ſame as it hath been from time immemorial; though many divines contend, that Judea hath undergone a change, or according to their manner of ſpeaking, hath been transformed ſince the death of Chriſt. Judea is a country full of hills and vales, and as ſuch it has been deſcribed both in the Old and New Teſtament; where it is always called a hilly land, and is every where famous for its mountains. The hills are all of a moderate height, uneven, and are not of any mathematical figure, like many others, which are either of a conic, hemiſpheric, or ſome other ſuch form. At firſt, and neareſt to Jeruſalem, they conſiſt of a very hard limeſtone, which approaches to the nature of a flint, of a whitiſh colour, or pretty near a pale yellow. They afterwards, and nearer the Dead Sea, conſiſt of a more looſe limeſtone, ſometimes white, and ſometimes greyiſh; between which are layers of a reddiſh micaceous ſtone, or *ſaxum purum micaceum.* Near Jeruſalem grow different ſorts of plants on theſe hills, eſpecially *ceratonia,* carobtree; *myrtus,* myrtle; and *teberinthus,* turpentine-tree; but farther towards Jericho, they are bare and barren. The vales, like the hills, are not fruitful, but deſerted and uncultivated, being full of pebbles, and without vegetables; nevertheleſs, the earth conſiſts of a good red mould, and would amply reward the huſbandman's toil. In the beginning they are ſomewhat narrow, but become wider nearer Jordan. Theſe interchanges of hills and vales, make the roads in Judea as dangerous as in any place whatever; and they could not be travelled with any but Arabian horſes, which are uſed to go upon ſuch ſtony roads as ſeem impaſſable, and perform it with great ſagacity. I have had ſuch proofs of this as I ſhould ſcarce believe, if I had not ſeen it myſelf, eſpecially on the journey from Jericho to the Dead Sea: but though theſe creatures are uſed to trot in the hills, they will blunder unleſs they be well governed. This I ſaw by thoſe on which the Monks rid, who were but indifferent riders, and therefore their horſes ſeemed to have forgot the expertneſs and ſafety with which they went when managed by an able horſeman. The ſun had already hid himſelf behind the hills of Stony Arabia, and the moon come from her retreat; when we, at eight o'clock in the evening, arrived at our encampment, which was laid out on the great plain of Jericho, that extends two leagues in length along the Dead Sea. Here we found tents erected for us, which by the care of the Procurator had been brought thither; under which we had a pleaſant and delicious ſupper, and reſted during the darkeſt part of the night. My Herbarium ſerved me for a pillow. I was happy in having this, when the reſt of the company, and the ſuperior himſelf, had nothing to lie on but the bare earth. If our bed was not convenient, our reſt was not long. We aroſe before day-break to go to the mountain where Chriſt faſted and was tempted by the Devil: we came thither at ſun-riſe, and began to aſcend before the heat ſhould incommode us. The mountain is high and pointed; and on our left, as we aſcended, was a deep valley, towards which the rock was perpendicularly ſteep. It conſiſts of a looſe white limeſtone, mixed with another that is greyiſh and harder. The way to its higheſt point is dangerous beyond imagination. It is narrow, ſteep, full of rocks and ſtones, which obliged us frequently to creep over them before we could accompliſh our deſign. The difficulty is encreaſed by the valley on one ſide; which, beſide its terrible aſpect, is dangerous in caſe one ſhould ſlip, as in ſuch caſe it would be impoſſible to eſcape death. Near the top of the mountain are the ruins of an old Greek convent, which ſhew how the Monks and Anchorites of the ancient Chriſtians lived, and what places they inhabited, viz. ſuch as really inclined them to lead a lonely, detached, and devout life: therefore deſarts and inacceſſible rocks were choſen by the primitive Chriſtians for their dwellings, where they might offer up their prayers in ſolitude. The former are yet occupied by the Coptite Monks in Egypt, for they have two convents in the deſarts; and with reſpect to the latter, the Greeks preſerve the ancient dwellings of their forefathers in Mount Sinai, Saba, St. Elias, and other places in the Eaſt. I went as far up on this terrible mountain of temptation as prudence would permit, but ventured not to go to the top, whither I ſent my ſervant to bring what natural curioſities he could find, whilſt I gathered what plants and inſects I could find below; of the latter I found a very curious and new cimex, or bug. I had time enough to view the mountain and adjacent country, when we broke up at nine o'clock, and continued our journey to Jericho, and travelled over a part of its large plain, which was entirely deſart and uncultivated, bringing forth a number of trees that afford the oil of Zacchæ-

nd ſome Rhamnus, call'd Chriſt's Thorn. We came,

e time, to the fountain of Eliſha, which is the name

g of freſh water, ſituated in a vale, and ſurrounded with divers fine trees, viz. ſalix ſafsaf, lonicera affinis floribus coccineis; and amongſt the reſt, ſome fig-trees, which grew there wild. We continued our journey over a vale of this plain, in which the Arabians had ſown barley for their horſes: and this was the only cultivated ſpot of ground I had ſeen between Jeruſalem and Jericho, a country of a good day's journey in extent. We came towards noon to Jericho, or two ſtones caſt from the place where they ſhew ſome remains in memory of this famous town. At this time there is not the leaſt building, except the walls of an old houſe, which the Monks, who are apt to ſanctify every thing, have called the houſe of Zacchæus, who, as they ſay, climbed up in a Sycamore tree, growing on this road, to ſee Chriſt. But the Chriſtians of the Eaſt ſay that he climbed up in a different kind of tree, which now grows common here, and of whoſe fruit the Arabs expreſs an oil, which the pilgrims purchaſe under the name of Zacchæus's oil. The Grecian text plainly calls it Sycomorus; which in the Swediſh tranſlation, and by Luther is erroneouſly called a mulberry tree. The Sycamore does not grows near this place at preſent, but is to be found in other parts of Judea nearer the ſea; and might have been planted here when the country was inhabited and cultivated. We returned in the afternoon to our tents; and after dinner I walked out to ſearch for natural curioſities around Jericho, eſpecially near the rivulet that runs acroſs the plain. The famous Aſclepias gigantea of Judea, and the tree whoſe flowers reſemble a honeyſuckle, and hath thick leaves, were the moſt remarkable plants I found.

'We broke up from Jericho directly after midnight, to go to Jordan. We travelled over the remaining part of the plain of Jericho, and therefore had a good road. We came before day-break to the ſhore of Jordan, three leagues from the Dead Sea. Here maſs was read by ſeven prieſts. I obſerved the different breadths of Jordan. Here it was about eight paces over, the ſhores perpendicular, ſix feet high, the water deep, muddy, rather warm than cold, and much inferior in goodneſs to the Nile. On the ſhores, grew rhamnus, vitex agnus caſtus, a willow of which pilgrims make ſtaffs. We travelled hence to the Dead Sea, accompanied by an Arabian Prince. The plain reached to the ſea, and was three leagues long, level, with ſome ſmall riſing grounds diſperſed in different places; between which were narrow vales, uncultivated and barren. The ſoil is a greyiſh ſandy clay, ſo looſe that our horſes often ſunk up to the knees in it. The whole ſurface of the earth was covered with ſalt, in the ſame manner as in Egypt. The ſoil therefore was Egyptian, and might be as fruitful if it were tilled; and, without doubt, it was ſo in the time of the Iſraelites. The river had thrown up a quantity of willow at its mouth. The ſhore conſiſted of the ſame clay as the large plain over which we had paſſed. In ſeveral places were perpendicular ſtrata formed of a reddiſh brittle earth; which, without doubt, will in time become ſlate, incloſed in limeſtone, ſuch as is to be found in the different parts of Judea neareſt the Dead Sea. The ſtones on the ſhore were all quartz, of different colours and ſizes. We followed the whole length of the ſea ſhore. Here I found quartz ſtones in the form of a ſlate, which is one of the rareſt natural curioſities I got in my travels. If it was burnt, it ſmelt like bitumen; which proves that [illegible] had its origin from it, like all the ſlate of this country. We took another road to our encampment, and followed the foot of that mountain, which at this time divides Arabia Petræa from the Holy Land; and was formerly the boundaries of the Iſraelites who lived on this, and the other ſide of Jordan. A Lichen covered in ſeveral places the clay ground in this large plain, which was ſomewhat ſtrange in an open deſart. There grew in ſeveral places of this deſart, the tamariſk tree; reaumuria; a kind of the Arabian kali, and a labiated flower of Linnæus; claſs of Didynamia; this had a fœtid ſmell, and is called baſel by the Arabs, which ſignifies a leek. I found but one ſhrub of the mimoſa nilotica, or true acaſia; which has been brought hither by birds from Arabia, its proper and native conntry. In a place near the foot of this mountain, is a river that has its ſhore covered with reed, which does not grow near the Dead Sea. We ſaw on the top of a mountain, the Greek convent St. Saba, famous in former time; and where, in the firſt ages of Chriſtianity, 4000 Monks were maintained, who lived there in caves. The Greeks continue to make pilgrimages hither, and have Monks ſent hither as a puniſhment for ſome tranſgreſſions. As we continued our journey, I found the partridge of Arabia, or the Holy Land, which hath never been before deſcribed; and I think it alone worth a journey to the Dead Sea. Theſe birds are undoubtedly the quails of the Iſraelites.'

Bethlehem is a large village, ſituated on a high ground; the houſes ruined; and the inhabitants a crew of lawleſs Arabs, part Chriſtians, and part Mahometans. Here he viſited what they ſhew as the place where Chriſt was born. It was a *cave* under ground, to which they deſcended by ſome ſteps; and over it is a very fine church. Here is alſo another church, and a convent; by the Monks of which, our Author was well received: and in return for their civility, the Doctor did them a piece of ſervice, in the way of his profeſſion, of which they ſtood in great need. Theſe Monks of Bethlehem, were, it ſeems almoſt eaten up with the ſcurvy, owing to their confined manner of living, (ſhut up within their walls, for fear of the [illegible]) and eating ſo much ſalt-fiſh, on their numerous holidays.

Scurvy-graſs, the beſt remedy for this diſeaſe, was not to be had there; but the Doctor had obſerved plenty of water-creſſes in their neighbourhood, and he adviſed the monks to preſs out the juice of this plant, and drink it with milk; which they did, and found themſelves relieved by it; as he was afterwards informed, in Cyprus.

Our Author, on his return to Jaffa, gives a ſhort deſcription of Rama; which is but an afternoon's ride from Jeruſalem. It is a ſmall, but pretty handſome town, well ſituated, in a fruitful plain; and though an inland place, carries on a good trade.

At Acra, (formerly Ptolemais) Nazareth, Cana and Galilee, Sidon, and other places adjacent, our Traveller made no long ſtay; but he obſerved, and has mentioned, ſeveral curious particulars. Nazareth is at this time a large village, ſituated in a vale, with ſtone houſes in the manner of the country, ſtrong and well built, but far from elegant. In travelling from this place to Mount Tabor, the Dr. and his company went through a fine country, full of foreſts. They had, on their right, a view of Samaria, on an hill, a little on this ſide of Tabor. Below this hill, is the road that leads from Egypt to Damaſcus and Conſtantinople, which our Author ſays is large, broad, and fine. ‘After travelling two hours, ſays he, we began to aſcend Tabor, cooled by its agreeable dew, and refreſhed by the milk of its fine herds of goats. It was a league up to the top, ſtony and difficult; but we did not however diſmount. On the top of it was a fine plain, the ſides of it rocky: between theſe rocks are the remains of a church and building, erected in former times by the Chriſtians, where pilgrims pay their devotion. We could hence ſee the beauty of Galilee and Samaria. We deſcended the hill after remaining there ſix hours, when I had botanized there. The hill is round, hath no precipices, is about four leagues in circumference, beautiful and fruitful. On leaving the mount we came to a little plain, at the end of which was a Chan with a market place, where the Arabs ſold and bought horſes, aſſes, camels, oxen, ſheep, goats, &c. Here began the plain of Eſdraleon, and extended three miles to a village.’

Near Nazareth, our Author paid a viſit to the mountain from which the inhabitants wanted to throw down Chriſt when he preached to them. It is a high ſtony hill, abounding with fine plants. On its top, towards the ſouth, is a ſteep rock, ſaid to be the ſpot for which the hill is famous; it is, ſays he, terrible to behold, and proper enough to take away the life of a perſon thrown from it. In this country he obſerved a great quantity of mandrakes, but had not the pleaſure of ſeeing this plant in bloſſom; the fruit now hanging on the ſtem, which lay withered on the ground: but he got ſeveral roots, which he 'found it difficult to procure entire, as the inhabitants had no ſpades, but a kink of hoe or ground ax; with this they cut up the earth, and hurt the root, which in ſome plants deſcended ſix and eight feet under ground. From the ſeaſon in which this Mandrake bloſſoms and ripens fruit, one might form a conjecture that it was Rachel's Dudaim. Theſe were brought her in the wheat harveſt, which in Galilee is in the month of May about this time; and the Mandrake was now in fruit. This plant grows in all parts of Galilee; but I never ſaw or heard any thing of it in Judea. The Arabs in this village call it by a name, which ſignifies in their language the Devil's Victuals. I likewiſe found in the Olive-trees here a Cameleon, which I carried alive with me to Acra, and learned, as I carried him in the eaſieſt manner, to make him change from black to a ſpeckled or yellow colour: The method conſiſted in covering or rolling him up in a cloth, and as ſoon as he then was taken out, he was quite changed.'

Sidon is next deſcribed; but we muſt here refer to the book and haſten to attend our Author in his voyage to Cyprus, Rhodes, and Chio; which concludes the narrative part of the volume.

At theſe places, however, we meet with few things proper for an extract. One of the moſt remarkable particulars, is the doctor's account of the exceſſive uſe of opium, among the Turks. The voyage from Cyprus to the other places juſt mentioned, proved more tedious than was expected. They had been twenty days at ſea; and both water and other proviſions fell ſhort. There was on board, a Dervice (Turkiſh monk) 'who complained bitterly, not for want of bread, though he had been without it for ſeveral days, but for ſomething more neceſſary to him than bread. He had been two days without opium, and now found himſelf in a condition which made him fear he ſhould find his grave in the ſea. I with pity ſaw a young man become lean, emaciated, with a trembling body, ſeized with weakneſs and ſwimmings. This is the caſe of thoſe, who by a deſtructive cuſtom, have made it neceſſary to eat opium, which however is not ſo common amongſt the Turks now, as it was formerly. The uſe of opium is now moſtly confined to thoſe who officiate in religious ceremonies, or who would be ſtrict followers of Mahomet, being prohibited the uſe of ſtrong liquors. The Janiſſaries have found means to explain the law, and admit the uſe of brandy, which, they ſay, was not forbid by their prophet; as it is prepared by fire, and every thing that paſſes through fire is pure and clean. Wherefore almoſt all the Turkiſh ſoldiers have, in virtue of this excellent explanation of th[illegible] given over eating opium, which made them ſtupid and [illegible] taking to brandy, which makes them mad and drop- [illegible] captain was perſuaded to put the Dervice on ſhore, on the coaſt of Natolia, or Leſſer Aſia, where he might find opium, ſo neceſſary to his ſupport, which was not to be had on board. He tried, in the mean time, as a pallative, to take an uncommon large doſe of venice treacle, but without effect. A body, uſed to ſtrong medicines, is not moved by thoſe of leſs power. A perſon, accuſtomed to take ſcammony, is not at all moved by manna; we ſometimes ſee what terrible effects opium hath on thoſe who have been accuſtomed to take it, when they refrain from it. My fellow traveller, Mr. Titzyon, who had been long an Engliſh factor at Aleppo, related the following ſtory: a prince of Perſia was accuſtomed to take opium at certain hours; his ſervants, on a journey the prince made, had forgot to take with them opium; his hour came, and he deſired opium, which was not to be had. The prince, who knew what the conſequence might be, if he did not take opium at the accuſtomed hour, diſpatched ſeveral ſervants by different roads, to fetch in haſte what their neglect had left at home; but, to his and their misfortune, the prince was dead when one of the ſervants returned, though within two hours.'

[*The* BOTANICAL *part of this Book, in a future Article.*]

Memoirs of the Life, Character, and Writings of the late Reverend Philip Doddridge, D. D. *of* Northampton. Octavo, 5*s.* Buckland.

THERE is ſcarce any ſpecies of compoſition, which is more agreeable to the generality of Readers, than the lives of thoſe who have made a diſtinguiſhed figure in the ſeveral walks of ſcience, learning, arts, or arms. There is a natural curioſity in the mind of man, to be particularly acquired with ſuch characters: This curioſity is implanted in us by the great Author of our nature, for excellent purpoſes; and if daily cheriſhed and kept alive, may be productive of the nobleſt effects. When we contemplate thoſe heights of knowledge and virtue, which ſome men have reached by a diligent cultivation of their intellectual and moral powers, we are ſtruck with a pleaſing kind of admiration, entertain high ideas of the dignity of our nature, and, if we are not loſt to every generous ſentiment, muſt neceſſarily feel ſome ſparks of generous ambition in our breaſts, and be animated to purſue thoſe paths which lead to *glory, honour, and immortality*. On the other hand, when we conſider thoſe weakneſſes and imperfections which are to be found in the moſt eminent characters, we are naturally led to cultivate HUMILITY, which, though ridiculed by ſome who call themſelves philoſophers, and repreſented as a *Monkiſh* virtue, neceſſarily ariſes from juſt views of human nature, and is an eſſential ingredient in every great character.

We were naturally led into this train of reflection by the peruſal of the work now before us, which is not calculated, indeed, to pleaſe the generality of readers, nor ſuited to the taſte of the times, but may be read with peculiar advantage by every ſerious chriſtian, and particularly by thoſe for whom it was principally intended, *viz.* young miniſters and ſtudents in divinity.

It is impoſſible, we cannot but think, for any unprejudiced perſon, who has the leaſt pretenſions to religion or goodneſs of heart, to read, with attention, Mr. Orton's account of Dr. Doddridge's life, and not to entertain a very high idea of him. Mr. Orton was intimately acquainted with the Doctor, had the beſt opportunities of knowing his real character, and appears, through the whole of his performance, to be a perſon of great integrity, and incapable of advancing any thing which he did not believe to be ſtrictly true *. From the whole of his account, the Doctor appears to have been a perſon of ſincere piety, earneſtly deſirous of being uſeful to mankind in their higheſt intereſts, of uncommon diligence and application, of great ſenſibility and benevolence of heart, of diſtinguiſhed capacity, and of a truly amiable temper and diſpoſition of mind.

Many perſons of real piety and ſound judgment will probably wiſh, that Mr. Orton had been more ſparing of his quotations from the Doctor's Diary and Devotional Exerciſes. We dare not, however, condemn him for being thus liberal of them, as we are perſuaded that his conduct in this reſpect proceeded from the beſt motives, and that thoſe quotations, in whatever light they may be conſidered by thoſe, who, though they have not indeed the leaſt tincture of religious enthuſiaſm, are yet utter ſtrangers to the genuine exerciſes of rational piety, will be looked upon as ſome of the moſt valuable and uſeful parts of the whole performance, by thoſe readers, whoſe benefit and advantage he had principally in view.

We ſhall not attempt to give a regular abſtract of Mr. Orton's work, but content ourſelves with a general view of its contents, and extracts from ſuch parts of it, as we think will be moſt agreeable to the generality of our Readers.

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* This, we hope, will be conſidered as a *generous* acknowlegement, by thoſe who have obſerved the *Note*, p. 95, of theſe Memoirs; in which Mr. O. hath very *freely* impeached the character of this Review: But as the charge he hath brought againſt the Author of the account of Dr. Doddridge's *Lectures* is couched in the moſt general terms, and utterly unſupported by evidence, the Reviewers do not think it incumbent on them to take any further notice of it.

The whole is divided into nine Chapters. The I. contains an account of the Doctor's birth, education, early diligence and piety; II. of his entrance on the miniſtry and ſettlement in Leiceſterſhire; III. of his entrance on the office of a tutor; IV. of his ſettlement at Northampton; V. of his diſcharge of his miniſtry at Northampton; VI. of his method of education and behaviour as a tutor: VII. of his genius, learning and writings; VIII. of his private character. This laſt chapter, which is a very long one, is divided into eight ſections, wherein our Author takes a view of the ſeveral virtues which adorned the Doctor's domeſtic and ſocial character, viz. his uncommon diligence, his attempts to do good, his moderation, benevolence, public ſpirit, affability, humility, patience, piety, &c. The laſt chapter contains an account of his laſt ſickneſs and death.

What is ſaid of the Doctor's genius and learning appears to be written with judgment and impartiality.——' Though I am chiefly ſolicitous, in this work, ſays our Author, to repreſent Dr. Doddridge under the character of a *Chriſtian* and a *Miniſter*, as an example worthy the imitation of others; yet I cannot, without great injuſtice, paſs over in ſilence his character as a man of genius and a ſcholar. Nor will this view of him be foreign to my main deſign; as it will tend, in the opinion of many, to ſet his other qualities in a more ſtriking light; and will prove, if indeed it needs any proof, that very high attainments in piety and devotion are no way inconſiſtent with great eminency in learning and knowledge.

' The doctor was poſſeſſed, in a very high degree, of two qualities, which are rarely united, viz. a natural activity and ardour of mind, joined to invincible reſolution and perſeverance. The one led him to form an acquaintance with the various branches of ſcience; while the other ſecured him from the evils attending a boundleſs curioſity, and kept him ſteady to thoſe purſuits, which he thought deſerved his principal attention. His uncommon application, even with moderate abilities, would have enabled him to lay up a large ſtock of knowledge: It is no wonder therefore, that, when it was joined with great natural quickneſs of apprehenſion and ſtrength of memory, it ſhould enable him to make diſtinguiſhed advances in the ſeveral parts of uſeful learning.——His acquaintance with books was very extenſive. There were few of any importance on the general ſubjects of literature, which he had not read with attention; and he could both retain and eaſily recollect, what was moſt remarkable in them. As he cautioned his pupils againſt that indolent and ſuperficial way of reading, which many ſtudents fall into, ſo he took care that his own example ſhould enforce his precepts. His uſual method was, to read with a pen in h hand, and to mark in the margin particular paſſages, which ſtruck him.' Beſides which, he often took down hints of what was moſt important, or made references to them, in a blank leaf of the book, adding his own reflections on the author's ſentiments. Thus he could eaſily turn to particular paſſages, and enriched his lectures with references to what was moſt curious and valuable in the courſe of his reading.——But he was not one of thoſe who content themſelves with treaſuring up other men's thoughts. He knew, and often reminded his pupils, that the true end of reading is only to furniſh the mind with materials to exerciſe its own powers; and few men knew better, how to make uſe of the knowledge they had gained, and apply it to the moſt valuable purpoſes. His mind was indeed a rich treaſury, out of which he could, on every proper occaſion, produce a variety of the moſt important inſtructions. This qualified him for lecturing to his pupils in thoſe ſeveral branches of ſcience, of which his courſe conſiſted; it enriched his public writings, and rendered his private converſation highly inſtructive and entertaining.

' In the younger part of life he took pains to cultivate a taſte for polite literature, which produced a remarkable eaſe and elegance in his letters; and the marks of it appear in all his writings. And, conſidering the natural warmth of his imagination, which muſt have rendered theſe kind of ſtudies peculiarly pleaſing to him, it was a great inſtance of his reſolution and ſelf-denial, that he did not ſuffer them to ingroſs a diſproportionate ſhare of his time and attention, but made them ſubſervient to the more ſerious and important ends he had in view.——With regard to the learned languages, tho' he could not be called a profound linguiſt, he was ſufficiently acquainted with them to read the moſt valuable pieces of antiquity with taſte and pleaſure, and to enter into the ſpirit of the ſacred writings. Of this, the world has had a proof in his paraphraſe and notes on the new teſtament, in which he has often illuſtrated the force and beauty of the original with great judgment, and in the true ſpirit of criticiſm. He had alſo nearly compleated a new tranſlation of the minor prophets, in which he has ſhewn his critical knowledge of the Hebrew language.——Though he ſeemed formed by nature for cultivating the more polite, rather than the abſtruſer, parts of ſcience, yet he was no ſtranger to mathematical and philoſophical ſtudies. He thought it inconſiſtent with his principal buſineſs to devote any conſiderable part of his time to them; yet it appeared from ſome eſſays, which he drew up for the uſe of his pupils, that he could eaſily have purſued theſe reſearches to a much greater length.——He was well acquainted with ancient hiſtory, both civil and eccleſiaſtical; but he did not content himſelf with ſtoring up a number of facts in his memory, but made ſuch obſervations and reflections upon them, as tended either to increaſe his acquaintance with human nature, to exemplify the interpoſitions of Providence, or to explain and illuſtrate the ſacred hiſtory.

'But his favourite ſtudy, and that in which his chief excellency lay, was divinity, as taken in its largeſt ſenſe. Whatever could tend to ſtrengthen the evidences of natural or revealed religion, to aſſiſt our conceptions of the divine nature, or enable us more perfectly to underſtand the diſcoveries which revelation has made, he thought deſerved the moſt ſerious and attentive regard. Though he made himſelf familiarly acquainted with what others had written upon theſe ſubjects, he was not guided implicitly by their authority; but thought for himſelf, with that freedom, which became a philoſopher and a chriſtian. There were perhaps few men, who had more carefully ſtudied the different ſyſtems of divinity, and could point out, with more judgment and accuracy, the defects of each. This appears from his lectures, publiſhed ſince his death; a work, which is, of itſelf, a ſufficient proof of the extent of his learning and the ſoundneſs of his judgment, and of which ſome account has been already given. He was not one of thoſe, who affect to treat the labours of wiſe and learned men, who have gone before them, with contempt, but was always ready to receive whatever light they could afford him; yet in forming his opinion on all matters of mere revelation, he took the Scriptures for his guide, and, without any regard to human ſyſtems, endeavoured to find out the ſeveral truths they contained. As he was no ſlave to the authority of others, ſo he did not affect to diſtinguiſh himſelf by any of thoſe peculiarities of opinion, which learned men are often fond of, and which in moſt inſtances are rather ingenious than ſolid. He choſe to repreſent the doctrines of the new Teſtament in the ſame ſimplicity, in which he found them expreſſed by the ſacred writers themſelves: And of this the reader may judge for himſelf by his writings, already referred to.—— There was no ſubject, which he had laboured with more care, and in which he was a greater maſter, than the evidences of revelation. The view he has given of them in his lectures, is perhaps the moſt compleat and methodical of any extant. He had read with attention the moſt celebrated pieces on the ſide of infidelity, and has compriſed, in this work, a conciſe view of their principal arguments, with the proper anſwers to them. As he had himſelf the fulleſt conviction, upon the moſt mature and impartial examination, of the truth of the goſpel, and the weakneſs of all the attempts, which its adverſaries have made to ſubvert it; ſo, he could repreſent his own views in ſo forcible a light, as was calculated to produce the ſame conviction in the minds of others.'

'Upon the whole; it may, I think, with great juſtice be ſaid of Dr. Doddridge, that, though others might exceed him in their acquaintance with antiquity or their ſkill in the languages, yet in the extent of his learning, and the variety of uſeful and important knowledge he had acquired, he was ſurpaſſed by few.

'As he had taken ſo much pains to furniſh and adorn his own mind with the moſt valuable knowledge, he was no leſs happy in his talent of communicating it to others. He was remarkable for his command of language, and could expreſs himſelf with eaſe and propriety on every occaſion. In his younger years he ſtudied the Engliſh language with great care, and had formed his ſtyle upon the beſt models. It was remarkably polite and copious, though perhaps, in his later writings, rather too diffuſe. He excelled in the warm and pathetic; and there are in his practical works, many inſtances of true oratory, and the moſt animating moving addreſs. He was well acquainted with all the graces of elegant compoſition; but he willingly ſacrificed a part of that reputation he might have gained as a fine writer, to the more valuable conſideration of promoting the intereſts of piety and virtue; and often ſtudiouſly avoided thoſe ornaments of ſtyle, which, though eaſy and natural to him, would have rendered his works leſs uſeful to plainer chriſtians. As his own ideas on every ſubject he had ſtudied, were clear and diſtinct, ſo his method of ranging his thoughts, when he had occaſion to expreſs them in writing, was remarkably juſt and natural. Perhaps we have few diſcourſes in our language, where the diviſions are made with greater accuracy, and the thoughts more ſtrictly proper to the ſubject, than thoſe which he delivered in his uſual courſe of preaching.

'Such then were the intellectual endowments with which he was honoured, and the valuable acquiſitions he had made. They juſtly entitled him to a conſiderable rank in the learned world; but, great as they were, it may with the ſtricteſt truth be ſaid, that he valued them chiefly, as they made him more capable of ſerving the intereſt of religion, and contributing to the happineſs of mankind; to which great ends he had conſecrated all his time and all his talents. He conſidered himſelf as a miniſter of Chriſt, and therefore thought it to be his principal buſineſs to ſave ſouls. But he had ſcope for exerting all his abilities in his office as a tutor, and opening to his pupils his ample ſtores of literature. By enriching them, he was enriching thouſands in different parts of the kingdom, and making his learning more extenſively uſeful, than it probably would have been, had he publiſhed ingenious and learned treatiſes, on ſpeculative or not very intereſting ſubjects.'

Of the ſeveral virtues which adorned Dr. Doddridge's racter, there is ſcarce any that appears in a more ſtriking light, in the hiſtory of his life, than his diligence and activity in the diſpatch of buſineſs. He ſeems, at a very early period of life, to have been deeply ſenſible of the value of time, and careful to improve it to the moſt uſeful purpoſes. We ſhall make no apology for inſerting part of what Mr. Orton ſays upon this head, as it is calculated to make uſeful impreſſions upon the mind of every ſerious Reader, whatever his rank or ſtation may be.

'He reckoned the ſmalleſt portions of time precious, and was eager to ſeize every moment, even while he was waiting for dinner, company, or his pupils' aſſembling together, that he might make ſome advances in the work he was about. Doing nothing was his greateſt fatigue. He thought, and often told his pupils, that one good work was the beſt relaxation from another; and therefore he would not allow any chaſm between the ſeveral kinds and branches of buſineſs he was to tranſact. He found it an infelicity to have his thoughts divided between two affairs which lay before him; and obſerved, that as much time had been ſometimes ſpent in deliberating which of the two ſhould be entered upon firſt, as would have finiſhed one, if not both. To prevent this, he laid as exact a plan of buſineſs, as he could, at the beginning of every year; but as this alone was too complicated and extenſive, he had alſo his plan for every month and ſometimes for every week, beſides what was to be done in his ſtated courſe of lectures and public ſervices. He contrived to have a few hours every week, to which no particular buſineſs was allotted: Theſe he ſet down, as a kind of caſh-account, in which any unexpected affair was to be tranſacted, or the time loſt by accidental hindrances might be in ſome meaſure retrieved, without breaking-in upon his general plan. Through all his riper years he kept an exact account how he ſpent his time; when he roſe; how many hours had been employed in ſtudy or the more public duties of his ſtation; how much time was really, at leaſt in his apprehenſion, trifled away, and what were the cauſes of its loſs. Under this laſt particular, I find him lamenting taking-up a book, with which he had no immediate concern, and which yet engaged his attention and ſo broke in upon the proper duties of his ſtudy. He laments, on another occaſion, purſuing too long ſome abſtruſe mathematical enquiries, the advantages of which were by no means an equivalent for the time employed in them. He often complains of the loſs of time by ſome viſits, which civility and good manners obliged him to pay; and reſolves not to make himſelf ſuch a ſlave to the cuſtoms of the world, as to neglect more important duties out of regard to them. He found even friendſhip a ſnare to him; and that the company of his friends produced ſome ill effects, with regard to his buſineſs and religious frame. "While I have had company with me, he writes, my work hath been interrupted; ſecret devotion ſtraitened; the divine life reduced to a low ebb, as to its ſenſible workings, though my heart continued right with God." At another time; "Too much company, though very agreeable to me, led me to neglect ſome part of my buſineſs, and turned that, in which I ſo much rejoiced as a very pleaſing circumſtance, into a miſchief rather than a benefit. Had I been reſolute to have commanded an hour or two in the morning, I ſhould have been leſs embarraſſed through the day. I will therefore be more watchful and ſelf-denying on this head." He was deſirous to do the work of every day in its day, and never defer it till the morrow; knowing there would be buſineſs enough remaining for that day, and all the days and hours of his life. He thought (and his own temper ſhewed it) that "*activity* and *chearfulneſs* were ſo nearly allied, that one can hardly take a more effectual method to ſecure the latter, than to cultivate the former; eſpecially when it is employed to ſow the ſeeds of an immortal harveſt, which will be rich and glorious, in proportion to our preſent diligence and zeal." So ſolicitous was he to improve every moment, that one of his pupils generally read to him, when he was dreſſing and ſhaving. In theſe ſhort intervals he was improving himſelf and them, by remarking on their manner of reading, and pointing-out to them the excellencies or defects of ſentiment and language in the book read. When he was upon a journey, or occaſional viſits to his friends, where he ſpent the night, he took his papers with him, and employed all the time he could ſeize, eſpecially his morning-hours, in carrying on ſome good work for his people, his pupils or the world. While he was preparing his Family-expoſitor for the preſs, he did ſomething at it daily. When an intimate friend had expreſſed ſome fear, leſt his academy ſhould be neglected, while he was preparing ſome works for the public, he thus wrote to him; "So far as I can recollect, I never omitted a ſingle lecture on account of any of the books, that I have publiſhed. The truth is, I do a little now and then; ſomething every day, and that carries me on. I have wrote ſome of my pieces in ſhort-hand, and got them tranſcribed by my pupils, and thus I do by many letters. This is a help to me, and ſome conſiderable advantage to thoſe I employ. I ſcarce fail being in the lecture-room three hours every morning; that carries me through my ſtated work; and, with the concurrence of my aſſiſtant, I over-ſee the academy pretty well."——So great was his diligence in his maſter's work, that he often preached ſeveral days in a week in different villages about Northampton, and choſe the evening for thoſe ſervices, that his lectures might not be omitted.——During his annual vacation, which continued two months, one of them was ſpent in cloſe ſtudy, paſtoral viſits, or making little circuits among the neighbouring congregations, by the deſire of their reſpective paſtors; preaching to each in his way, not excepting ſome of different ſentiments and denominations from himſelf. In the other month, he viſited his friends in London, and other parts of the kingdom, finding ſuch excurſions and journeys ſerviceable to his health; yet he purſued his ſtudies and writings, and frequently preached occaſional ſermons, eſpecially in London and its environs, almoſt every day. I find that in ſome years he preached one hundred and forty times, in others many more; beſides his repetitions, expoſition, and devotional lectures at home. So that the exhortations he gave his brethren, in his diſcourſe on *The evil and danger of neglecting the ſouls of men*, came with peculiar grace and propriety from him, as they were illuſtrated by his own example.

'Nor muſt I, in this connection, omit his correſpondence; which was almoſt large enough to have taken up the whole time of a perſon of common abilities and induſtry. His letters were principally of buſineſs, and that of the moſt important kinds. Beſides his correſpondence with the parents and guardians of his pupils, he had many letters to write in anſwer to queſtions of moment, propoſed to him by his brethern, eſpecially thoſe who had been his pupils, and by congregations at a diſtance, who applied to him for direction and aſſiſtance. His judgment was often deſired by learned men, concerning critical difficulties, or works which they were preparing for the preſs; and his own publications would naturally enlarge his work of this kind. His correſpondence with ſome perſons of the firſt rank for wiſdom and learning in the eſtabliſhed church required much attention and delicacy. Several foreign gentlemen and divines, who had heard of his character and read his works, ſought his epiſtolary acquaintance, and correſponding with them in Latin or French required ſome particular application. It is ſurprizing to find how many hundred letters he received and anſwered in the ſpace of one year. I may ſay of him, as Pliny of his uncle, "when I conſider his diſpatch of ſo much buſineſs, I wonder at the multiplicity of his reading and writing; and when I conſider this, I wonder at that." But his reſolution was indefatigable, and God had given him an happy facility in the diſpatch of buſineſs. He was maſter of the contents of a book upon a ſummary view, and could readily expreſs his thoughts upon the moſt abſtruſe queſtions with eaſe and perſpicuity. It is wonderful that his tender conſtitution ſhould, for ſo many years, ſupport ſuch an intenſe application to buſineſs, ſo unfavourable to health. His friends were often expreſſing their painful apprehenſion, that it would impair his health and ſhorten his days, and addreſſing him with that carnal advice, "Maſter, ſpare thyſelf:" And, with regard to his laſt illneſs in particular, it might have been happy for them and the world had he regarded it. But love to God and man, and zeal for the ſalvation of ſouls bore him on. He needed no recreation; for his work was his higheſt pleaſure. When he ſaw any ſucceſs of his labours, and found that his writings were uſeful to many, it gave him freſh ſpirits and reſolution. When he was adviſed, by a friend, to relax a little and not preach ſo often, his anſwer was, "Be in no pain about me. I hope that we have the preſence of God among us, and that he is bearing teſtimony to the world of his grace. I take all the care of my health, which is conſiſtent with doing the proper duties of life; and when I find myſelf refreſhed, rather than fatigued with theſe attempts of ſervice, I cannot think myſelf fairly diſcharged from continuing them." To another friend he thus writes; "I am indeed ſubject to a little cough, but I never preached with more freedom and pleaſure. I am generally employed, with very ſhort intervals, from morning to night, and have ſeldom more than ſix hours in bed; yet ſuch is the goodneſs of God to me, that I ſeldom know what it is to be weary. I hope my labours are not vain. There are thoſe, who drink in the word with great eagerneſs; and I hope it will be found, that it is not merely as the barren ſand drinks in the rain, but rather that it falls on ground, which divine grace will make prolific. This animates me to my labours." In ſhort, he lived much in a little time; and thought it was better to wear himſelf out in his maſter's ſervice, than ruſt in literary indolence, or drag on a longer life, when his vivacity and activity might be ſo much diminiſhed, as in the courſe of nature they generally are.—— The motto of his family-arms was, *Dum vivimus vivamus*; under which he wrote the following lines, very expreſſive of his general temper:

"Live, while you live," the *epicure* would ſay,
"And ſeize the pleaſures of the preſent day."
"Live, while you live," the ſacred *preacher* cries,
"And give to God each moment as it flies."
'Lord, in my views let both united be;
'I live in *pleaſure*, when I live to *thee*.'

There are many other parts of the work now before us, which it would give us great pleaſure to lay before our Readers, but we muſt not enlarge; nor indeed is it neceſſary that we ſhould, as the above particulars may perhaps excite a general deſire to peruſe the whole performance. Several objections, we are ſenſible, will be made to it, by the generality of Readers; but Mr. Orton's preface, which is written in a ſenſible and judicious manner, appears to contain a ſatisfactory anſwer to any objections that can reaſonably be urged againſt it. Be this, however, as it may, no good man, we are certain, can read it, without receiving conſiderable pleaſure and advantage.

MONTHLY CATALOGUE,

For FEBRUARY, 1766.

POLITICAL and COMMERCIAL.

Art. 10. *An Account of a late Conference on the Occurrences in America.* 8vo. 1s. Almon.

THE conference here meant is an imaginary one, at Mr. —ſomebody's houſe in the country, where ſeveral gentlemen were met, to ſpend a Chriſtmas holyday; and the great queſtion concerning *our* right of taxing the colonies and *their* right of repreſentation *here*, was the ſubject. The interlocutors are a ſet of very intelligent gentlemen; and they manage the debate with decency and good ſenſe;—but the ſtrength of the argument lies altogether on the ſide of America. The reſult of the whole, is a curious plan of *union* for all parts of the Britiſh empire; which we have not room to epitomize: and therefore muſt refer to the pamphlet.

Art. 11. *Reflections on Repreſentation in Parliament; being an Attempt to ſhew the Equity and Practicability, not only of eſtabliſhing a more equal Repreſentation throughout Great Britain, but alſo of admitting the Americans to a Share in the Legiſlatnre.* 8vo. 1s. Almon.

A very ſenſible production in favour of the ſcheme for a more equal repreſentation throughout the whole Britiſh dominions. The Author clearly enumerates the benefits which would naturally ariſe, from ſuch a regulation of this part of our political conſtitution, not only to the colonies, but alſo to the mother-country.

Art. 12. *The true Intereſt of Great Britain, with regard to her American Colonies, ſtated, and impartially conſidered.* By a Merchant of London. 8vo. 1s. Kearſly.

This rational and candid mercantile Politician, appears to be a thorough maſter of his ſubject. He ſets out with a clear ſtate of the vaſt importance of our colonies to the mother-country; points out the *proper* means for encouraging the induſtry and promoting the trade of our fellow-ſubjects of North-America; ſhews the impolicy (to ſay nothing of the injuſtice) of diſtreſſing them by ill-deviſed taxes, reſtrictions and prohibitions; and particularly points out ſome inſtances of oppreſſion under which the commerce of our American brethren has for a long time groaned; in order to ſhew, that though the *ſtamp-duty* has been the oſtenſible cauſe of the late diſturbances in that part of the Britiſh empire, yet *that*, in reality, is but a ſmall portion of their grievances. But though our Author aſſerts the impropriety of our late miniſterial conduct towards the colonies, and eſpecially the ſtrange ſcheme of raiſing *money* upon them,—who have no money,—yet he is far from inſiſting that they ought not to pay the neceſſary taxes; but then he thinks they ſhould be paid in ſuch kind of *commodities* as will be beneficial to Great Britain, and at the ſame time of advantage to themſelves. Nor is there any innovation or novelty in a ſcheme of this kind, ſince, as he obſerves, this plan has been long adopted, in reſpect to the windward iſlands; which actually do now pay a duty of 4½ *per Cent.* of all their ſugars to the king; which ſugars are ſhipped home, and diſpoſed of by the commiſſioners of the cuſtoms. Agreeable to this idea, the Author propoſes a new tax, in lieu of the ſtamps, which he apprehends would, without aggrieving the coloniſts, produce not only the revenue wanted to be raiſed, but even be attended with the moſt ſolid advantages in other reſpects:—for farther particulars we refer to the pamphlet.

Art. 13. *Conſtitutional Conſiderations on the Power of Parliament to levy Taxes on the North-American Colonies.* 4to. 6d. Wilkie.

On peruſal of theſe conſiderations, we were reminded of what Swift ſays, in his inventory of the furniture of a woman's mind:

> Her arguments directly tend
> Againſt the cauſe ſhe would defend.

In like manner, when this Author undertakes to prove that the colonies ought not, in ſound policy, to be allowed a repreſentation in parliament, and urges, as a reaſon, their numbers, extent, ſituation and advantages of every kind being ſuch, that they only want a government properly regulated, to become the maſters of Europe; does not this very argument, if juſtly founded, ſufficiently evince the abſurdity of our attempting to hold them in *ſubjection* by mere *coercive* means? Does it not fully expoſe the inconſiſtency and weakneſs of his notion of our *enforcing* the execution of laws made *here*, for taxing the Americans, by a '*military* power,' acting, as he expreſſes it, 'in a due courſe of law, under the civil magiſtrate?'—But we may juſtly recommend to our *conſtitutional* Conſiderer, the prayer of Ajax, which he himſelf quotes, when ſpeaking of the ordinary run of our coffee-houſe politicians, who, he ſays, bewilder themſelves in a fog of incongruous and confuſed ideas:

> 'Give me to *ſee*, and Ajax aſks no more.'

Art. 14. *The Legiſlative Authority of the Britiſh Parliament, with reſpect to North America, and the Privileges of the Aſſemblies there, briefly conſidered.* By J. M. of the Inner-Temple. 8vo. 6d. Nicoll.

A vindication of the legiſlative juriſdiction, on the principles of law. The Author appears to be very juſtly apprehenſive of the conſequences, 'ſhould we, after the oppoſition already made, give up that very important point of legiſlation, the regulating all general affairs concerning the colonies, as a *collective* body, with reſpect to trade and commerce, and all other matters of a *general* nature and tendency, which muſt ever be for the welfare of thoſe who call this power in queſtion, and cannot be done by the limited power of their *particular* aſſemblies.'—The Author ſeems, however, in common with almoſt every other writer, on whatever ſide the queſtion, to give up the Stamp-act, as ineligible, in ſome reſpect or degree: and, notwithſtanding his zeal for the dignity of parliament, he candidly concludes with the old adage:

Salus populi ſuprema lex eſto.

Art. 15. *The Criſis; or, a full Defence of the Colonies;—in which it is inconteſtibly proved that the Britiſh Conſtitution has been flagrantly violated in the late Stamp-act, and rendered indiſputably evident, that the Mother-country cannot lay an arbitrary Tax upon the Americans, without deſtroying the Eſſence of her own Liberties.* 8vo. 1 s. Griffin.

To prove that 'the Britiſh conſtitution has been flagrantly violated in the Stamp act,' this Writer, among other arguments, inſiſts, in oppoſition to ſome advocates for that act, that our colonies are not at all *virtually* repreſented in the Britiſh parliament; and it muſt be owned he does not reaſon ill on this ſubject. But there is a degree of virulence in his manner, and ſuch an appearance of a diſpoſition to cavil at every thing which has been urged on the other ſide of the queſtion, that we are afraid what he has to offer in defence of the Coloniſts, will be little regarded by the candid and diſpaſſionate Reader.

Art. 16. *A Letter to the Gentlemen of the Committee of London Merchants, trading to North-America: ſhewing in what manner the trade and Manufactures of Britain may be affected by ſome late Reſtrictions on the American Commerce, and by the Act for the Stamp-Duty,* &c. &c. 8vo. 6 d. Richardſon and Urquhart.

This Writer alſo denies the *virtual* repreſentation, and offers ſeveral arguments in favor of the Colonies, in common with their other advocates. He has likewiſe ſome reflections tending to ſhew how far the freedom and liberty of Britain herſelf may poſſibly be concerned in the preſervation of the rights of the provinces; and in what manner thoſe rights appear to be abridged by that ſtatute. He is a temperate, decent reaſoner; but has ſtruck out nothing that ſeems likely to diſtinguiſh his performance, in the croud of publications that have appeared in this great national controverſy.

Art. 17. *The Adventure of a Bale of Goods from America, in conſequence of the Stamp Act.* 8vo. 6 d. Almon.

A ſtrange attempt at humour. What the Author would be at, is beſt known to himſelf; and, no doubt, will ever remain ſo.

Art. 18. *Conſiderations relative to the North American Colonies.* 8vo. 1 s. Kent.

Among the ſeveral advocates for the Colonies, who have diſtinguiſhed themſelves by their abilities for an adequate diſcuſſion of the important ſubjects which have lately been agitated, in the diſpute between the Mother-country and her Children, few are more entitled to the reſpectful attention of the public, than the preſent very ſenſible and judicious conſiderer. He enters, with great coolneſs, and maſterly penetration, into the natural connexion and mutual intereſt by which this country, as a Parent ſtate, is united to its Colonies; traces the riſe and progreſs of our ſettlements, to their preſent reſpectable ſituation; and ſhews the na-

'ural dependence they have, and muſt ſtill wiſh to have, on Us, in whom their hopes of protection center; and to whom they chearfully bring all the produce of their labour and commerce they can ſpare, to exchange for our manufactures; an exchange which gives bread to thouſands, riches to many, and adds vaſt ſtrength to the ſtate. ' If, ſays our Author, we conſider them in this point of view, and in ſuch a point they have ever been conſidered, by all who knew any thing of America, till the preſent unhappy period, it admits not of a doubt, what kind of regard is due to the Americans, or what manner of treatment it is the intereſt of Britain to exerciſe towards them.'

The ingenious writer goes on to ſhew the ineſtimable value of our Colonies, not only as they are the ſource of our riches, but alſo as being the foundation of very great additional conſequence to this country, in the eyes of our neighbours. ' The maritime powers, ſays he, well know this; they ſee, they feel our growing influence; and that if we encourage and protect our Colonies, as we have done, the enemies of Britain have every thing to dread, its friends have every thing to hope from the wiſe management of the power we poſſeſs: how eaſily are fleets or armies recruited for an American or Weſt Indian expedition, from two millions of people juſt upon the ſpot? with what expedition and ſecrecy can an armament be fitted out, of great ſtrength, from an American Port, to annoy the Weſt India ſettlements of thoſe who may ever think it their intereſt to quarrel with us? But this power may be deemed to be yet in its infancy; its growth indeed is rapid, and wiſdom is requiſite to guide its efficacy to proper ends: this power is, however, Britiſh, and will chooſe to be ſubſervient to the intereſt of the parent, if the connection is maintained as it ought to be.

' But, he proceeds, ſhould this happy connection be ever ſhaken, or weakened by any means; ſhould the luſt of dominion at home, or ſhould avarice baniſh the remembrance, that the Americans are ſons, and conceive a deſign to enſlave and fetter a free people, all theſe glorious proſpects vaniſh as a dream. If they prove refractory, and ſubmit unwillingly to reſtraints, which they think ſubverſive of their liberties, and ſhould we aim by force, to bring them to our terms, is not the houſe indeed divided againſt itſelf, the kingdom ſplit? and inſtead of poſſeſſing a force capable of ſupporting ourſelves and confederates, againſt all human oppoſition, and of awing into good behaviour thoſe who envy our happineſs and good fortune; we leſſen our influence in proportion to the exertion of our ſtrength, and waſte our force in cutting the veins that ſupply vitality and vigour, and tearing off thoſe ſinews on which depend the exertions of our power.'

After ſpeaking in general terms of the powerful efforts made by our North American brethren, in defence of the common intereſt, both in peace and war, he makes this juſt reflection. ' Under Providence, it ſolely depends upon ourſelves, whether this power ſhall increaſe or diminiſh; whether it ſhall be for us, or againſt us. Wiſe and gentle methods will ever ſtrengthen this union, will encourage population, cultivation, commerce, whilſt the produce of all centers in Britain. Harſh and ungracious means will as neceſſarily weaken the union, will make them deſirous of forgetting that they are of Engliſh deſcent, will leſſen their duty and allegiance, and teach them to think hardly of a country, to which they indeed owe their original, but which they find diſpoſed to diſinherit them, and to deny them the privileges of their birthright.

Such means will infallibly kindle jealouſies, ſpread diſcontent and diſaffection, and put a ſtop to induſtry, and to every virtuous aim or emulation.

'People under ſuch circumſtances, impatiently look forward to that independency, which their ſituation favours; and this the more eagerly, in proportion to the prejudices they have early imbibed againſt a government they think oppreſſive; they grudge to contribute to the ſupport of a ſtate that threatens to abridge their liberties; diſcontent prompts them to enquire by what means they can moſt ſafely give vent to their revenge. They make a virtue of their neceſſities, grow frugal, either make a ſhift without, or ſupply by their own induſtry, many articles of commerce, the product of the Mother Country; trade then begins to languiſh at home; the merchants will firſt feel the effects of this decay, the manufacturers ſuffer next, but without knowing the cauſe. The landed intereſt then finds itſelf embarraſſed; yet how few are able to trace up the cauſe of this general diſtreſs? the remoteſt parts of this kingdom already feel, and will yet feel more dreadfully, the fatal effects to ſuch an unhappy conduct.

'Far from charging the Authors of theſe unhappy effects, with a deſign of *oppreſſing* the Americans, I am only recounting the effects enſuing from their conduct. That the Americans think themſelves *oppreſſed*, or deſigned to be oppreſſed, is moſt certain; witneſs the univerſal oppoſition to the late intended regulations on that continent.

'Let us view what muſt happen amongſt them on this occaſion: children and youth are diſpoſed early to imbibe the language and ſentiments of their parents: they remember, during their lives, and are often ruled by, the paſſionate dictates of their fore-fathers. What a proſpect this for Britain? one illadviſed, unneceſſary act, has imbittered the minds of almoſt all the inhabitants of America. The youth will receive the tincture, and it is needleſs to expatiate on the effects. An age will not expunge the unhappy impreſſions.

——Servabit odorem
Teſta diu.

'He, who by wrong meaſures, and imprudent counſels, alienates the affections of the people from their ſovereign, is the greateſt enemy to the happineſs of the king, and the proſperity of his ſubjects: and the more univerſal the diſaffection, and the more remote the ſubject from better information, the greater is the detriment. It is laying a ſure foundation for independancy in the Colonies; and involving both them and the parent in diſcontent and ruin.

'Thouſands of manufacturers are already turned out of employ: multitudes ſoon muſt follow. The landed intereſt muſt then ſupport them, or they muſt periſh. Thus in hopes to ſave a few pence in the pound, at the expence of America, have we ſaddled ourſelves with an additional Poor's rate of ten times the amount, and ruined our commerce, till wiſer meaſures bring it back to its former channel.

'Should any ambitious neighbouring power embrace the preſent juncture to revenge their paſt diſgraces, can we be ſure that the Americans will immediately forget their animoſities againſt us, and join with their former zeal in our aſſiſtance? to act againſt us they never will, till oppreſſion, grievous oppreſſion, convinces them, that they are no longer deemed the offspring of Britain, and have no longer to expect the inheritance of their anceſtors, Britiſh freedom, and a Britiſh King for their [illegible]'

He now proceeds to conſider the nature of the adminiſtration of the vernment in our American ſettlements; the general tenor of their charters; and the meaſure of their ſubordination to parliamentary juriſdiction. This, in courſe, brings him to the Stamp act; which he totally condemns, with the authority of one who appears to be well acquainted with the *propriety* and natural tendency of that act, if ſuffered to operate as intended, by thoſe who ſchemed and promoted it. He then comes to reflect on the grand queſtion which muſt, in conſequence, ariſe from the premiſes, *What can be done under ſuch circumſtances?* 'To reverſe theſe fatal acts and regulations, may ſeem to encourage a licentious rabble to oppoſe every act of power, however conducive to the publick good, if it ſquared not with popular opinion. To perſevere in a reſolution, to ſubject ſuch untractable ſpirits, even by force, if it was neceſſary, would be next to diſtraction. Our wiſe neighbours *already ſee this, and riſe in their demands*, increaſe in their obſtinate refuſal to our claims, in proportion to the proſpect of this diſunion. A dangerous precedent on one hand, as ſome may think to reverſe without trial, an act of the ſupreme legiſlature: on the other a ruinous civil diſcord. Theſe are among the unfortunate legacies to the preſent adminiſtration.'

When he comes to ſpeak of the ſubject of *repreſentation* he treats what has been alledged, with regard to the Americans being as much repreſented as copyholders, many large towns and populous communities in this kingdom are, with ſovereign, and we think, with juſt contempt: as a vain ſophiſtry, a flimſy deception, and an affront to the underſtanding of ſenſible people!—nevertheleſs, he is not of the num- of thoſe political ſchemers who would have the Colonies repreſented in the Britiſh parliament. He thinks this is a ſtep which ought never to be taken; and that it is the mutual intereſt of Great Britain and the Colonies, that no deputies from North-America ever ſhould have a ſeat in the Britiſh ſenate.

'Can they, ſays he, ever ſend any deputies who will at no time give up their own, or the Britiſh liberties, for a place or a penſion? the more diſtant they are from their conſtituents, the more they are expoſed to temptation. The leſs property theſe deputies have, the leſs will be the purchaſe of their votes. Will Americans, who are able to ſerve their country, and of independent fortunes, be at all times willing to riſque their lives acroſs the ocean in this ſervice? will the diſtance admit them to conſult their conſtituents, during the ſeſſions? muſt we have an auxiliary army of American penſioners, in conjunction with ſome other diſtant members, not leſs purchaſeable, to bear down the ſons of freedom and independance in the Britiſh ſenate, when perhaps the whole fortune of liberty is at ſtake? No. We ſee enough of the effects of venal poverty at home, without adding to its influence from our Colonies.'

He next takes notice of the pernicious doctrine maintained by thoſe who adviſe us to exert what they call *authority*, and to *inforce* the acts that have ſpread ſuch univerſal diſcontent through America; he traces the natural effects of this council; and ſhews that at beſt ſuch meaſures would prove but a wretched palliative for evils they could not poſſibly cure.—He then proceeds to lament the general ignorance which prevails in this country, with regard to the geography and hiſtory of our Colonies; and the miſtaken notions we are apt to entertain of their ſituation and produce; and of the condition, manner of life, traffic and connexions of their inhabitants. The account he gives of theſe ſeveral circumſtances (and eſpecially of the eſſential difference between the Weſt Indians and North Americans) is curious, and, we apprehend, may be ſafely depended on.—In the concluſion, he briefly diſcuſſes the *three* ways that are commonly propoſed, by which to extricate ourſelves from our preſent perplexed ſituation; viz. 1. To *enforce* the Stamp act, 2. to *ſuſpend*, or, 3. to *repeal* it; and he is clearly of opinion, that it ought to be *repealed*: there being, in his judgment, not the leaſt room to apprehend any ill conſequence, but, on the contrary, much good, from ſuch a mark of kind and candid indulgence of our fellow ſubjects.—On the whole, we earneſtly recommend this excellent little tract, of which our extracts can give but an imperfect idea, to the peruſal of every Briton who is deſirous of information, with regard to the real ſtate of the caſe, in this very intereſting diſpute between the head and the members of the Britiſh body-politic.

Art. 19. *The Claim of the Colonies to an exemption from internal taxes impoſed by authority of Parliament, examined.* In a Letter from a Gentleman to his Friend in America. 8vo. 1 s. W. Johnſton.

Controverts the Coloniſts claim to an exemption; and maintains the Parliament's right to a ſupreme and uncontrolable juriſdiction, *internally* and *externally*, over the properties and perſons of the ſubjects in the Colonies. The Author has ſtated ſome material objections to the cuſtomary method of *requiſitions*; and gives a particular account of the behaviour of the Colonies and their agents, with regard to their oppoſing the Stamp bill, before the act was paſſed; from which he would have us infer, that if a precedent was not obtained on this occaſion, in favour of America, the failure thereof, muſt be charged on the improper procedure of the Americans themſelves.—The Author writes with judgment and temper; and notwithſtanding his diſallowance of the claim of the Colonies to an *exemption*, &c. he concludes with expreſſing his good opinion of the temper and moderation of parliament, and his confidence in the candor and perpetual regard which ſome gentlemen bear to the Colonies; from whence he concludes, there is no room for apprehenſion, that advantage will be taken of the forwardneſs of their legitimate offspring; but that their dealing towards them will be like that of parents to their truant children, not rigorouſly juſt, but forbearing and affectionate. May ſuch a parental ſpirit ever prevail in this nation; and may her children ever make dutiful and grateful returns to ſuch indulgence and tenderneſs!

Art. 20. *A Letter from a Merchant in London to his Nephew in North-America, relative to the preſent poſture of Affairs in the Colonies.* 8vo. 1 s. Walter.

On the ſame ſide of the queſtion with the foregoing; but written with leſs moderation. The author treats the Coloniſts very cavalierly; talks in a pert aſſuming ſtrain; and ſhews a diſpoſition to cavil and ſneer at the Americans throughout his whole letter: which, however, is a ſmart and ſhrewd performance; and will ſcarcely fail to entertain thoſe whom it may not happen to convince.

Art. 21. *An Application of ſome General Political Rules to the preſent State of Great-Britain, Ireland, and America.* In a Letter to the Rt. Hon. Earl Temple. 8vo. 1 s. 6 d. Almon.

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There is a great deal of ſenſible judicious ſpeculation in this pamphlet; which, however, we are afraid is too ſpeculative, too general, and perhaps too moderate, to be much attended to, in our preſent political heat and hurry. This tractate, nevertheleſs, deſerves to be read, and attentively conſidered, on account of the *variety of uſeful obſervations* with which it abounds.

Art. 22. *A plain and ſeaſonable Addreſs to the Freeholders of Great-Britain, on the preſent poſture of Affairs in America.* 8vo. 6 d. Richardſon and Urquhart.

Ridicule of Mr. Pitt, and declamation againſt the Americans.

Art. 23. *Conſiderations on the Propriety of impoſing Taxes in the Britiſh Colonies, for the Purpoſe of raiſing a Revenue by Act of Parliament.* By Mr. Dulaney of Maryland. Second Edition. 8vo. 1 s. 6d. Almon.

Of this notable pamphlet, which was publiſhed laſt month, without the Author's name, we gave ſome account in the Review for Jan. p. 65.

Art. 24. *The Anſwer to a Colonel's Letter.* By a Wooden-legged Soldier in Glouceſterſhire. Wherein ſome American Matters are ſlightly touched upon. 8vo. 1 s. Main.

This wooden-legged ſoldier is by no means a wooden-*headed* one. Corporal Oaktree is really a very clever facetious fellow. The purport of his pamphlet is——But do—buy it, Reader, without farther recommendation. It will *entertain* you, to ſay the leaſt; and poſſibly it may alſo afford you a good ſhilling's-worth of information: although, by the way, there is not more than a common ſixpenny-worth of paper and print. But whether the corporal or his bookſeller be to blame, in this reſpect, is beſt known to themſelves.

MEDICAL.

Art. 25. *A Letter from J. Keyſer, Surgeon and Chemiſt, of Paris, to Mr. Jonathan Wathen, Surgeon, of London, in Anſwer to his Pamphlet, entitled,* Practical * Obſervations on the Venereal Diſeaſe. 8vo. 6d. Nicoll.

If the Writer of this pamphlet expected that the publick ſhould believe it to be *bona fide* a letter from Mr. Keyſer, the words *tranſlated from the French* ought to have appeared in the title page, unleſs Mr. Keyſer be an Engliſhman. Mr. Wathen having, in his *Practical Obſervations* *, pronounced Keyſer's pills to be a weak mercurial, in many caſes inſufficient to cure the Venereal Diſeaſe, and by no means deſerving the reputation they have acquired in France, this Author, in the name of Keyſer, ſteps forth in vindication of the ſaid pills, ſupported by the teſtimony of Guerin and Le Cat. But the part in which he bears hardeſt upon his antagoniſt, is where he reproaches him with having formerly entertained ſo different an opinion of theſe pills as to offer a conſiderable ſum in order to become a joint purchaſer of the ſecret. This is undoubtedly a home charge upon Mr. Wathen. How that gentleman defends himſelf will appear in the following Article.

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[*] See Review, Vol. XXXIII. p. 371.

Art. 26. *An Anſwer to the Letter of Mr. Keyſer, in which the Inſufficiency of his Medicine for the Cure of the Venereal Diſeaſe, is further conſidered, &c.* By Jonathan Wathen, Surgeon. 8vo. 6d. Rivington.

This Writer's principal intention, in his *Practical Obſervations*, mentioned in the laſt article, was to prove that no *noſtrum* whatſoever, or ſecret, or known preparation of mercury, deſerves to be excluſively conſidered as a cure for the Venereal Diſeaſe. 'Away, ſays he, with arcanas, noſtrums, and curious preparations, &c. they have no value, but as containing ſomewhat of this only remedy (mercury) for their baſis: nor have they any good effects but what are derived from thence, and as they are regulated in their operation.' In the courſe of that treatiſe, he animadverted on the particular mercurial preparations of which he had made trial in his own practice, equally condemning them all as general medicines, Keyſer's pills among the reſt. This produced the letter reviewed in our laſt article, and that letter gave riſe to this reply. In regard to the accuſation of having formerly offered to purchaſe the ſecret, the Author ingenuouſly owns the fact, but tells us, at the ſame time, that it happened ſeven years ago, when he really entertained a favourable opinion of Keyſer's pills; but that more experience hath ſince obliged him to change his opinion, both in regard to thoſe pills, and to every other ſpecific for the Venereal Diſeaſe. Mr. Wathen has, throughout the whole, acquitted himſelf with judgment and propriety, his pamphlet being, in our apprehenſion, a ſufficient and ſatisfactory reply to Mr. Keyſer's letter.

Art. 27. *Some Hiſtories of Wounds of the Head, &c. with Obſervations: to which are added a few Remarks on the Convulſive Cough of the Year 1764, in Cornwall.* By John Williams of Redruth, Cornwall. 8vo. 1s. Falmouth printed, and ſold by Baldwin in London.

'The appearances exhibited in the operation of the trepan, convince me that the remark of a very ingenious modern author (P. Pott) concerning the *dura mater*, is premature, and carries in it a falſe idea. He aſſerts that the *dura mater* performs the office of *perioſteum* within the craneum, in the ſame manner as the pericraneum doth externally: now I think the fact is otherwiſe, and that the *dura mater* (unleſs at the ſutures) is connected with the ſkull by ſmall ligamentous veſſels (if the expreſſion is allowed) at uncertain diſtances; whereas the *pericraneum*, and all *perioſtea*, appear to be in every point ſo cloſely attached to their reſpective bones, while healthy, that nothing ſhort of much violence can divide them. In ſome points theſe ligamentous veſſels connect the ſkull and *dura mater* very tightly, ſo as to occaſion a difficulty in detaching them, and frequently the laceration produces a ſlight hemorrhage; but, generally ſpeaking, they adhere ſlightly, as if ſtuck together with a kind of gummy *ſynovia*, whoſe tenacity gives way to the leaſt force imaginable.'—So beginneth the notable production of Mr. John Williams of Redruth in Cornwall, who, if we may judge from his pamphlet, ſeems to be a very facetious kind of a gentleman. Nothing but his total ignorance of Mr. Pott's ſtation, character and abilities, can excuſe the familiarity of his attack upon that *ingenious modern author*, as he is kindly pleaſed to call him. But if he had been properly maſter of his ſubject, he would not have uſed the word *premature*, as Mr. Pott, in conſidering the *dura mater* as the internal perioſteum of the cranium, does no more than follow the opinion of the beſt anatomiſts. Leſt Mr. Williams ſhould diſpute our aſſertion, we will tranſcribe a few paſſages from ſome of the moſt celebrated, upon this ſubject.

Uſus duræ matris: loco perioſtii cranio intus inſervire. *Heiſteri Compend. Anat.*

The *dura mater* lines the inſide of the *cranium*, and ſupplies the place of an internal *perioſteum*. *Winſlow's Anatomy.*

Now let us hear what the great Haller ſays concerning the adheſion of the *dura mater*, which our Author aſſerts to be ſo ſlight.

Speaking of the cranium, he ſays, 'huic ſphæræ undique interius adnaſcitur membrana firmiſſima, ex duabus laminis ſutis diſtinctis compoſita, toti oſſeæ, ſuperficiei infinitis vaſculis, tanquam pedunculis *pertinaciter adnata*, & in ſano homine *nullibi ſeperabilis*, paulo levius oſſibus tenuiſſimis, *tenaciſſime* vero adhærens in oſſium commiſſuris. In junioribus corporibus ita cranio adhæret, ut una adnexas fibras avellas.' *Prim. Lin.*

'Cauſa adhæſionis eſt in arteriis venuliſque a dura membrana ad os tranſeuntibus, & a celluloſo pariter textu, qui & alias inter perioſteum & os, & inter duram membranam atque calvarium reperitur, &c.—Sed nuſquam, unquam liberam reperi, aut abſque violentia craniam a dura matre avelli.' *Elementa Phyſiol.*

We have quoted theſe paſſages in the original language, as the learned Author for whoſe information they are intended, might have taken juſt offence if we had preſumed to tranſlate them. As to the reſt of his pamphlet, we ſhall continue our review of it from the next edition, which, we preſume, he will begin with a proper apology to Mr. Pott. We cannot help obſerving, however, before we take our leave of Mr. Williams, that it was a little unlucky thus to ſtumble at the threſhold, as he might otherwiſe have paſſed on without much animadverſion. Thoſe who happen not to have had the advantage of a dancing-ſchool education, would do beſt, when they enter a room upon buſineſs, to begin their narration without the uſual ceremony of a *fine* bow.

POETICAL.

Art. 28. *Political Epiſtles, on various Subjects of the preſent Times.* 4to. 1s. Nicoll.

This pamphlet contains only the firſt part, or opening, of the Author's deſign; which, however, is not yet very clearly revealed. He is an obſcure writer; a very aukward verſifier; and the frequency of his no-rhimes is intolerable.——This firſt part is addreſſed, by this political Poet, *To his Country*; and in it he propoſes to explain 'the natural riſe and courſe of GOVERNMENT and its THREE ESTATES, the perfection of the Britiſh CONSTITUTION, LIBERTY, PREROGATIVE *both home and foreign*, KINGS.'————Such is the form of his *Argument*, as prefixed to the Epiſtle. Do you underſtand it, Reader? *We* do not, who have peruſed the whole pamphlet! The following lines, extracted from what he ſays of Prerogative, and applies to our preſent monarch, may ſerve as a ſpecimen of his poetry:

——— Britain! do not thou miſguide
Thy reaſon, by ill-manner'd pride.

The truſt thou giv'ſt thy kings, give free:
Worthy of them, and worthy thee.
Where we half-truſt, we but inſult.
Honour is honour's great reſult.
The ſov'reign dignity muſt frown,
Beneath a hard brow-beating crown.
O! let it ſit with royal grace,
With ſafety, and with private eaſe,
On GEORGE's head.——

There is ſomething very like ſentiment, in ſome parts of this work; and pity it is, that every reader will not eaſily find out what the Author would be at. Perhaps he will more clearly unfold his meaning in his next epiſtle.

Art. 29. *Political Epiſtles, on various Subjects of the preſent Times.* Epiſtle the Second. 4to. 1 s. Nicoll.

The Author is ſtill in the clouds; from whence he has let fall ſome myſtic lines, which, according to the *argument* prefixed, relate to 'party, faction, the merits of general warrants, the liberty of the preſs, and the late peace, conſidered. A juſt ſenſe and underſtanding of *rule* and *government*, and the ſureſt means of not offending againſt them.' But, notwithſtanding the aſſiſtance we expected from this key, we have not been able to unlock this politico-poetical cabinet; ſo that the treaſures of ſenſe and wit which it may poſſibly contain, are, as yet, concealed from our view.

Art. 30. *A poetical Sermon on the Benefit of Affliction, and the Reaſonableneſs of an entire Reſignation to the Will of the Supreme Being. In Two Parts.* By the Reverend Chriſtopher Atkinſon, of Yelden in Bedfordſhire. 4to. 1 s. 6d. Payne.

Mr. Atkinſon may be a very worthy man, and his poetical ſermon might be publiſhed with the beſt intention in the world; but we are ſorry that we can ſay nothing more in its favour.

Art. 31. *The Powers of the Pen, a Poem.* Addreſſed to J. Curre, Eſq; 4to. 2 s. Richardſon and Co.

The Author of this poem is one of thoſe numerous maggots that have bred in the remains of Churchill; who, from the vain hope of acquiring ſome conſequence by it, have entered into his quarrels without his provocations, and inherited his ſpirit of abuſe without his capacity. The verſification of this poem is in ſome places tolerable, and in others utterly deſpicable; the title, however, is a mere *gratis dictum*, and the pamphlet ought properly to have been called *The Poiſon of the Pen.*

Art. 32. *The Birth of Chriſt, an irregular Ode.* By Thomas Gibſon, M. A. late Prebendary of Peterborough, and Rector of Paſtor and Polebrook in Northamptonſhire. 4to. 1 s. Wilſon and Fell.

It appears that this poem was written in the year 1715, when the Author was at Queen's-College in Oxford, and that it met with the approbation of the ingenious Mr. Tickell, who was then at Queen's. The

Editor, who is the Author's ſon, tells us, that it was only in conſequence of the repeated ſolicitations of ſome judicious friends that it is now made public; but the judgment of friends in this, as in a thouſand ſimilar caſes, was but ill-informed. The improvements made in Lyric poetry, ſince the year 1715, would have rendered the publication of a better performance than this, utterly ſuperfluous.

Art. 33. *L'Allegro et Le Penſieroſo de Milton, traduits en Vers François.* 4to. 2s. Becket.

To attempt a tranſlation of thoſe poems, whoſe merit in no ſmall degree depends upon a felicity of expreſſion, is a very dangerous thing; for happineſs and elegance of diction are ſeldom transferable from one language to another. This is a diffuſe tranſlation, and the *Allegro* is better executed than the *Penſieroſo*, as, indeed, the genius of the language was better adapted to it. But, after all the Tranſlator's pains, how very inadequate, nay, how very inexpreſſive of the original is his copy! How much ſuperior are the two following lines,

—— Sweeteſt Shakeſpeare, Fancy's child,
Warbles his native wood-notes wild,

to the laboured tranſlation!

Où le plus doux nourriſſon,
De la belle invention,
Shakeſpear, baiſſant la meſure
De ſes ſublimes concerts,
Sans art redonnant les airs
Que lui dicte la nature.

Art. 34. *Lachrymæ Elegiacæ, ſive Querelæ Epiſtolares.* Auctore Reverendo J. D. Cotton, de Eſtra Bona, in Agro Eſſexienſi, Vicario. 4to. 1s. 6d. Caſlon.

Theſe Elegiac Epiſtles, written by Mr. Cotton, Vicar of Good Eaſter in Eſſex, on the death of his wife, are replete with the pure and genuine ſpirit of the claſſic muſe; and, indeed, we have hardly ever ſeen any thing of the kind more ingenious. There is a delicacy, a tenderneſs and a chaſtity in the expreſſion, the ſentiments are juſt and intereſting, and the numbers happily modulated:

Occurrit Catharinæ, et cara et dulcis Imago,
  Paci animæ noſtræ, væ mihi! cara nimis:
Occurrunt veneres, et pulchræ gratia formæ,
  Quique erat in læto plurimus ore decor.
Occurrunt animi dotes mihi, amorque fideſque,
  Quicquid et in fidâ conjuge dulce fuit.

* *

Sæpe hortos æger vernos, agroſque pererro;
  Sæpe peto fontes prætereuntis aquæ.
At curis agri, et fontes alimenta miniſtrant,
  Ægramque in mentem gaudia priſca ruunt.
Sæpius hic tecum, Catharina, errare ſolebam,
  Dum manui fidæ fida revincta manus.
Sæpè ſub hâc olim feſſi requievimus umbrâ,
  Dum blando amplexu colla tenenda dabas.
Sæpius has præter taciti conſedimus undas,
  Lætitiâ trepidi dum micuere ſinus.

Theſe epiſtles are three in number, and are addreſſed to different friends.

Art. 35. *Elegiac Tears, or Plaintive Epiſtles; being a poetical Tranſlation of the Rev. Mr. Cotton's* Elegiacæ Lachrymæ, five Querelæ Epiſtolares. By the Rev. George Itchener, L.L.B. Vicar of Great Baddow in Eſſex, and late of St. John's College, in Oxford. 4to. 1s. 6d. Buckland.

This performance, which, following the Latin, is uncouthly called Elegiac Tears, is a tranſlation of the foregoing article, and is executed with different merit, being in ſome places agreeable enough, and in others very indifferent. The verſion of the Latin paſſages we have quoted will ſerve as a ſpecimen:

My Cath'rine's dear idea I ſurvey,
Dear, but ah! doom'd to bear my peace away!
Her form I ſee, and nice proportions trace,
Her youthful bloom, and poliſh of her face.
On her mind's charms, her love and honour dwell,
And all the wife's endearments raviſh'd tell.

* *

Oft vernal lawns and fields forlorn I tread,
Or wind ſome rill, as its mæanders lead;
But lawns and rills no leſs increaſe my ſmart,
And paſt delights but yield new grief of heart.
Cath'rine, to theſe with thee I oft retir'd,
Link'd hand in hand, admiring and admir'd,
Oft have we ſlept fatigued beneath this ſhade,
While my fond arms about thy neck were laid.
Oft to theſe ſtreams, in ſilence, have we ſtole,
While panting boſoms mark'd our flow of ſoul!

The whole tranſlation is conceived in much the ſame kind of verſe as the above paſſages.

RELIGIOUS and CONTROVERSIAL.

Art. 36. *A ſhort Eſſay on Man's original State, and Fall in the firſt Adam; and of his Recovery by Jeſus Chriſt, the ſecond Adam. With ſome Obſervations on the Goſpel-call: as alſo ſome Reflections on the Chriſtian Life.* 8vo. 1s. Keith.

An excellent Narcotic!

Art. 37. *A Letter to the ſociety of Proteſtant Diſſenters, at the Octagon in Liverpool.* 8vo. 6d. Keith.

A republication of ſome controverſial letters that have lately appeared in the News-papers, relating to the Chriſtian rite of *baptiſm*; and which were occaſioned by a late diſcourſe of Dr. Gill's. They are introduced, by the preſent Editor, with a very reſpectful addreſs to the proteſtant ſociety inſtituted a few years ago at Liverpool, by ſome ſtiled *The Gentlemen of the Octagon*, from the figure of the building in which they ſtatedly aſſemble, for divine worſhip.

Art. 38. *Sermons and other practical Works of the late reverend and learned Mr. Ralph Erſkine, Miniſter of the Goſpel in Dumferling.* Folio. 2 Vols. 2l. 2s. Glaſgow, printed for Urie, and ſold in London by Knox.

When we have mentioned that the Author of theſe two folios is the identical Mr. Ralph Erſkine, who wrote the famous Goſpel-ſonnets, (which are re-printed in this edition) any farther information will, perhaps, be deemed needleſs.—But ſome, peradventure, will ſay ' that they are unacquainted with thoſe ſonnets: for the ſatisfaction of ſuch, therefore, we ſhall here give a ſpecimen of them, from the *Believer's Eſpouſals*.

From the deſcription of the ſituation of CHRIST'*s intended* BRIDE, *while under the workings of the ſpirit:*

She, with a hell-deſerving conſcious breaſt,
Flees for atonement to the worthy prieſt.
She, as a ſlave to Sin and Satan, wings
Her flight for help unto the King of Kings.
She all her maladies and plagues brings forth,
To this phyſician of eternal worth.
She ſpreads before his throne her filthy ſore,
And lays her broken bones down at his door.

Notwithſtanding this unſavourable picture of the ſpouſe, we find it was a match, at laſt; and thus the ſonnet on the nuptials begins:

Thus doth the Huſband, by his father's will,
Both *for* and *in* his Bride the law fulfil;
For her, as 'tis a *covenant*; and then
In her, as 'tis a *rule* of life to men.

The *Italics*, in this laſt extract, are printed exactly from the book. We offer no comment on theſe verſes, as it would ſcarce be *decent* to ſuppoſe our Readers would require any.

MISCELLANEOUS.

Art. 39. *The Life and Opinions of Triſtram Shandy, Gentleman.* Vol. IX. Small 8vo. 2s. 6d. Durham, &c.

Not *genuine*; but not ſo ill counterfeited, as were ſome of the former imitations of Mr. Sterne's truly original manner. On the whole, it ſhould ſeem that Triſtram's hobby-horſe will carry nobody ſo freely and eaſily as he carries his maſter.

Art. 40. *The Doctrine of Gold and Silver Computations; in which is included, that of the Par of Money; the Proportion in Value between Gold and Silver; and the Valuation of Gold, Silver, Parting, Aſſays: With uſeful Tables and Copper-plates.* By Thomas Snelling. 8vo. 4s. ſew'd. Snelling.

The curious and uſeful ſubjects above-mentioned ſeem to be treated with great accuracy, by Mr. Snelling; who is allowed to be very converſant in them: ſee alſo his Hiſtory of the Silver Coinage, mentioned in the Review for March, 1762; and his View of the Gold Coinage, Rev. Vol. XXVIII. p. 402.

SERMONS.

I. *The Neceſſity of immediate Attention to the* CALLS *of* GOD.——On New-year's-day, 1766, at Wareham in Dorſetſhire. By S. Reader. Dilly.

II. *The Bleſſedneſs of thoſe who die in the Lord.*—At Hammerſmith, on the Death of Richard Coope, Eſq; By George Turnbull. Dilly.

N. B. Some other Sermons have been publiſhed this month; for which we muſt refer to a future liſt: one or two of them will deſerve pc[illegible]tice.

THE MONTHLY REVIEW,

For MARCH, 1766.

Commercium Philoſophico-Technicum; *or the Philoſophical Commerce of Arts: deſigned as an Attempt to improve Arts, Trades, and Manufactures.* By W. Lewis, M.B. and F.R.S. Parts 2, 3, and 4*. 4to. Willock.

IT is particularly eſſential to the health, well-being, and vigour of the Body-politic of Great Britain, that arts and manufactures flouriſh, that the various ſprings and movements of our internal traffic be eaſy and commodious, and that the great circulation of our foreign commerce be free, full, and uninterrupted, even in its remote branches.—Every ſcheme therefore which is judiciouſly deſigned and happily executed, ſo as to accompliſh any of theſe important ends, will at the ſame time enrich the individual, and add ſtrength and power to the ſtate.

The *Commercium Philoſophico-Technicum* of Dr. Lewis is a very valuable work; calculated to aſcertain the principles and elements of the ſeveral arts; to make them more compleatly, univerſally, and practically underſtood; and to open a wide field, for the entertainment and improvement both of the philoſopher and the artiſt.—It is evident, that many arts are naturally and ſtrongly connected: the properties of one ſet of materials, or the production of one effect, frequently influences a number of arts: a colour, which may eaſily be fixed in animal and vegetable fibres, is equally advantageous to the woollen-dyer, the ſilk-dyer, the dyer of linnen and cotton thread, and the callico printer; and a colour which will bear fire, and unite with vitreous bodies in fuſion, equally intereſts the glaſs-maker, the enameller, and the painter on porcelain.—To examine therefore the chemical properties of any one ſubject; to conſider its many uſes and applications; experimentally to inquire into the different means of producing one effect; and to trace ſuch effect through the ſeveral arts in which it is required; is to proſecute the moſt uſeful and rational plan for eſtabliſhing the ſolid prinidentical Mr. Ralph Erſkine, who wrote the famous Goſpel-ſonnets, (which are re-printed in this edition) any farther information will, perhaps, be deemed needleſs.—But ſome, peradventure, will ſay ‘ that they are unacquainted with thoſe ſonnets : for the ſatisfaction of ſuch, therefore, we ſhall here give a ſpecimen of them, from the *Believer's Eſpouſals*.

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* See our account of the firſt part, Review, Vol. XXIX.

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SERMON

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ciples of arts.—The artiſt is hence enabled to ſupply his defects, to multiply his reſources, to ſimplify and forward many complex proceſſes, to enrich one branch with the practices, materials, and ſometimes even the refuſe matters of another, and thus to form a happy intercourſe, and *Philoſophical Commerce of Arts.*

The French Academy, with the advantage of experienced artiſts in the different departments, and honoured with the encouragement of the ſovereign, have long been engaged in compiling materials for a hiſtory of arts: ſome of theſe materials have lately been digeſted, and publiſhed in the following manner:——each hiſtory forms a ſeparate and independent work, containing a minute detail of the whole ſeries of operations relative to one art, with deſcriptions and plates of all the inſtruments made uſe of in ſuch art.—A work executed upon this plan, is very obviouſly different from that of Dr. Lewis; and the hiſtorian of the academy, in giving notice of their publication, bears a ſenſible and honourable teſtimony to the advantages which are peculiar to the Plan of the *Commercium Philoſophico-Technicum.* 'An inconvenience to be feared, ſays he, is the want of that knowlege, and of thoſe general principles, which bind arts as it were together, and eſtabliſh between them a reciprocal communication of light. All the arts, for example, that employ iron, have common principles, but it would be in vain to expect the knowlege thereof from thoſe who exerciſe theſe arts, each of whom knows only the application of thoſe principles to his own art. The farrier, the lockſmith, the cutler, know how to work iron; but each of them knows only the manner of working which he has learnt, and is perfectly ignorant that the art of working iron has general principles, which would be infinitely uſeful to him in a great number of unforeſeen caſes, to which his common practice cannot be applied.—It is only by bringing the arts as it were to approach one another, that we can make advances towards their perfection: we ſhall thus put them in a condition of mutually illuſtrating each other, and perhaps of producing a great number of uſeful diſcoveries: it is only by this means that we can know effectually their true principles, and enable them to receive aſſiſtance from theory.'

In proſecution of this excellent deſign, Dr. Lewis now enters upon the *Hiſtory of Colours.*—Black is the ſubject of his preſent inquiries; and, after ſome general obſervations on black colours, he proceeds to the chemical hiſtory of thoſe *ſubjects*, which are fitted to produce this effect in the different arts.—The order is as follows:

1. Native black colours:—theſe are, black chalk, pitcoal, black ſands, black vegetable juices, cuttle-fiſh ink.

2. Blacks the Product of the fire:—under this head come, charcoal blacks, ſoot blacks, black metallic calces.

3. Blacks obtained by mixture:—of which kind are, black from iron, black from ſilver, and black from lead and ſulphur.

Our Author's experiments, obſervations, and concluſions, relative to the above particulars, are curious, accurate, and uſeful.—To enter into a detail of theſe, would ſwell this article to an undue bulk; we ſhall confine ourſelves therefore to what he ſays

Of Black produced from Iron.

The infuſions of certain vegetable aſtringents, mixed with green vitriol, which is a ſolution of iron in the vitriolic acid, produce a deep black liquor, of moſt extenſive uſe for dying and ſtaining black.——The aſtringent ſubſtances chiefly employed are the excreſcences of the oak-tree, called galls, and of theſe the Aleppo galls are deemed the beſt; all the parts of the oak-tree, the leaves, acorns, and more particularly the bark and wood; other vegetable ſubſtances likewiſe, the leaves, ſmall branches, and flowery cluſters of the ſumach-tree; balauſtine flowers, pomgranate peel, alder bark, biſtort root; and in general all thoſe which are auſtere, aſtringent, or corrugating to the taſte, are poſſeſſed of the ſame virtue with galls: the power by which theſe ſubſtances ſtrike black with vitriol, and their aſtringency, are proportional to one another, and ſeem to depend upon one and the ſame principle. Of the other properties of this aſtringent and colouring matter, little more is known, than that it is diſſolved and extracted both by water and ſpirit of wine, and that it does not exhale on the evaporation of the menſtruum.

'When a decoction, ſays Dr. Lewis, or infuſion of the galls, is dropt into a ſolution of the vitriol largely diluted with water, the firſt drops produce bluiſh or purpliſh red clouds, which ſoon mingling with the liquor, tinge it uniformly of their own bluiſh or reddiſh colour. It ſeems to be on the quality of the water that this difference in the colour depends. With diſtilled water, or the common ſpring waters, the mixture is always blue. If we previouſly diſſolve in the water the moſt minute quantity of any alkaline ſalt, too ſmall to be diſcoverable by any of the common means by which waters are examined, or if the water is in the leaſt degree putrid, the colour of the mixture proves purple or reddiſh. Rain-water caught as it falls from the clouds in an open field, in clean veſſels, gives a blue, but ſuch as is collected from the tops of houſes, grows purple with the vitriol and galls; from whence it may be preſumed, that this laſt has contracted a putrid tendency, or received an alkaline impreg-

nation,

nation, though ſo ſlight as not to be ſenſible on other ways of trial.

'Both the blue and the purple liquors, on adding more of the aſtringent infuſion, deepen to a black, more or leſs intenſe according to the degree of dilution: if the mixture proves of a deep opake blackneſs, it again becomes bluiſh or purpliſh when further diluted. If ſuffered to ſtand in this dilute ſtate for two or three days, the colouring matter ſettles to the bottom, in form of a fine black mud, which, by ſlightly ſhaking the veſſel, is diffuſed again through the liquor, and tinges it of its former colour. When the mixture is of a full blackneſs, this ſeparation does not happen, or in a far leſs degree; for though a part of the black matter precipitates in ſtanding, yet ſo much remains diſſolved, that the liquor continues black. This ſuſpenſion of the colouring ſubſtance in the black liquid may be attributed in part to the gummy matter of the aſtringent infuſion increaſing the conſiſtence of the watery fluid, for the ſeparation is retarded in the diluted mixture by a ſmall addition of gum arabic; though another principle appears alſo to concur for part of the effect.

'If the mixture, either in its black or diluted ſtate, be poured into a filter, the liquor paſſes through coloured, only a part of the black matter remaining on the paper. The filtered liquor, to the eye perfectly homogene, on ſtanding for ſome time, becomes turbid and full of fine black flakes: being freed from theſe by a ſecond filtration, it again contracts the ſame appearance, and this repeatedly, till all the colouring parts are ſeparated, and the liquor has become colourleſs. It ſhould ſeem therefore, there happens a gradual and ſlow concretion of the black corpuſcles, into particles large enough to ſubſide by their own weight, or to be retained on a filter; and that this concretion is greatly influenced by dilution with water. Perhaps it is affected alſo by the action of the air; for having once ſet ſome of the diluted mixture to ſettle in a cloſe ſtopt glaſs, the ſeparation of the black matter was remarkably more ſlow than in the other experiments, in which the veſſel was open.

'The colouring matter, thus ſeparated from the liquor, being drained on a filter and dried, appeared of a deep black, which did not ſeem to have ſuffered any change on lying expoſed to the air for upwards of four months. Made red hot, it glowed and burnt, though without flaming, and became a ruſty brown powder, which was readily attracted by a magnetic bar; though in its black ſtate, the magnet had no action on it. The vitriolic acid, diluted with water and digeſted on the black powder, diſſolved the greateſt part of it, leaving only a very little quantity of whitiſh matter. Solution of pure fixt alkaline ſalt diſſolved very little of it: the liquor received a reddiſh brown colour,

lour, and the powder became blackiſh brown. This reſiduum was attracted by the magnet after being made red-hot, though not before: the alkaline tincture, paſſed through a filter, and mixed with ſolution of green vitriol, ſtruck a deep browniſh-black colour, nearly the ſame with that which reſults from mixing with the vitriolic ſolution an alkaline tincture of galls.

'From theſe experiments it ſeems to follow, that the colouring matter in the black mixtures is iron, extricated from its acid ſolvent in a highly attenuated or divided ſtate, and combined with a peculiar ſpecies of matter contained in aſtringent vegetables; which matter, after the watery fluid that the compound floats in has been ſeparated, is in part extracted from the iron by alkaline liquors, and may thence be again transferred into freſh diſſolved iron.

'The blackneſs is generally attributed to the iron being barely revived from the vitriol in its metallic ſtate; the black matter being ſuppoſed to be of the ſame nature with the impalpable black powder, into which fine iron filings are changed by lying for many months under water. But this black matter differs from that of our mixtures in two very material properties. It is attracted in its black ſtate by the magnet; and, when moiſtened and expoſed to the air, it changes ſpeedily into ruſt. The reſiſtance of ours to the magnet and to the air proceeds doubtleſs from the combination of the other matter with the iron; and there appears ſome analogy, in regard to the manner of production, between this black ſubſtance and Pruſſian blue; one being a precipitation and coalition of diſſolved iron with one ſpecies of matter, and the other with another: the principal difference is, that the ſubſtance combined with the iron in the Pruſſian blue defends the metal from the action of acids, which that in the black compound is unable to do.'——It appears likewiſe, from the experiments of our Author on the ſolutions, and different ſoluble preparations of iron made with the nitrous, marine, and vegetable acids; that all theſe preparations ſtrike a black colour with the infuſions of the aſtringent vegetables; that the experiments from which a contrary concluſion has been drawn, were made with ſolutions in which the acid was not perfectly ſaturated, and hold equally true of the vitriolic ſolution when the ſaturation is not compleat:—that this colouring matter once produced, is again deſtroyed by the addition of any of the acids, as the acid re-diſſolves the ferrugeneous matter; hence the uſe of acids for diſcharging the ſtains of ink, or other black mixtures of this claſs:—that alkalies deſtroy the colour on a different principle; that they diſſolve the aſtringent matter, and precipitate the iron nearly in the ſame ochery ſtate, as in the ſimple and acid ſolutions of this metal:—that the black colour diſcharged by an alkali, is reſtored by the addition of any acid in ſuch quantity as to ſaturate the alkali; and that, on the other hand, this colour diſcharged by an acid, is in like manner reſtored by the addition of an alkali.

After thus giving an experimental hiſtory of the ſeveral claſſes of materials, which are practiſed with in order to obtain and fix black colours, Dr. Lewis proceeds to apply theſe general principles to the particular arts.—In the fifth ſection he treats of black paint with oil, black paint with water, compoſitions for marking ſheep, compoſitions for preſerving wood, &c. compoſitions for blacking leather, ſpirit varniſh, amber varniſhes for *papier maché*, &c. varniſh for metals, ſealing-wax, printing ink, rolling-preſs ink.——We ſhall give our Readers extracts from two or three of theſe articles.

Of Black Paint with Water, and of the valuable Black called Indian Ink.

'An opake deep black for water-colours is made by grinding ivory-black with gum-water, or with the liquid which ſettles from whites of eggs, after they have been beaten up and ſuffered to ſtand a little. Some uſe gum-water and the white of eggs together; and report, that a ſmall addition of the latter makes the mixture flow more freely from the pencil, and improves its gloſſineſs.

'It may be obſerved, that though ivory-black makes the deepeſt colour in water as well as in oil painting, yet it is not always, on this account, to be preferred, in either kind, to the other black pigments. A deep jet-black colour is ſeldom wanted in painting; and in the lighter ſhades, whether obtained by diluting the black with white bodies, or by applying it thin on a white ground, the particular beauty of ivory-black is in a great meaſure loſt: the ſame intentions may be anſwered by pigments of leſs price, and more eaſily procurable.

'A valuable black for water-colours is brought from China and the Eaſt-Indies, ſometimes in large rolls, more commonly in ſmall quadrangular cakes, generally marked with Chineſe characters. By dipping the end of one of the cakes in a little water, and rubbing it about on the bottom or ſides of the veſſel, a part of its ſubſtance is taken up by the water, which may thus be readily tinged to any ſhade of black or grey, from ſuch as will juſt colour paper, to a full black. The compoſition of this Indian-ink has not hitherto, ſo far as I can learn, been revealed; and I therefore made ſome experiments with a view to diſcover it.

'Though the Indian-ink is readily diffuſed through water, it is not truly diſſolved: when the liquid is ſuffered to ſtand for ſome time, the black matter ſettles to the bottom in a muddy form, leaving the water on the top colourleſs; in the ſame manner as the common black pigments ſettle from diluted gum-water. The ink, kept moiſt, in warm weather, becomes in a few days putrid, like the fluid or ſoft parts of animals; as does likewiſe the clear water, after the black matter has ſettled and ſeparated from it. The Indian-ink appears therefore to contain an animal ſubſtance ſoluble in water; and to conſiſt of a black powder mixed with ſome animal glue. For the greater certainty, in regard to this conglutinating ingredient, I boiled one of the China cakes in ſeveral freſh portions of water, that all its ſoluble parts might be extracted, and having filtered the liquors through paper, ſet them to evaporate in a ſtone baſon: they ſmelt like glue, and left a very conſiderable quantity of a tenacious ſubſtance, which could not be perceived to differ in any reſpect from common glue.

'Being thus convinced of the compoſition of the maſs, I tried to imitate it, by mixing ſome of the lamp-black, which I had myſelf prepared from oil, with as much melted glue as gave it ſufficient tenacity for being formed into cakes. The cakes, when dry, anſwered fully as well as the genuine Indian-ink, in regard both to the colour, and the freedom and ſmoothneſs of working. Ivory black and other charcoal blacks, levigated to a great degree of fineneſs, which requires no ſmall pains, had the ſame effect with the lamp-black; but in the ſtate in which ivory-black is commonly ſold, it proved much too gritty, and ſeparated too haſtily from the water.'

The concluſions from theſe experiments we find confirmed by Du Halde, in his Hiſtory of China. He gives three receipts for the preparation of Indian-ink, two from Chineſe books, and the third communicated by a native to one of the miſſionaries. The colouring-matter in all theſe receipts is lamp-black, and in one of them there is added a quantity of horſe-cheſnut, burnt till the ſmoke ceaſes: the conglutinating ingredient, in one, is a thin ſize of neats leather; in another, a ſolution of gum tragacanth; and in the third, a mixture of ſize with a decoction of certain vegetables to us unknown.—In the appendix to this vol. Dr. Lewis obſerves, that the gum tragacanth, here mentioned, is not the conglutinating matter in any of the ſamples of Indian-ink which he has examined; that the vegetable decoctions can be of no uſe where ſize is employed, unleſs to ſcent the compoſition; and that the receipt, of lamp-black and a thin ſize of neats leather, is the very compoſition pointed out by his experiments.

Of Compoſitions for marking Sheep.

Great quantities of wool are annually made unſerviceable by the pitch and tar, with which the farmer marks his ſheep: theſe, as they conſiderably increaſe the weight of the fleece at a trifling expence, are not laid on with a ſparing hand. It is a matter of importance therefore to the woollen manufactory, and was warmly recommended to our Author by the late Dr. Hales, to go through a ſet of experiments in order to diſcover an innocent compoſition for this purpoſe: the requiſite qualities of ſuch a compoſition are, that it be cheap, and that the colour be ſtrong and laſting, ſo as to bear the changes of weather, and other injuries for a due length of time, and not to damage the wool.—The ill-qualities of pitch and tar may be corrected by mixing with them ſoap or ſize; reſins, likewiſe oils or fats, may be joined with the colouring matters for this uſe, and may by the ſame additions be corrected.—On theſe principles many trials were made, but with little ſucceſs; for the unctuous and reſinous materials, with the advantage which they received from ſoap or ſize, of being eaſily waſhed out from the wool, received alſo the diſadvantage of being ſoon waſhed out by the weather.

‘ It was next conſidered, ſays Dr. Lewis, that as wool has always a natural greaſineſs, which the workmen waſh out with ſtale urine, ſoap, or ley, as deſcribed in the ſequel of this hiſtory, the common animal fats might probably be diſcharged from it by the ſame means, ſo as not to ſtand in need of thoſe ingredients, from which the foregoing compoſitions had contracted the imperfection of being too eaſily diſchargeable. Accordingly I melted ſome tallow; and ſtirred into it ſo much charcoal, in fine powder, as made it of a full black colour, and of a thick conſiſtence. This mixture, eaſily procurable and at ſmall expence, being applied warm with a marking iron on pieces of flannel, quickly fixed or hardened, bore moderate rubbing, reſiſted the ſun and rain, and yet could be waſhed out freely with ſoap, or ley, or ſtale urine.

‘ Though the mixture of tallow and charcoal-powder was found ſufficiently durable when applied as above upon pieces of flannel, it occurred, that nevertheleſs, it might, by the repeated attritions to which it is expoſed on the body of the animal, be in danger of being rubbed off too ſoon. If we could add to the compoſition a little pitch or tar, we ſhould effectually ſecure againſt any inconveniency of this kind, and it was apprehended that theſe ingredients might here be added with ſafety; for being perfectly diſſolved by the tallow, it might be preſumed that they would waſh out along with it from the wool. Thus we ſee ſtains of tar got out from clothes by means of oil, which diſſolving the tar, the whole compound is then diſcharged by the ſame detergents that oil itſelf would be. I therefore melted ſome tallow, with an eighth, with a ſixth, and with a fourth of its weight of tar, and having thickened the mixtures with charcoal-powder, ſpread them while hot upon pieces of flannel. None of the compoſitions could be diſcharged by any rubbing or waſhing with water. By ſoap they were all waſhed out completely; that which had the ſmalleſt proportion of tar, eaſily enough; that which had the largeſt proportion, difficultly. If therefore it ſhould be feared, that the tallow would fail in point of durability or adheſiveneſs, which, however, I do not apprehend that it will, it is plain, that as much as can be deſired of this quality may be communicated, without damaging the wool, by a proper addition of the ſubſtances commonly made uſe of.'

Of Compoſitions for preſerving Wood, &c.

The beſt preparation for coating or painting wood does not, in all caſes, contribute to its preſervation; for if the wood be not thoroughly dry, eſpecially thoſe kinds of wood, the juices of which are not oily or reſinous, the coating confines the watery ſap, and haſtens the corruption: but where the wood is properly dried, theſe compoſitions have their uſe.—Pitch and tar make the baſis of theſe compoſitions; and the point to be gained, is to unite with theſe ſuch a ſubſtance as will prevent their melting and running in the heat of the ſun. Different powders, aſhes, ochres, and other mineral pigments, have been tried, but without anſwering the purpoſe ſo well as could be wiſhed. Two compoſitions likewiſe, recommended in the Swediſh Tranſactions, were examined by our Author; but he gives the preference to the following compoſition: the fineſt coloured pieces of pitcoal are to be ground to an impalpable powder, and to be added to the melted tar in ſuch a proportion, as to be freely ſpread with the bruſh while warm.—The following curious anecdote is related by Dr. Lewis.

'The mixture of tar and lamp-black is found the moſt effectual preſervative for the maſts and yards of ſhips. Such parts of the maſt, as the ſliding up and down of the ſails requires to be only greaſed, and thoſe which are covered with turpentine or reſin mixed with tallow or oil, generally contract large rents, while the parts coated with tar and lamp-black remain perfectly ſound. I have been favoured by a gentleman on board a veſſel in the Eaſt-Indies, with an account of a violent thunder-ſtorm, by which the mainmaſt was greatly damaged, and the effects of which on the different parts of the maſt were pretty remarkable. All the parts which were greaſed, or covered with turpentine, were burſt in pieces: thoſe above, between, and below the greaſed parts, as alſo the yard-arms, the round-top, or ſcaffolding, &c. coated with tar and lamp-black, remained all unhurt.

Of Amber-varniſhes for Papier Maché, &c.

The cuttings of white or brown paper, boiled in water and beaten in a mortar, till they are reduced into a kind of paſte, and then boiled with a ſolution of gum-arabic or ſize, form the *papier maché.* From this are made a great variety of toys, &c. by preſſing it while moiſt into oiled moulds.—A black varniſh, hard, durable, and gloſſy, for coating theſe toys, &c. is thus prepared *:—' Some colophony, or turpentine boiled down till it becomes black and friable, is melted in a glazed earthen veſſel, and thrice as much amber in fine powder ſprinkled in by degrees, with the addition of a little ſpirit or oil of turpentine now and then: when the amber is melted, ſprinkle in the ſame quantity of ſarcocolla, continuing to ſtir them, and to add more ſpirit of turpentine, till the whole becomes fluid: then ſtrain out the clear through a coarſe hair bag, preſſing it gently between hot boards. This varniſh, mixed with ivory-black in fine powder, is applied, in a hot room, on the dried paper paſte; which is then ſet in a gently heated oven, next day in a hotter oven, and the third day in a very hot one, and let ſtand each time till the oven is grown cold. The paſte thus varniſhed, bears liquors hot or cold.'

A more ſimple amber-varniſh is prepared, by gently melting the amber in a crucible till it becomes black, and then boiling and diſſolving this black ſubſtance, firſt reduced to a powder, in linſeed-oil, or in a mixture of linſeed-oil and oil of turpentine. —By melting the amber in this proceſs, it ſuffers a decompoſition, its nature is changed, and part of its oily and ſaline matter expelled. The ſame changes occur in the common diſtillation of this ſubject: and when the diſtillation is not puſhed too far, the ſhining black maſs which remains after the thinner oil and greater part of the ſalt have ariſen, is in ſuch a proportion ſoluble in oils, as to ſupply the common demand of the varniſh-makers.—This decompoſition however is not neceſſary, as has generally been ſuppoſed, in order to the ſolution: from the curious experiments of Hoffman, Stockar, Zeigler and others, it appears, that amber may be perfectly diſſolved, in expreſſed oils, in turpentine, and in balſam of copaiba; if it be expoſed to the action of theſe menſtrua in cloſe ſtopt veſſels, and aſſiſted by a due degree of heat.—The ſolution may be more expeditiouſly made, if the fire be ſo ſtrong as to convert part of the oil into elaſtic vapours; care muſt be taken to give ſuch a vent to theſe vapours, as not to endanger the burſting of the veſſel.

' The ſolution, ſays Dr. Lewis, in rapeſeed-oil, and in oil of almonds, was of a fine yellowiſh colour; in linſeed-oil, gold-coloured; in oil of poppy-ſeeds, yellowiſh red; in oil-olive, of a beautiful red; in oil of nuts, deeper coloured; and in oil of bays, of a purple red. It is obſervable that this laſt oil, which of itſelf, in the greateſt common heat of the atmoſphere, proves of a thick butyraceous conſiſtence, continued fluid when the amber was diſſolved in it. The ſolutions made with turpentine, and with balſam of copaiba, were of a deep red colour, and on cooling hardened into a brittle maſs of the ſame colour. All the ſolutions mingled perfectly with ſpirit of turpentine. Thoſe made with the oils of linſeed, bays, poppy-ſeeds, and with nuts, and with balſam of copaiba and turpentine, being diluted with four times their quantity of ſpirit of turpentine, formed hard, tenacious, gloſſy varniſhes, which dried ſufficiently quick, and appeared greatly preferable to thoſe made in the common manner, from melted amber.'

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* Dr. Lewis met with the firſt account of this varniſh, in a pamphlet on Drawing, &c. printed for Mr. Peele in 1732, and ſaid to be taken chiefly from manuſcripts left by Mr. Boyle.

Of Sealing-wax.

' Black ſealing-wax is compoſed of gum lac*, melted with one half or one third of its weight of ivory-black in fine powder. The inferior ſort of lac, called ſhell-lac, anſwers as well for this uſe as the fineſt. It is cuſtomary to mix with it, for the ordinary kinds of ſealing-wax, a conſiderable proportion, as two-thirds its weight, of the cheaper reſinous bodies, particularly Venice turpentine, by which the beauty of the maſs is here leſs injured than in the red wax, and of which a ſmall addition is in all caſes expedient, to prevent the compound from being too brittle. The ingredients being melted and well ſtirred together over a moderate fire, the mixture is poured upon an oiled ſtone or iron plate, and rolled while ſoft, into ſticks, which afterwards receive their gloſſineſs by being heated till the ſurface begins to ſhine.

The black figures on the dial-plates of clocks and watches, which look like black enamel, are formed of the finer kind of black ſealing-wax, which is melted into cavities made in the plate, and afterwards poliſhed. Black enamel, or ſtones, are ſometimes imitated in the ſame manner in other works.

Of Printing-ink.

The uſual compoſition for printing-ink conſiſts of lamp-black and expreſſed oil. The oil, previous to its being united with the lamp-black, paſſes through a particular proceſs, and ſuffers a conſiderable alteration.—By the proper application of fire, its conſiſtence and tenacity are increaſed; its greaſineſs and unctuous qualities greatly diminiſhed; and the ink formed with ſuch oil dries expeditiouſly, and proves ſufficiently adheſive. The oil thus prepared is called *drying oil*, and the proceſs is as follows:—Ten or twelve gallons of oil are expoſed to the action of the fire in an iron pot, large enough to make room for the ſwell of the oil during the boiling:—while boiling, the oil is to be conſtantly ſtirred with an iron ladle; and if it does not flame itſelf, it is to be kindled with a piece of lighted paper, or burning wood:—after half an hour or more the flame is extinguiſhed, and the boiling continued till the oil is of a proper conſiſtence. By this method, the moſt inflammable parts are conſumed, and the fatneſs and greaſineſs, which are noxious qualities in printing-ink or paints, are diſſipated.—The oil in this ſtate is called *printer's varniſh*.—This varniſh is viſcous and tenacious, like the ſoft reſinous juices; it is not ſoluble in water or ſpirit of wine; mixes readily with freſh oil; and united with mucilages, diſſolves in water into a milky liquor; with ſtrong alkaline ley it forms a ſoapy compound, eaſily wiped or bruſhed away; and hence types are cleaned after an impreſſion, by bruſhing them with hot ley.

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* More properly called *Stick-lac.*——*Lac* is a concrete brittle ſubſtance, ſaid to be collected from certain trees by a winged red inſect, and depoſited either on the branches of the trees or on ſticks fitted in the earth for that purpoſe. When freed from the tinging matter it receives from the young inſects, it is of an intermediate nature between wax and reſins.

The linſeed and nut oils are made choice of for this uſe; the other expreſſed oils, it is ſaid, cannot be ſufficiently freed from their unctuous quality; the ink made from theſe oils dries ſlowly, ſinks into the paper beyond the mark of the type, and forms a yellow ſtain; it comes off and ſmears the paper, during the beating and preſſing in the book-binders hands.

Some workmen are accuſtomed, after the flame is extinguiſhed, to throw in onions and cruſts of bread, upon a ſuppoſition that the greaſineſs is, by theſe additions, more effectually deſtroyed.—Our Author however ſays, that a good varniſh may be prepared by fire alone:—others, to give a greater body, and to increaſe the drying quality of the oil, add a quantity of turpentine, boiled to a due conſiſtence:—others again uſe litharge, with the ſame intention.—It is obſerved in the French *encyclopedie*, that when the oil is very old, neither of theſe additions is neceſſary; and when the oil is new, the ſpreading and daubing of the ink can only be prevented by the addition of ſome boiled turpentine:—that it is more eligible to uſe old oil, than to have recourſe to theſe corrections; for the new oils thus prepared, eſpecially with the addition of litharge, adhere ſo firmly to the types, that it is not eaſily diſſolved by the alkaline ley, and conſequently the eye of the letter is ſoon clogged up.

For the *rolling-preſs ink*, it is neceſſary that the oil be ſo managed as to be left of a more fluid conſiſtence; and the colouring matter employed is commonly called Frankfort black, which appears from our Author's experiments to be a vegetable charcoal; ſome ſuppoſe it to be prepared from vine-twigs, others from the kernels of fruits and wine-lees burnt together. The coal from vine-twigs is nearly the ſame with that from the ſmall branches of other trees; but from the kernels of fruits, a coal conſiderably more ſoft and mellow is obtained.—There is this difference with reſpect to the *rolling-preſs* and the *printing-preſs* work; in the former the impreſſion is received from figures hollowed in a copper-plate, in the latter from prominent types: the rolling-preſs ink therefore muſt be made with thinner oil, and ſo aſſiſted by the heat of the plate, as readily to ſink into the cavities, and eaſily be wiped from thoſe ſmooth parts of the plate which leave the paper white.

[*To be continued.*]

Bp. Ellys's *Tracts on the Temporal Liberty of Subjects on England.* Concluded.

IN the Appendix to the laſt volume of our Review, publiſhed in January, we entered upon an examination of this work: and as it is a ſubject of great importance, in which every Briton is immediately intereſted, we confined ourſelves, in that article, to our Author's firſt tract, wherein he conſiders the legal proviſions made in favour of the liberty of the ſubject in judicial proceedings, as to matters both criminal and civil. We ſhall now lay before our Readers ſome account of the remaining part of this uſeful work, and ſelect ſuch ſpecimens as appear to be moſt generally inſtructive and entertaining.

His Lordſhip, in the ſecond eſſay, treats of *the manner of impoſing taxes*; *and the other privileges of parliament:* and repreſents the illegal attempts of our ancient kings to levy money without the conſent of parliament. William the *Conqueror*, contrary to a charter granted in the latter part of his reign, and [illegible] of his ſucceſſors, revived and levied various taxes in an arbitrary manner, and in too high proportions, by their [illegible] ſity, or with only the advice of their [illegible] of inſtances of oppreſſion of this [illegible] by almoſt all our kings from the Conqueſt [illegible] Revolution, when the ſole right of [illegible] veſted in the parliament. [illegible] preſs and avowed claim of [illegible] reign of Charles I. [illegible] due to the crown [illegible] the ſubjects; that [illegible] make impoſitions [illegible] of danger, [illegible] and even the [illegible] for the defence of the ſeas, or levy the ſums of money upon them, that ſhould be requiſite for the ſame purpoſe. But in oppoſition to theſe practices, the houſe of commons made ſtrong remonſtrances, founded upon evident and ancient facts; and the king, in his anſwer to the petition of right, found himſelf obliged to acknowledge, that the Crown had no right to levy any money, without the conſent of the Lords and Commons in parliament.'

Beſides actual impoſitions, there were other methods of accompliſhing the ſame end, more indirect, but in their conſequences equally oppreſſive and injurious, which were practiſed by our kings, and which have generally been deemed illegal, and deſtructive of the liberties of the people. Of this kind the Biſhop mentions the king's debaſing the coin, ſo as to endanger the property of his ſubjects, without their conſent in parliament. This was done by Henry I, Stephen, Henry III, and ſeveral other of our ancient kings. "One of the moſt remarkable alterations in the coin was made in Edward III's reign, by the Bp. of Wincheſter, then treaſurer of England, who cauſed new groats and half-groats to be coined, leſs by five ſhillings in the pound than the ſterling value; whereby victuals and merchandizes became dearer through the whole realm. Henry VIII. abaſed his coin more than one half of its value. Several proclamations were iſſued out in the reign of Edward VI. for ſinking the value of the coin one third part, and ſometimes one-half. And in Queen Mary's reign, a proclamation was iſſued for raiſing the currency of the teſtoons above their intrinſic value. Q. Elizabeth altered and debaſed the Iriſh coin, which was greatly complained of; and the *Mirror of Juſtice* ſays, that, according to the ancient Saxon conſtitution, changes of this ſort in the coin ought not to be made, without the aſſent of parliament (*a*); and Lord Coke was alſo of the ſame opinion (*b*). Sir Thomas Smith, in his Treatiſe on the Engliſh Commonwealth, repreſents it to be the king's right, to put what value he pleaſes upon his coin. And Sir Robert Cotton was not of opinion with the Mirror of Juſtice, that the king cannot abaſe his coin without aſſent of parliament. Even Lord Chief-Juſtice Hales ſays (*c*) it is true the embaſing of money, in point of allay, hath not been very frequently practiſed in England; and it would be a diſhonour if it ſhould; neither is it ſafe to be attempted without parliamentary advice: but ſurely if we reſpect the right of the thing, it is in the king's power to do it."—"Hence therefore, as our Author well obſerves, it is highly probable, that by our ancient conſtitution, the crown was truſted with the executive

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(*a*) Chap. 1. Sect. 3. (*b*) 2d Inſt. p. 576. (*c*) Hiſt. Pl. of Crown, Vol. I. p. 193.

power of aſcertaining the value of money: but then it was undoubtedly intended, that the king ſhould do it for the benefit, and not for the ruin of his people. For it was always a maxim in law, as Lord Coke ſays (*d*), that the law hath ſo admeaſured the prerogative of the crown, that it cannot juſtly injure any one, unleſs doing ſo may be for the public ſervice."——Dr. Blackſtone acknowledges that the denomination, or the value for which the coin is to paſs current, is in the breaſt of the king, but that his prerogative doth not extend to the debaſing or inhancing the value of the coin, above or below the ſterling value (*e*). But whatever debate there may be among the lawyers about the extent of the royal prerogative in this reſpect, it hath been made uſe of as a mode of oppreſſion and impoſition in this and other nations; and is what no adminiſtration will now attempt unleſs ſupported by parliamentary authority, which it would be vain to expect.

Another method of breaking in upon the property of ſubjects without their conſent, was, by granting patents for monopolies. Lord Coke defines a monopoly to be "an inſtitution by the king, by his grant or commiſſion, or otherwiſe, to any perſon or corporation, of and for the ſole buying, ſelling, making, working, or uſing of any thing, whereby any perſon or corporation are ſought to be reſtrained of any freedom or liberty they had before, or hindered in their lawful trade." Of this practice we have innumerable inſtances from the reign of Edward III. to much later times: in the reign of Elizabeth there were great and repeated complaints on this ſubject, which occaſioned many petitions and debates in parliament relating to the prerogative of the crown and the liberty of the people. James continued the ſame practice, in whoſe reign, however, an act was made to put an end to all grievances of this kind, by which it is declared, 'That all monopolies are contrary to the laws of this realm; and ſo are, and ſhall be, utterly void, and of none effect, and in no wiſe be put in uſe or execution. And that all ſuch grants of monopolies ſhall be ever hereafter tried according to the common laws of this realm, and not otherwiſe. The party grieved, by ſuch grants or monopolies, ſhall recover treble damages and double coſts, by action in the courts at Weſtminſter. And whoever ſtays, or procures judgment to be ſtayed or delayed upon ſuch actions, ſhall incur a præmunire: and that the crown ſhall only grant excluſive patents for fourteen years, to new manufactures and inventions.' One would have imagined that this ſtatute would have put an entire end to ſuch oppreſſive and injurious meaſures; but in the reigns of Charles I. and Charles

(*d*) 2d Inſt. p. 36.

(*e*) Comment. on Laws of England Book I. Ch. 7.

II. ever tenacious of prerogative, ſeveral patents were granted, in the way of monopoly, equally detrimental to trade and oppreſſive to the ſubject, of which ſome continue unrevoked to this day; though it hath been proved in the fulleſt manner, that they directly contradict the very purpoſes of public utility for which they were profeſſedly granted.

Having ſet forth ſome of the illegal methods that many of our former kings purſued, for raiſing money by their own authority, without the Conſent of parliament, Dr. Ellys proceeds, in the ſecond ſection of this tract, to point out ſome other practices, which were no leſs oppreſſive to the ſubject; and which, though then deem'd legal, have ſince been declared otherwiſe. The firſt he mentions is *purveyance*, 'an oppreſſion, ſays he, ſo big, that all other oppreſſions ſeems to be ſwallowed up in that one. This was originally, without doubt, a legal right in the crown; being of a like nature with ſome prerogatives ſtill enjoyed by ſome foreign princes: it was intended for the making more plentiful and choice proviſion for the houſholds of princes, and for their better accommodation when they travelled.' 'We are told by Lord Coke, that the inſolence of the purveyors, bearing themſelves ſo proudly under the great officers of the king's houſhold, grew to that height, that they would take what and as much as they pleaſed; and many times where it might leaſt be ſpared, and for others beſides the king's houſhold; and ſometimes would pay nothing, and many times leſs than the true value; and many perſons would make purveyance without any warrant at all. Theſe grievances were perpetually complained of in parliament, and many ſtatutes made to prevent and reſtrain them, but in vain: they were practiſed not only in the reigns of the Richards, the Edwards, and the Henrys, but were continued in the times of Elizabeth, James and Charles. The advantage ariſing to the crown from purveyance, was eſtimated, in 35 Elizabeth, *communibus annis*, at 25,000*l.* *per Ann.* in James's time at 40, and in the following reign at near 50,000*l.* *per ann.*'

'Some perſons were of opinion, that this prerogative was inſeparable from the crown. Lord Coke and Sir Robert Atkins ſay it in expreſs terms, and ſo does Sir Robert Cotton; and Fabian Phil ps, in Charles the Second's time, wrote a long treatiſe, in which he profeſſes to ſhew the antiquity, and among other things the neceſſity of it. But, happily for this nation, the members of the firſt parliament after Charles II. was reſtored, were of a different opinion, and were able to prevail upon that prince to give it up: accordingly the right of purveyance was then entirely aboliſhed.

'Another conſiderable advantage which we have gained over our anceſtors is, that the king cannot billet or quarter any ſoldiers, or other perſons, upon private houſes, unleſs by the free conſent of the owners. Of what advantage it is to be exempted from this burthen, any one may judge, from his own imagination of the inconveniences of them. In the two firſt reigns after the conqueſt, it ſeems to have been the practice to give free quarter in private houſes, againſt the will of the owner: we hear of it again in the times of Edward III. and Henry IV. and in the reign of Charles I. this quartering of ſoldiers was not only practiſed, but that in ſuch a degree, that the houſe of Commons complained loudly of it to the king (*f*); "that in apparent violation of the ancient and undoubted right of all your majeſty's loyal ſubjects in this your kingdom in general, and to the grievous and inſupportable detriment of many countries and perſons in particular, a new and almoſt unheard-of way hath been invented, and put in practice, to lay ſoldiers upon them, ſcattered in companies here and there, even in the heart and bowels of the kingdom, and to compell many of your majeſty's ſubjects to receive and lodge them in their own houſes, and both themſelves and others to contribute to their maintenance; to the exceeding great detriment of your majeſty, the general terror of all, and the utter undoing of many of your people (*g*)."

Leſt it might be imagined that this was permitted only amidſt the confuſion of civil war, or practiſed upon ſuch as were enemies to the royal cauſe, our Author judiciouſly adds a quotation from the ſame hiſtorian, relating what happened only in the ſecond year of that unfortunate prince.

"The ſoldiers broke out into great diſorders, they maſtered the people, diſturbed the peace of families, and the civil government of the land: there were frequent robberies, burglaries, rapes, rapines, murders, and barbarous cruelties. And unto ſuch places, as did not tamely ſubmit to the counſellors of this prince, (though there was very little oppoſition to the meaſures of the court at that time) the ſoldiers were ſent for a puniſhment; and wherever they came there was a general outcry: the highways were dangerous, and the markets unfrequented."

'But in oppoſition to theſe practices, the commons in parliament affirmed, that every ſubject in this kingdom had a full property in his goods; and in the petition of right, they demand it as their known freedom, to have the ſoldiers and mariners quartered upon any private perſons, contrary to their conſent, withdrawn, to which the king anſwered, *Soit droit comme il eſt deſire.*—By a clauſe in an act of parliament, 31 Charles II. it is declared and enacted, that no officer, civil or military, nor other perſon whatſoever, ſhould from thenceforth preſume to place, quarter or billet any ſoldier or ſoldiers, upon any ſubject or inhabitant

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(*f*) Ruſhw. Vol. I. p. 548. (*g*) Id. Vol. II. p. 424.

of this realm, of what degree, quality, or profeſſion ſoever, without his conſent. And the quartering which is now allowed, upon public houſes, victuallers and the like, is only by virtue of a clauſe in the mutiny act, which is made every year, and expires at the end of it; ſo that it is entirely at the will of the parliament whether this power ſhall be continued in the crown or not: and in all the mutiny acts, proviſion is made, that the proviſions given to the ſoldiers or their horſes, ſo quartered, ſhall be paid for duly at the ſettled rates. In a word, there is at preſent no way left for the crown to raiſe money upon any of the ſubjects, except by conſent of parliament.'

Thus was our happy conſtitution gradually improved; one proviſion being made after another, as the circumſtances of things required, and permitted, until it was carried to that ſtate of maturity in which we have ſo long enjoyed it: a conſtitution, juſtly admired by ſenſible and thinking men of every nation under heaven; and though perhaps not in all reſpects abſolutely perfect, yet, when adminiſtered with juſtice and fidelity, well adapted to enlarge the wealth, extend the power, ſecure the property, and maintain the freedom and independency of our people.

We could with pleaſure follow our Author through the remaining part of this tract, wherein he ſpeaks of the times appointed for the meetings of parliament, its privileges, the order and effect of its proceedings, the peculiar powers of the houſe of commons as to raiſing of money and levying taxes upon the people, the nature of parliamentary repreſentation, the unequal manner in which the ſubjects of England are repreſented, and the means uſed to obviate that and other inconveniencies;—— but this would extend the preſent article beyond the limits we have aſſigned it, having ſeveral curious and intereſting ſubjects before us in the remaining part of this work, with which our Readers will be glad to be acquainted.

In his third tract, our learned Writer conſiders the means by which the free conſtitutions of other nations have been impaired, while that of England has been preſerved and improved; and he apprehends that the diviſions and animoſities, which ſubſiſted between the nobility and commonalty, were the chief cauſe why ſeveral European nations loſt their liberty. This he illuſtrates from the hiſtories of France, Spain, Sweden and Denmark. It will, however, be more intereſting to the generality of our Readers, to ſee in what manner he accounts for the preſervation of the liberties of this country, whoſe conſtitution was likewiſe of a Gothic model, but in a great meaſure avoided thoſe animoſities, ſo fatal to many neighbouring nations. He begins with obſerving, 'That the commons of England, from the moſt early times, have had more freedom and wealth, and conſequently more intereſt in the government, than the commonalty, or third eſtate, in any other of the countries we have mentioned. For, from the firſt inſtitution of the Saxon government, the Saxon *ceorles, i. e.* thoſe of the lower rank of people, who were employed in huſbandry, were by law ſecured, in their own perſons and in thoſe of their wives, from injuries and affronts.—The quantity of rent they were to pay for their lands, which they farmed, was aſcertained by law.—If they paid their rents duly, they could not be turned out of their farms (*h*).——The lower freeholders, or freemen, were bound indeed to be ſecurity for each other in their ſeveral tythings; and ſome of them were under the protection of earls or other great men; but theſe engagements were owing merely to the unſettled condition of thoſe times, when there was hardly any ſecurity to be had except by force. They did not abate of their freedom in point of law. A *ceorle*, or freeholder, might be as free as the greateſt thane; nay, he might come to be a thane himſelf, if he could but get wealth enough. By a law made in the reign of Athelſtan, it was provided, that, *Si villanus excreviſſet ut haberet plenariè quinque hydas terræ ſuæ propriæ, eccleſiam, et coquinam, tympanarium, et januam, et ſedem, et ſunder notam in aula regis, deinceps thani lege dignus ſit.* The ſame law ſays, that if a thane increaſed proportionably, he might come to be an earl. *Juſte etiam-nos ſapientes diximus, quod Dei providentia ſervus ſit thanus et colonus comes.*—The freeholders, in their county-courts, generally choſe their ſheriffs and coroners. And the inhabitants of burghs and cities were upon a ſtill more advantageous footing than the ceorles.

' The trade of England, in thoſe times, was not quite ſo inconſiderable as ſome writers have repreſented it. On the contrary, it appears by ſeveral good proofs, that there was trade ſufficient to enrich and make diſtinguiſhed the cities that had it. Tacitus ſpeaking of London, mentions it as *copia negotiatorum et commeatuum maxime celebre:*—in the ſame manner William of Malmſbury ſpeaks of Exeter, in ſomewhat latter times indeed. The author of *Geſt. Gul. Conq. apud Ducheſne*, ſpeaking of the Conqueror's returning the firſt time to Normandy, ſays, *Attulit quantum ex ditione trium Galliarum vix colligeretur argentum atque aurum: chari metalli abundantiâ multipliciter Gallias terra illa (i. e.* Anglia) *vincit.* The city of London was ſo conſiderable, in the Daniſh times, as to pay 11,000*l.* as their proportion of 70,000*l.* impoſed as a tax upon the whole nation; and its citizens were anciently called barons.

' All theſe circumſtances of advantage were accompanied with a very high and free ſpirit, in our lower and middling kind of people, beyond thoſe of other countries. The Kentiſhmen, in

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(*h*) Leg. 33. Will. Conq. Edit. Wilkins.

the time of William the Conqueror, ſay, that they were born freemen: that the name of bondage was never heard of among them. Their leaders therefore exhorted them manfully to fight for the laws and liberties of their country; chuſing rather to loſe an unhappy life by fighting valiantly for them in the field. It is not certainly known what ſhare the commons had in the legiſlature, nor by whom it was managed; but there are ſufficient grounds to believe they had ſome ſhare: and what the ſpirit of the times was, appears pretty plainly from the obtaining *magna charta* in the reign of king John, and contrary to the repeated reſolutions of that prince: a charter, ſuch as was never granted at once to any nation in Europe, in thoſe, or in modern times: ſuch a one as ſecured them againſt all the grievances they complained of. And in obtaining it, the nobility and commonalty acted ſo much in concert, that there was no leſs proviſion made for the privileges of citizens and burgeſſes, than for the nobility and gentry.'

Our Author goes on to obſerve, 'that the Engliſh commonalty were upon better terms with the nobility than in moſt other nations; and that the power which the nobles loſt, generally fell into the hands of the people: indeed there was a clauſe in the great charter which helped to preſerve and increaſe this good underſtanding. This was the proviſion, that the greater barons ſhould have their ſeveral diſtinct writs to parliament; whereas the leſſer barons were only to be called by a general ſummons. The conſequence of this was, that the leſſer barons, by degrees, diſcontinued their attendance in parliament; and and from being of the body of the nobility, they naturally fell into the body of the commonalty, by which they augmented the weight and dignity of that body, and engaged the nobility to have much greater regard for them, and the conſervation of their liberties, than probably they otherwiſe might have had: and we ſee all along that there was a proportionable regard had to the privileges and happineſs of the commons, as well as to the nobleſſe.'——'Some perſons have thought, that before Henry the Seventh's time, the commons in parliament were quite governed by the houſe of lords; but the contrary is very evident from many inſtances: they were not only of high ſpirit originally, but being increaſed, by having great numbers of the ancient gentry fall into them, and make one body, came to have great weight in parliament, and in the balance of the conſtitution. The nobility neither could, nor were they ſo much diſpoſed to oppreſs them, as they would otherwiſe have been. They were, on the contrary, willing to have their aſſiſtance at all times againſt the crown; and the commons, on their ſide, were at all times willing to give it, and to act heartily in concert with the nobility in favour of liberty: and yet in other reſpects they were not much under their influence; on the contrary, their repreſentatives often oppoſed the houſe of Lords in points of importance.' Of this our Author gives ſeveral remarkable inſtances much to the purpoſe, from which it appears, that the commons had a remarkable ſpirit of liberty, and a good deal of weight in the balance of the conſtitution, even before the civil wars between the houſes of York and Lancaſter.

'In the courſe of thoſe wars, the power of the nobility was very much weakened, by the extinction or ruin of many of the chief families. The nobility was ſtill much more weakened in the reign of Henry VII, by the acts of parliament then made, giving them liberty to alienate ſo much of the eſtates of thoſe that remained. In the mean time the power of the commons was increaſing, ſo that in Henry the Eighth's time, they were grown, in ſome meaſure, able to act that part of ſupporting the liberties of the nation againſt the attempts of the crown, which the nobility had hitherto done, but were hardly capable of doing any longer effectually.'

The reign of Henry VIII. was indeed the greateſt criſis, with regard to the preſervation of our liberties, that ever happened to this nation. That prince had great advantages and means towards making the crown abſolute; but, happily for the nation, being governed by his paſſions, eſpecially his vanity and ſelf-ſufficiency, he imagined that his ſucceſſors might govern as he had done; but never took any meaſures that might enable them to do it: on the contrary, he took meaſures, which, in the natural courſe of things, muſt prevent them from doing it. He diſſipated the church-lands among his courtiers, ſome of whom were commoners, by abſolute gift, without reſerving any conſiderable quit-rents or payments to the crown. 'He gave way to the clergy's being brought upon a very low foot, even with thoſe lands that were left to them; becauſe he cauſed ſeveral laws to be made to their diſadvantage; and it is moſt probable, he was the means of hindering the inferior clergy from being received into the houſe of commons, as a part of the legiſlature. At the ſame time, trade beginning to increaſe very much, after the diſcovery of both the Indies, and the wealth ariſing from thence coming chiefly among the commons; and the eſtates of the nobility having been made alienable, many of their eſtates, and thoſe of the church, came, in no long time, into the hands of the commons, whoſe power and dependencies, as well as their ſpirits, were thereby much exalted.

'Upon the death of Henry VIII, the protector in the reign of Edward VI. took the part of the people againſt the nobleſſe, and gave way to the repealing the act which gave the force of law to the proclamations of the crown; and to the making ſome others not very favourable to the prerogative. The preſbyterian party was a good deal encouraged in eccleſiaſtical matters; a party which like its authors abroad, were moſt of them of anti-monarchical ſpirit, and contributed to diffuſe that, or at leaſt a *ſpirit of very much liberty*, as much as they could in the nation. And they ſucceeded ſo much, that Elizabeth and her council were at length very ſenſible of the great increaſe of this ſpirit among the people; as well as that by the overweight of property acquired by them, the balance was turning, or turned, on their ſide againſt the Lords, and even the crown when joined with them. She knew that this would ſome time or other endanger the crown, but it was too late to oppoſe it: and therefore that wiſe queen, though ſhe ſometimes ſpoke and governed with the ſpirit of her father, was yet at other times obliged to make court to her people.

'James I. knew, as well as ſhe, where the weakneſs of the conſtitution lay, and how much the power of the crown was declined: indeed the houſe of commons made him feel it? and in order to prop it up, he endeavoured to raiſe the power of the clergy, as a ſupport to the crown; and to inſuſe principles of reverence to it, from the ſacredneſs of hereditary right, the doctrine of paſſive obedience, and the like. But he undertook this work too late; beſides, he did not manage it with ſufficient addreſs, to carry it ſo far as it might otherwiſe have gone. The conſequence of which was found very ſenſibly, and produced terrible effects, in the reign of Charles I. That unhappy prince, filled with lofty notions about the original and inherent rights of the crown, did not conſider, that rights, if they had been ſuch, will do nothing without power to ſupport them; and that the effective power was vaſtly againſt the crown: for the bulk of the nobility and gentry, as well as the people, were againſt ſuch pretenſions to arbitrary power.

'After the miſerable confuſions of thoſe times had made people weary, and brought about the reſtoration, Charles II. thought it was a time, when the nation were warmly zealous for monarchy, to try to make himſelf abſolute, and ſome of his miniſters were for it: but thoſe wiſe and great men, the Earls of Clarendon and Southampton, ſaw it would not do, and ſo diverted him from trying it in the beginning of his reign. James II. however could not forbear trying the ſame thing, and upon the ſame principles, that his father had done: but he found too that nature would not rebel againſt principle, in the moſt zealous aſſerters of paſſive obedience, and that the bulk of the nation thought their rights were juſt, as well as valuable, and would defend them accordingly. The ill-judging zeal and *hauteur* of this king, in puſhing things to extremity, brought on the revolution: which being happily, and ſoon, and without bloodſhed, effected, put the conſtitution upon the foot it is at preſent; and though it may not be quite perfect, yet I will venture to ſay the condition of the nation is, taking all things together, as happy as any nation now is, or perhaps ever was.'

In this manner does our Author endeavour to account for the preſervation of the liberties of this country, which have been gradually improved, while other nations, which originally partook of the ſame cuſtoms and manners, and whoſe governments were of a ſimilar ſtructure at firſt, have ſunk into ſlavery and deſpotiſm. Upon a review of all the circumſtances here brought together, and various others which might have been added, and which will readily occur to thoſe who are well acquainted with this part of our hiſtory, we incline to their opinion, who think that the *feudal ſyſtem* was, upon the whole, and in its conſequences, favourable to the cauſe of liberty. The great barons were a conſtant check to the power of the crown; and it ſeems to have been the uniform policy of the kings in that period to reſtrain their power and influence, as what was chiefly formidable to them. The depreſſion of the nobility ſeems to have been the ſole object of Henry the Seventh's policy; he found them in a ſtate extremely weakened by the civil wars, and he improved his advantage to the utmoſt, providing in the moſt effectual manner, by the diffuſion of property and the encouragement of commerce, againſt their ever riſing again to their former weight and influence; forgetting that he was at the ſame time cheriſhing a power, then indeed in its infancy, but in its own nature infinitely more formidable to the prerogative of princes. The great reaſon why Henry the Eighth did not make uſe of the favourable circumſtances, which, as our Author obſerves, offered themſelves, to render himſelf and his ſucceſſors abſolute, was a total inattention to the growth of the power of the commons, and contented himſelf with purſuing to the utmoſt the policy of his father againſt the nobility. Together with theſe circumſtances, other cauſes conſpired to produce the effect; the reformation from popery; the general progreſs of knowlege and free inquiry; the extenſion of commerce, and increaſe of wealth, had all their ſeveral influence in raiſing the ſpirits, and enlarging the power of the people, till the balance finally preponderated in their favour.

Our Author, in his fourth tract, examines into the antiquities of the commons in parliament; and is clearly of opinion that before the conqueſt, during the Saxon conſtitution, the commons had always a ſhare in the legiſlative authority; and that afterwards the parliament conſiſted, not only of the great barons, but of all who held of the king *in capite*.

The ſubjects of the fifth tract are, the royal prerogative, and the hereditary right to the crown of Britain. This tract is divided into four ſections; in the firſt of which he conſiders the royal prerogative, with regard to the making and providing for the execution of the laws; the ſecond treats of the royal prerogative and dignity in other reſpects, ſuch as the power of making war and peace; of making treaties with foreign ſtates, and appointing ambaſſadors; of conferring honours, and that not only in its leſſer degrees, but of the peerage itſelf; of appointing to biſhoprics; of diſpoſing of all places of authority and profit, as well eccleſiaſtical as civil and military; and not only of rewarding his well-deſerving ſubjects, but of pardoning criminals, even after conviction, except in the caſe of an impeachment by the houſe of commons for treaſon or other crimes, and an appeal for murder, by the next heir, which the king cannot bar: the perſon charged with it, even though he has been indicted and acquitted of it at the king's ſuit, yet may be tried again upon the appeal; and if in that trial he be found guilty, the king cannot pardon him. In the third ſection his Lordſhip conſiders *the oppoſition made to King James II. at the revolution.*

As this is a critical kind of a queſtion, wherein the political principles of a writer are immediately diſcovered; and as many of our Readers will doubtleſs be curious to know how the ſubject is treated, eſpecially by a dignified eccleſiaſtic, we ſhall gratify them with the following ſhort abſtract from the Biſhop's arguments, and the rather as it may ſerve to juſtify the idea we have formerly given of him, as a *good* ſtate *whig*.

He begins with obſerving, that civil government, and thoſe who adminiſter it, ought to be conſidered as deriving their authority from the Supreme Being. This he explains, from the neceſſity of civil government to the ſecurity and happineſs of mankind in ſocial life. Therefore that being who certainly intends the happineſs of his creatures, muſt be ſuppoſed to intend that they ſhould live under civil government: and hence it follows, that ſubjects are bound to yield all ſuch ſubmiſſion to their governors as will be neceſſary to that purpoſe. But that it is the divine will, that ſubjects never ſhould, in any caſe, oppoſe or reſiſt their governors, even though they make the moſt unjuſt and tyrannical uſe of their authority, cannot be concluded. For in order to this, it muſt either appear, that nothing leſs than an obligation to abſolute ſubmiſſion and non-reſiſtance can make civil governments effectually anſwer the ends for which the Supreme Being deſigned them; or it muſt be ſuppoſed, that the Supreme Being, out of a mere regard to the ſafety and dignity of the governors only, without any regard to the governed, hath forbidden reſiſtance. But this latter cannot be true; for the divine power could not make mankind for the benefit or luſt of a few only. And if this be certain, then there may be caſes wherein reſiſtance would be juſtifiable, and agreeable to the will of God in the inſtitution of civil government.

'The only argument, ſays our Author, of any weight, that I have ſeen againſt this reaſoning, is, that if reſiſtance ſhould be allowed in the ſuppoſed caſe, namely, when it is for the public good; the conſequence will be, that the generality of mankind, who are always too partial to themſelves, are apt to judge amiſs of things, and therefore incline to ſedition and rebellion, will often break out into them, when there is no real cauſe; by which, diſorders frequently happening, civil ſocieties will in fact ſuffer much more harm, upon the whole, in conſequence of a liberty of reſiſtance, than they will have good from it, in ſuch caſes which I have firſt ſuppoſed, which will happen but rarely: and therefore it is juſtly to be concluded, that the Supreme Power, who intends the benefit of mankind in general, and makes ſuch regulations as may tend to promote it upon the whole, muſt diſapprove reſiſtance in all caſes whatſoever; becauſe this diſallowance will tend to do more good, or at leaſt prevent the moſt miſchief, upon the whole*.' To this objection, which it may be preſumed is fairly ſtated, as it is taken from Boſſuet, one of the moſt artful defenders of the power of princes, our proteſtant biſhop anſwers, '*1ſt*, This objection is founded upon a falſe repreſentation of the diſpoſitions and conduct of mankind; for inſtances may be given of nations, who, though they have always thought reſiſtance lawful, and have upon ſome great occaſions practiſed it, and even founded their politics upon it, yet have afterwards, for a long ſpace of time, been very obedient to their governments, and quiet under them.' It is added, *2dly*, 'That thoſe men, who are ſo ill-diſpoſed as to be rebellious and ſeditious without cauſe, would be ſo, whether it be ſuppoſed that the Supreme Being diſallows reſiſtance in all caſes, or not: for their way of thinking will be, that reſiſtance is lawful in ſome caſes; or whether they think ſo or not, they will practiſe it.—The queſtion then muſt be, Whether it be ſuppoſable that the Divine Power diſallows reſiſtance, even in thoſe caſes where it may do eminent good to the public, only becauſe others, through their *own* fault, will practice it in caſes where it may do harm? I confeſs this conduct appears to me plainly to be what we ought not to impute to the Deity; and what he certainly does not uſe in ſeveral caſes, where there is a parity of reaſon for it. It is viſible that the Divine Power does permit men, in civil ſocieties, to go to law for the defence or recovery of their intereſts; and it is equally viſible that bad men do, in fact, very often make uſe of this liberty to do a great deal of miſchief: muſt it be therefore ſuppoſed that the Divine Power will allow no man to defend or recover his right? plainly not! In like manner, bad men will make very ill uſe of the liberty of going to war; they make

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* See Eſſay *for Govern. Civ.* p. 54, 69.

ſomething like
honeſt Hoadly's anſwer to the ſam
ſage we refer to.——"So far is
that excellent prelate, that the univer
trine [the right of reſiſtance] would
confuſion and miſery, that it would
beginnings of evil, and take away the
content: and in truth it muſt be ackn
cauſe this doctrine hath not been unive
governors have been miſled, and enco
ſures, as in the end have proved fatal t
ſpect therefore to governors of evil diſp
neceſſary than that they ſhould believe
and allowable in ſome caſes. Such g
perhaps bear this doctrine: and why is
hinder their pernicious deſigns?"

Whatever ill conſequences the doctri
ſuppoſed to have upon the minds of the
would be attended with much worſe upo
unleſs we ſuppoſe them as angels of
himſelf, incapable of being miſtaken or
Jures of Submiſſion.)

The queſtion is indeed reduced w
compaſs: if the end of government be
neſs of mankind, and this it muſt be,
the inſtitution of the moſt wiſe a
then the common ſenſe of every
finements of ſtateſmen, or the cunning
determine which is beſt for mankind; tha
always expoſed to the

and to reſiſt when it is neceſſary for us to do it, with regard to the ſame public good." 'Now theſe being the true meaſures by which Chriſtians ought to regulate their ſubmiſſion, the oppoſition made in this nation to K. James II. and the ſettlement ſubſequent to it, may from thence be ſufficiently juſtified. That unhappy prince did not only violate particular laws of great importance, but he diſcovered a ſettled reſolution to ſubvert the chief part of the civil conſtitution; and, by deſtroying all the great branches of the ſubjects liberties, to make himſelf an abſolute monarch.——In theſe circumſtances, when two of the moſt grievous kinds of ſervitude were coming upon them, the nobles and people had juſt cauſe to take all proper meaſures to defend their rights: which when they did, by calling over the Prince of Orange to protect them, the king, fearing to abide the ſcrutiny into his conduct that would be made by a free parliament, deſerted the throne, and left the nation deſtitute of all government. In this caſe the peers, the gentry, and the body of the people, had certainly a right to provide for their own ſecurity and peace.'

The fourth ſection treats of *the ancient hereditary right, and the breach of it, by the ſettlement of the crown which is in force at preſent*; and is not the leaſt remarkable for learning and ſolidity of judgment, when compared with the other parts of this work.

We are now got to the concluding tract, which, for the importance of the ſubject, is not inferior to any of the foregoing; it is an enquiry into *the dangers that may be incident to the preſent eſtabliſhment, and the proſpect there is of its continuance.*

"As all human things, ſays the celebrated Baron de Monteſquieu, have an end, the ſtate we are ſpeaking of [the Engliſh conſtitution] will loſe its liberty, will periſh. Have not Rome, Sparta, and Carthage periſhed?" In the ſame manner our Author; 'all human eſtabliſhments are liable to ſome dangers, that no human prudence can foreſee, and to others, that no human power can guard againſt.' As our eſtabliſhment is divided into two general parts, the eccleſiaſtical and the civil, he conſiders, in the firſt place, the dangers to which the former is expoſed, and the probability there is of its ſubſiſtence. 'The moſt inveterate and moſt active of its enemies are the papiſts, both at home and abroad; at the head of whom is the pope and ſome other temporal powers, who may to this purpoſe act in concert with him and with the papiſts of this kingdom. I have already obſerved, that the popiſh intereſt on the continent has, for the greater part of theſe two laſt centuries, very much increaſed; and I doubt is likely to do ſo further.' How far this may have been true in the former part of this period, we will not take upon us to determine; but we flatter ourſelves it is not the caſe at preſent. The progreſs of philoſophy and knowledge; the improvements that have been made in the theory of religion and government; the ſinking and unpopular ſtate of the jeſuits; their expulſion from ſeveral European kingdoms, and their being no longer permitted to direct the education of young perſons of quality, as they have formerly done, are, we apprehend, favourable indications of the declining power of the ſee of Rome. Nor indeed does our Author's apprehenſion ſeem to riſe very high upon this ſubject, for he ſays, 'I do not think there is any great danger from this quarter as yet; but I think it far from being impoſſible, or very unlikely; and that therefore ſome care ought to be taken about it. Not that I would adviſe any great rigour to be practiſed againſt them; but they ought to be watched, and a careful and ſomewhat ſtricter hand held over them, by putting ſome laws into execution. The proteſtant religion, while it has the civil eſtabliſhment on its ſide, will always be able to maintain itſelf here. If the church of England ſubſiſts, and its biſhops and clergy continue to be united, they will always be a ſufficient barrier againſt all the ſecret practices and undermining arts of popery.' We take the liberty to add,—eſpecially if the parochial clergy would exert themſelves with greater fidelity and zeal, not ſo much in declaiming againſt the papiſts in their ſermons, as by inſtructing the common people in the pure doctrines of Chriſtianity, and genuine principles of proteſtantiſm; that they have a right, and that it is their duty, to judge for themſelves in religion; that no prieſts of any communion in the world ought to hold dominion over their faith and conſciences; that they are accountable for themſelves; and that mere rites and ceremonies, and human abſolutions, are of no importance without a Chriſtian temper and a virtuous life! would the clergy be more exemplary in thus diſcharging the duties of their office; and be as zealous in promoting Chriſtian truth and Chriſtian liberty, as their enemies are indefatigable in undermining both, we ſhould not hear ſo many complaints of proſelytes being made to the Romiſh church.

But the Biſhop goes on; 'will the church of England continue to ſubſiſt upon its preſent foundations, conſidering the many other adverſaries, beſides the papiſts, it hath to contend with? It hath the proteſtant diſſenters of various denominations; it hath the quakers; and it hath the deiſts; and all theſe are continually undermining it, and may they not ſucceed?'——Had the deiſts the power in their hands, it is not eaſy to ſay what alterations they might make in the ſtate of religion; poſſibly they might treat the church of England, as they ſeem willing to treat Chriſtianity itſelf; extirpate them both; oſſibly they might make uſe both of the one and the other as ngine of ſtate policy: they have never declared themſelves this point. But this we know from experience, that unbelievers are no enemies to church power and civil eſtabliſhments of religion, when they anſwer the purpoſes of their ambition and policy: and they have been known to promote and ſupport them by the moſt violent and intolerant meaſures.

As to the ſeveral denominations of Proteſtant Diſſenters, thoſe particularly with whom we have had any occaſion to be connected, and who have publickly delivered their ſentiments upon this ſubject, we are very far from being of opinion with our Author, that it is their deſign to undermine the Church of England as by law eſtabliſhed. They appear to be ſatisfied with the peaceable enjoyment of their liberties; or however, the utmoſt object of their wiſhes is a more *perfect toleration*, and to be freed from the penalties of ſome laws, which ſtill hang over their heads, and require qualifications that many of them cannot in conſcience comply with: a deſire extremely reaſonable, and in which it would be an honour to the Britiſh legiſlature to indulge them. Inſtead of the diſſolution, they ſeem rather to wiſh the encreaſing purity and perfection of our national church; and have repeatedly expreſſed a deſire of being admitted to her communion and miniſtry; and of having ſuch a union formed amongſt Proteſtants, as could not fail to do honour to religion, and ſtrengthen their hands againſt the common enemy. And, to ſhew that this is not advanced without foundation, we refer our Readers to what has been ſaid in the moſt public manner, by a gentleman who has long been at the head of the moſt conſiderable part of the Diſſenters; and whoſe authority will be readily acknowledged; we mean the learned Doctor *Chandler*, who, in the *caſe of ſubſcription reviewed*, publiſhed in 1748, thus introduces himſelf: "Years and experience have, I thank God, much ſoftened my mind, and I have long taken a ſincere pleaſure in thinking well of, and being kindly affectioned to all, without exception, who love the truth in Chriſt, and ſeek after the things that make for peace. The known learning, candour, moderation and piety of many of the clergy of the national church, and particularly of thoſe reverend prelates who now ſo worthily fill her ſees, and who have ſeveral of them treated me with great humanity, and reſpect, gave me the moſt agreeable proſpect that peace and harmony were growing bleſſings amongſt us." In another place, ſpeaking of the eſtabliſhed church, he ſays, "She may remove ſome of her *incloſures* without removing or ſhaking any of her foundations or endangering her ſafety. She may take away the *wall of partition* between herſelf and other Proteſtants, without weakning any of her ſecurities. She may open her boſom to receive into her communion and miniſtry all who are willing to enter upon the terms preſcribed by Chriſt, without altering her habit, or leſſening her privileges. In a word, ſhe may eaſily increaſe the number of her friends, without creating herſelf a ſingle enemy, that ſhe will have any reaſon to be afraid of, by only altering things which are really *alterable*, and exceptionable in themſelves; and wholly taking away a few others, I ſpeak it without bitterneſs or deſign to reproach, that in my judgment, and that of many of the church of England herſelf, expoſe her to the cenſure of her avowed enemies, are inconſiſtant with the principles of *true Proteſtantiſm*, and I fear greatly prejudicial to the intereſt of true religion and virtue amongſt us."—And in the cloſe of his pamphlet, ſpeaking of a ſtricter union amongſt Chriſtians and Proteſtants of all denominations, he expreſſes himſelf with a peculiar warmth and energy. "Though I have no *perſonal advantage* in proſpect by what I write, otherwiſe than what I ſhould ſhare in common from a national benefit; and know myſelf *too inconſiderable* to be capable of giving any great aſſiſtance towards the perfecting ſuch a work; yet as I would do every thing in my power, ſo if the providence of God ſhould ever make me but the *loweſt inſtrument* to carry on and effect this bleſſed deſign of uniting the Proteſtant churches of theſe kingdoms, I ſhould think I had anſwered one of the beſt ends of life, and in the fulneſs of my joy, with triumph ſing my *nunc dimittis. Now Lord letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation.*"——And there is not the leaſt reaſon to doubt that this is the ſpirit and temper of great numbers among the free and catholic part of our Diſſenters.—But we return to the Biſhop, who goes on with ſuppoſing ſuch queſtions as theſe to be aſked, "May they not render the Biſhops and Clergy ſo very unpopular, that they may make ſtrong puſhes to take away or much curtail their revenues; and engage the crown itſelf, as in Charles the Firſt's time, to give them up?"——If the clergy of the Church of England would ſupport the character, and diſcharge the duties of Chriſtian miniſters with fidelity; and diſcover that meekneſs, diſintereſtedneſs, and benevolence, which become their ſacred profeſſion, they would be the moſt reſpectable body of men in the kingdom, and would never become unpopular.—"May they not aboliſh deans and chapters, and ſpiritual courts?"—It is apprehended that if both theſe were effected, it might be done without any *real injury* to the church of Chriſt, or to the ſubjects of England.—"May they not puſh at depriving the Biſhops of their ſeats in the houſe of Lords, and make them mere moderators or preſidents of the clergy of their dioceſes?"—It is, we believe, the general ſenſe of thinking men, that if our Biſhops were to appear leſs in the character of ſtateſmen and politicians, and more in the character of primitive Chriſtian Biſhops and preachers of righteouſneſs, it would be for the good of the ſtate, and the honour of the church.—"May they not procure their tithes to be changed into ſtipends?"—That would be dreadful indeed! yet if theſe ſtipends were ſufficient to give encouragement to real merit, to afford a decent and reſpectable maintenance, and at the ſame time left room for that hoſpitality, and beneficence which are ſo highly ornamental in the character of a clergyman, where would be the great inconvenience?—"And will the Biſhops and clergy in ſuch a ſtate, be able to do as much as they do now againſt Popery?"—Our Author thinks they would not: others think perhaps that they might eaſily do as much as they do now; and probably more: that they might be more attentive to the duties of their office, more *apt to teach*, leſs *greedy of filthy lucre*, and more *able by ſound doctrine both to exhort and convince the gain-ſayers.* But he adds, and, in this we moſt heartily agree with him, "I do not conceive that there is any great danger that they will be brought to this. For the ſectaries themſelves are likely to decline in their intereſt and influence; eſpecially the Preſbyterians and Independents. They have been of late much divided among themſelves, about particular points of religion, ſo that it will be difficult for them to act in concert. The Quakers are moſt likely to ſubſiſt, becauſe they have a polity: but that being founded on enthuſiaſm, will grow more and more relaxed until it diſſolves."

We ſhould imagine that the polity of the Quakers hath a much more ſolid and permanent foundation than enthuſiaſm; and were the other denominations of Diſſenters to cement themſelves together in the ſame manner, they would put themſelves in a much more reſpectable ſituation, and have conſiderably greater influence in all public and national affairs. But his lordſhip adds, with great juſtice and probability, "If the Diſſenters ſhould continue to act together, yet they will not compaſs the ruin of the eſtabliſhed church: becauſe the nobility and gentry will not come into it, much leſs the court. They know that the ſectaries are all of them upon a levelling ſcheme; and therefore though ſome of the nobility, have no great concern for the Biſhops, or Clergy, upon truly religious principles, yet they will be willing to ſupport them as barriers to themſelves. Though they may diſlike ſome Biſhops, at ſome particular times, yet they may think that others of that character may take different meaſures. They may perhaps come into puſhing bills againſt tranſlations, or ſelling of fines; but will hardly go further, nor will even compaſs theſe points. The court will be diſpoſed to protect the clergy, in theſe particulars; their own intereſt will lead them to do it; and when they have reaſon on their ſide, they may if they do not let things go too far, be able to protect the Biſhops and Clergy againſt all ſuch attempts."——Our Author ſeems to have ſeen, with great clearneſs and preciſion, where the ſtrength of our ſpiritual conſtitution lies; and to have ſpoken with leſs guard than is commonly uſed upon ſubjects of this kind. But all who have thought upon the œconomy of the Engliſh government with any attention, look upon a cloſe union between the crown and the clergy in the ſame light. While we have the happineſs to be governed by a prince, who has himſelf ſo true a judgement in polities, or is ſo well adviſed by his miniſters as not to attempt to break in upon the liberties of the ſubject, this will be looked upon with indifference and unconcern; but ſhould an oppoſite ſyſtem of government be embraced, the ſons of liberty would then, and not without reaſon, become jealous of the power and influence of the clergy.—But this leads us to what our Author ſays of the dangers that may be incident to the civil part of this eſtabliſhment, from the under *growth of regal powers*; from the *prevalence of the antimonarchial parts*, or from *foreign force* taking advantage of diviſions among ourſelves. With reſpect to the firſt, he apprehends, that the preſent King and his family have too much probity to deſire to take away thoſe liberties of a people, which providence has given them; that in the preſent diſpoſition of the people, jealous to the higheſt degree of their freedom; ever upon the alarm againſt all encroachments of the crown; and taught to believe that the laws and liberties of this kingdom are their birth-right, it is highly improbable ſuch an attempt ſhould ſucceed. "When ſuch a ſpirit of liberty is diffuſed through the maſs of a nation, eſpecially of one already poſſeſſed of laws that fence every great article of liberty, it appears to be impoſſible that a crown under the circumſtances of ours, ſhould ſuddenly or in any little time hereafter become abſolute, with the aſſiſtance of foreign force. But if any perſon thinks, that by the influence of preferments, the operation of civil offices, and the application of money, the crown may gain parliaments, to ſuch a degree, that they may carry whatever points they deſire, not apparently contrary to the national intereſts, I will not diſpute this point with him. The only points that I would inſiſt upon are theſe, *viz.* That the crown will not be likely to get any parliament to give up any of the great bulwarks of national liberty: that no parliament will be ſo far influenced as to give up any of the eſſential points, or great ſecurities of our liberty, becauſe they themſelves could have no equivalent for the loſs of public liberty: that they would recoil at the thought of ſo deeply injuring their poſterity and their countrymen, even if they could do it with ſafety: and laſtly, there is no appearance that the ſtanding troops, compoſed as they are, and will always be, of officers and ſoldiers of our own nation, would all ſtand by the crown in attempts to deſtroy the conſtitution."

Our Author likewiſe, in a very ſenſible and ingenious manner, endeavours to make it apparent, that the antimonarchical party will not probably prevail; and that there are many favourable circumſtances to ſecure and defend our country from the invaſion of a foreign force; but theſe we muſt not enlarge upon, having already extended this article to a great length. One thing we cannot help remarking,——he never ſeems to ſuppoſe that we are in danger from the ariſtocratic part of our government; and yet he cannot but have known that the growing power of the peerage is an object which the friends of liberty and the conſtitution have long looked upon with ſome degree of jealouſy.——Upon the whole, we are not told, in what quarter our greateſt danger lies; for this therefore we refer to the memorable propheſy of Monteſquieu, which we in part mentioned above: The Britiſh conſtitution will periſh, *when the legiſlative power becomes more corrupt than the executive.* It is from our parliaments therefore that we are to expect the conſervation or the deſtruction of our public liberties: and how much the complexion of our parliaments depends upon the virtue, freedom, and independency of our people, it becomes every Elector in Great Britain duly to conſider.

An Eſſay on Faith, and its connection with Good Works. By John Rotheram, M. A. Fellow of Univerſity Colledge in Oxford, and one of the Preachers at his Majeſty's Chapel at Whitehall. 8vo. 3s. ſewed. Sandby.

THIS Eſſay, we are told in the preface to it, is the ſubſtance of a courſe of ſermons preached before the Univerſity of Oxford. The ingenious Author endeavours to give his Readers, what he apprehends none of our divines had given, though they have written excellently on the ſubject, *viz.* a regular theory of faith, deſcribing its nature, its genuine powers and effects; defining its boundaries, and tracing as its proceeds, the line which every where divides it from the bordering enthuſiaſm. He does not enter into a conſideration of thoſe ſingle texts of ſcripture which the enthuſiaſt is eternally miſapplying, but attempts rather to build his doctrines on the general ſcope and deſign of the goſpel; obſerving, very juſtly that he who can ſeize the true ſpirit and deſign of the goſpel, will be the beſt prepared to underſtand the meaning of particular paſſages. Though this method does not furniſh an anſwer to every ſingle difficulty that may ariſe, yet it enables the intelligent Reader, he ſays, to anſwer them for himſelf, by ſupplying him with thoſe principles of truth, which will by degrees enlarge and fill his mind, and gave it an internal ſtrength that will enable it of itſelf ſuccefsfully to contend with error.

'I have endeavoured herein, continues he, to imitate the ſkilful phyſician, who to cure diſorders in the extremities of the body begins at the heart. He infuſes the balſam into the vital ſtream, and the maſs of the blood being once purified, carries as it circulates its healing virtues into the ſmalleſt veſſels, and removes obſtructions in the extremeſt capillary tubes.'

The work is divided into ten ſections; the firſt of which contains ſome general obſervations, with which the diſcerning Reader will be pleaſed. After mentioning ſome of the various and inconſiſtent opinions which are maintained concerning the moſt important of all enquiries, *viz. what muſt we do to be ſaved?* Mr. Rotheram obſerves that this difference of opinion does not ariſe from any want of clearneſs in the revelation itſelf; that no words can repreſent truth ſo clearly as to ſecure it from all poſſibility of miſrepreſentation or miſtake; and that prejudice and paſſion often form ſo thick a cloud about the mind, as not to give admiſſion even to the ſtrongeſt ray of truth.

There is beſides, he ſays, a ſingularity in the conduct of revelation, which at the ſame time that it is a proof of wiſdom, and a character of divinity, doth caſually leave room for the ſeducer to build his pernicious deſigns upon, and gives ſome appearance of ſolidity even to the viſions of enthuſiaſm.

'Revelation, continues he, was intended for the uſe of all mankind. The book therefore, in which it is recorded, is a a popular work. The rules of faith and practice are delivered in ſuch a manner as to be clear to the plain and untutored mind, without obſerving always a metaphyſical preciſion, or purſuing a logical method. Thoſe books of morality and religion which have been compoſed by the greateſt merely human underſtandings, are ſtudiouſly worked up into a regular ſyſtem; where principles are laid down, remote conſequences deduced from them, truths built upon truths, and where we are at firſt ſight ſtruck with the juſt diſpoſition of the parts, and the ſymmetry of the whole. Revelation is a work of a different kind. All its precepts ariſe naturally out of the occaſions on which they were delivered. And theſe we know were extremely various, apparently accidental, and unconnected. Its doctrines lie ſcattered about in a rich profuſion, like the productions of nature. The moſt unſkilful hand can take from this ſtore to ſupply his wants, and learns to bleſs the goodneſs of that common parent who hath made this ample proviſion for all. And thus the loweſt and the buſieſt part of mankind, they who have neither leiſure nor ability to digeſt a whole ſyſtem, may reap the greateſt benefit from the ſcriptures, whilſt they cannot look into a ſingle page without returning the wiſer from it, and without meeting with many leſſons of inſtruction whoſe force they may fully comprehend. Thus much was neceſſary to render the ſcriptures fit for common uſe.

'However it is one argument, amongſt many, of the divinity of the holy ſcriptures, that theſe ſeemingly unconnected parts do all yet unite in one great plan. Scattered like the ſtars in the firmament of heaven, like them too they are the parts of an harmonious ſyſtem. The deſigns of the Almighty are diſtinguiſhed from thoſe of man, by being of an extent far beyond all the powers of human execution. The work of revelation taking its riſe in the beginning of things, advanced ſlowly through many ages towards its accompliſhment. Many were the agents commiſſioned by heaven to labour in the progreſs of this great work. And while each ſeemed to ſtudy only his own times, and to be intent only on the execution of his own particular part, he was working on the vaſt deſign of heaven, in concert with thoſe who had lived many ages before him, or were to ariſe in ages yet to come. And what could give conſiſtency to the labours of men thus ſituated in times and countries the moſt remote from each other, amongſt whom no human means of communication could poſſibly lie open, but that the guiding hand of him who "knows "the end from the beginning," and before whom the ſecrets of all future ages are unfolded, conducted the whole, and led each, unknown to himſelf, to fill up his part of the immenſe plan? Whilſt therefore the common eye ſees nothing in the volume of revelation, but ſeparate predictions and miracles, diſtinct hiſtories, undigeſted laws, and detached events; the juſt and attentive obſerver beholds an amazing chain of connection running throughout the whole, beholds the ſtrongeſt union under an apparent diſorder, and diſcerns what at firſt ſight ſeemed perplexed and void of deſign, to be, as was beautifully ſaid of the ways of providence, a "regular confuſion."

It muſt neceſſarily happen, that many parts of revelation, at the ſame time that they ſerved a more limited purpoſe, muſt have been planned in ſubſervience to this great deſign. And therefore, if we overlook this reference, we can never be maſter of their true force, nor underſtand their full effect. It is the buſineſs of the faithful teacher of God's word, to ſtudy theſe relations, and to compare the revelation of one age with that of another. By this means, many of thoſe paſſages which are otherwiſe "hard to be underſtood," will be cleared up, many new lights will be obtained, many truths better ſupported, and, every part mutually ſuſtaining each other, revelation will ſtand firm and unſhaken, and will appear, in the beautiful image of the royal pſalmiſt, like "a city that is at unity in itſelf." And thus will the faithful miniſter of God's word be enabled, by the divine bleſſing, to lead others more ſteadily in their duty, and to protect from error thoſe who do not enjoy his abilities or opportunities. He will go before them like a ſkilful guide, who is not barely acquainted with one ſingle beaten path, and therefore may eaſily be thrown beyond his knowledge, but is maſter of the whole country through which he is appointed to lead them.

‘Thus it is, that revelation hath, by the wiſe author of it, been at once adapted to the capacities of the vulgar, and to the moſt improved underſtandings; affording, at the ſame time, exerciſe for the brighteſt talents, and inſtructions ſuited to the vulgar mind. Nor is it neceſſary that the common Chriſtian ſhould be in poſſeſſion of all thoſe hidden ſtores in the ſyſtem of revelation which learning gives acceſs to; no more than the peaſant ſhould underſtand all thoſe wonders of nature, hidden from the vulgar eye, with which every part of the world around him is enriched. Both enjoy the fruits of theſe wonders, without underſtanding the ſources from whence they flow.

‘But whilſt this admirable diſpoſition of the whole work of revelation gives many advantages to the ſincere and able interpreter of God's word it muſt neceſſarily lay it open to numberleſs miſ-repreſentations when it comes into the hands of the ignorant or ill-diſpoſed. When the blind will undertake to lead the way, and ignorance, with that confidence which is peculiar to itſelf, boldly ſteps into the ſeat of inſtruction, what wonder that we find errors multiplied; paſſages explained, not only without any regard to the general deſign of revelation, but even without attending to the purpoſe of the writer, or the tenour of the diſcourſe to which they belong; and doctrines drawn from them, which are abſolutely irreconcileable to the attributes of God, and repugnant to every other plain and undoubted doctrine of ſcripture? Hence the unity of the church is violated, and all order is ſubverted; every contriver of new opinions, or reviver of thoſe which have been long exploded, becomes the leader of a ſect; and he who can build the moſt myſterious doctrine on ſome obſcure text, no matter how little underſtood the doctrine be, or, as far as it can be underſtood, how little conſiſtent with every clearer part of ſcripture; he who can, by theſe arts involve the whole body of revelation in thoſe clouds which dwell on ſome myſterious part, is regarded as one favoured with new lights, and whilſt he labours to render every thing obſcure, is held in admiration, as the only clear interpreter of the oracles of God.

‘Amidſt all theſe jarring opinions, one point only ſeems to remain uncontroverted, that faith is neceſſary in order to ſalvation; faith in name at leaſt, ſince they are much divided about the true import and extent of this term.

'Taking therefore our beginning from that in which all ſeem to agree, let us enquire into the nature, the origin, foundation and evidence, the tendency and operations of faith.'

Our Author now proceeds, in the ſecond ſection, to enquire into the true *nature* of faith, and obſerves that this enquiry cannot be long nor difficult to any one who is contented to underſtand the goſpels in their plain and natural meaning.—The Apoſtles were appointed to convert the world to the Chriſtian faith, and to convey to all mankind the glad tidings of redemption. When therefore they received their commiſſion to execute this great work, one would expect to find ſome clear account of that faith which they were to implant in the minds of mankind, and which was to be the foundation of the religion they were to propagate. Accordingly the words of our Saviour's commiſſion to them are theſe:—*Go ye unto all the world, and preach the goſpel to every creature. He that believeth*, &c.

Were we poſſeſſed, Mr. Rotheram ſays, only of this plain account of faith, no honeſt and well-meaning Chriſtian could be at a loſs to underſtand the nature of that faith which he profeſſes. It would then no longer be reckoned a thing which can neither be explained nor comprehended, nor would there be any room for thoſe confuſed and myſtic deſcriptions of it, which are calculated rather to perplex than to inform. The ſingle act of the mind concerned in faith, as it is deſcribed by our Saviour himſelf, is that of believing; and the object of faith is that hiſtory of redemption delivered by the firſt inſpired preachers of the goſpel, and now recorded in their writings. This then, our Author ſays, is to be conſidered as the fundamental rule of faith, to which all ſubſequent accounts of it are to be referred. And if we meet with difficulties in any part of the ſcripture where this ſubject is treated of, to this teſt muſt we bring them, and by this great original muſt they be cleared up; both becauſe, in all reaſon, that which is obſcure ſhould be explained by that which is manifeſtly clear; and becauſe the the ſacred writers muſt be ſuppoſed always to have preſerved a conſiſtency with that great commiſſion, by virtue of which they acted. Accordingly, Mr. Rotheram produces a variety of inſtances to ſhew that this rule of faith was ſtrictly adhered to, and ſtrongly confirmed in their practice.

The act of the mind then concerned in faith, he obſerves, is ſimple, but the object is complex and extenſive. The object of faith includes a great variety of matter, through which there runs one grand diviſion that we muſt carefully attend to. It contains an hiſtory and a revelation; an hiſtory of the whole progreſs of redemption, from the firſt unfolding of the deſign ſoon after the fall, till its completion in the death and reſurrection of our Lord; and a revelation of whatever belongs to a future

ſtate,

ſtate, to heaven, and to eternity. When faith looks back on all that our bleſſed Saviour hath done and ſuffered for us, it is cloſely connected with gratitude and love; when it looks forward to all thoſe ſcenes of bliſs and glory that are in reſerve for us, it is then more immediately united with truſt and hope.— The hiſtorical object of faith was at firſt ſmall; but as acts of divine mercy were multiplied, and the records of them enlarged, this part of the object increaſed. And as it encreaſed we find the promiſes of God, which were at firſt revealed in general terms, growing at the ſame time more diſtinct and explicit. The horizon, which bounds the view, enlarges as we advance forward in the hiſtory of revelation, ſo that each ſucceeding patriarch or prophet had a fuller proſpect of the bleſſings and the promiſes of God, than thoſe that went before him. The hiſtory of paſt, and the promiſes of future mercies, were ſtill encreaſing together, till, at length, to us who have the happineſs of ſeeing the work of redemption accompliſhed, and whatever concerns our eternal ſtate placed in the cleareſt light, the object of faith is completely revealed, and appears before us in its full magnitude.

In the third ſection, Mr. Rotheram endeavours to ſhew, that the diſtinction already remarked in the object of faith, and conſequently in faith itſelf, as connected on one hand with love, on the other with truſt, is the only diſtinction that is well founded in ſcripture, or that is of any conſequence in the ſtudy of our religion; that we may lay aſide all other diſtinctions, as of no importance to common Chriſtians at leaſt, as tending only to encumber and embarraſs their minds, and to open the way to a train of needleſs difficulties and groundleſs ſuſpicions.

If we are content to follow the ſimplicity of the goſpel, we ſhall find, that there is in reality one kind of faith: faith being every where a belief of redemption, and of all the bleſſings and promiſes that belong to it, as far as they are revealed. To us therefore, who have the happineſs to ſee revelation finiſhed and compleated in the goſpel, and all ſaving truths there ſummed up and concentered, faith, our Author ſays, may be defined, *a belief of the goſpel.*

This ſimple idea, we are told, will be found to anſwer every purpoſe, and to be the baſis of every character aſcribed to faith in the holy ſcriptures. All that the inſpired writers affirm of faith, ariſes from this fundamental idea, which, like a central light, diſcovers to us the ſymmetry of the whole Chriſtian ſyſtem, and clears up the difficulties which muſt ever be inexplicable to ſuch as attach themſelves to ſome inferior part only, regardleſs of what is principal or dependent in the ſyſtem, and loſing ſight of that grand order and connection which run through all the works of the Almighty.

Mr. Rotheram, in the fourth ſection of his work, conſiders the origin of faith; but what he ſays upon this ſubject was publiſhed ſome time ago in a ſingle diſcourſe, which, he tells us, has gone through two impreſſions.

In the remaining ſections, he treats of the tendency and operation of faith, of regeneration, of good works, &c. and concludes the whole ſubject with an addreſs, firſt to thoſe who maintaining the ſufficiency of reaſon, do blindly reject the aſſiſtance of revelation: and ſecondly, to thoſe who imagine, that revelation doth wholly ſuperſede the uſe of reaſon, and exclude its exerciſe from the nobleſt ſubject on which it can be employed, the ſubject of religion.

As to the merit of Mr. Rotheram's eſſay, we can only ſay, that thoſe who are acquainted with the ſubject will find little that is entirely new in it; they will be much pleaſed, however, with his manner of writing, which is very ſprightly and very agreeable.

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*The Sermons of Mr. Yorick**. Vol. 3d. and 4th. 12mo. 6*s.* bound. Becket and De Hondt.

WHether all the ſermons contained in theſe two volumes were preached or not, we cannot inform our Readers. We would willingly believe, for the ſake of the Author's credit, that they were not: there is an air of levity in ſome of them, altogether unbecoming the dignity and ſeriouſneſs of pulpit-diſcourſes, and which no brilliancy of wit, luxuriance of fancy, nor elegance of compoſition can atone for. *Propriety* is a rule as neceſſary to be obſerved in writing, as decorum is in conduct; and whoever offends againſt the one, muſt neceſſarily incur the juſt cenſure of every competent judge, as much as he who offends againſt the other.

Serious ſubjects, indeed, ſeem but little ſuited to Mr. Sterne's genius; when he attempts them, he ſeldom ſucceeds, and makes but an aukward appearance. He is poſſeſſed, however, of ſuch a fund of good humour, and native pleaſantry, and ſeems, at the ſame time, to have ſo large a ſhare of philanthropy, that it is impoſſible, for us at leaſt, to be long diſpleaſed with him.—His ſermons, if they muſt all be called by that name, contain many pertinent and ſtriking obſervations on human life and manners: every ſubject, indeed, is treated in ſuch a manner as ſhews the originality of his genius, and as will, in ſome meaſure, ſoften the ſeverity of cenſure, in regard to his ill-timed pleaſantry and want of diſcretion.

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* There is a different Title to the 4th. Vol. which ſays, Sermons by *Laurence Sterne*, M. A. Prebendary of York, and Vicar of Sutton on the Foreſt, and of Stillington near York.

We ſhall, for the ſatisfaction of our Readers, preſent them with ſome of thoſe parts of his work, which have given us the moſt entertainment.—The firſt part of his ſermon upon *the prodigal ſon* is truly excellent, and muſt ſtrongly affect every Reader, who has any real ſenſibility of heart.

'I know not, ſays he, whether the remark is to our honour or otherwiſe, that leſſons of wiſdom have never ſuch power over us, as when they are wrought into the heart, through the groundwork of a ſtory which engages the paſſions: is it that we are like iron, and muſt firſt be heated before we can be wrought upon? or, is the heart ſo in love with deceit, that where a true report will not reach it, we muſt cheat it with a fable, in order to come at truth?

'Whether this parable of the prodigal (for ſo it is uſually called)——is really ſuch, or built upon ſome ſtory known at that time in Jeruſalem, is not much to the purpoſe; it is given us to enlarge upon, and turn to the beſt moral account we can.

"A certain man, ſays our Saviour, had two ſons, and the younger of them ſaid to his father, Give me the portion of goods which falls to me: and he divided unto them his ſubſtance. And not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living."

'The account is ſhort: the intereſting and pathetic paſſages with which ſuch a tranſaction would be neceſſarily connected, are left to be ſupplied by the heart:——the ſtory is ſilent——but nature is not:——much kind advice, and many a tender expoſtulation would fall from the father's lips, no doubt, upon this occaſion.

'He would diſſuade his ſon from the folly of ſo raſh an enterprize, by ſhewing him the dangers of the journey,——the inexperience of his age,——the hazards his life, his fortune, his virtue would run, without a guide, without a friend: he would tell him of the many ſnares and temptations which he had to avoid, or encounter at every ſtep,——the pleaſures which would ſollicit him in every luxurious court,——the little knowledge he could gain—except that of evil: he would ſpeak of the ſeductions of women,——their charms——their poiſons: what hapleſs indulgences he might give way to, when far from reſtraint, and the check of giving his father pain.

'The diſſuaſive would but inflame his deſire.———

'He gathers all together.———

'——I ſee the picture of his departure:——the camels and aſſes loaden with his ſubſtance, detached on one ſide of the piece; and already on their way:——the prodigal ſon ſtanding on the fore ground, with a forced ſedateneſs, ſtruggling againſt the fluttering movement of joy, upon his deliverance from reſtraint: ——the elder brother holding his hand, as if unwilling to let it go:——the father,—ſad moment! with a firm look, covering a prophetic ſentiment, "that all would not go well with his child,"—approaching to embrace him, and bid him adieu.—— Poor inconſiderate youth! From whoſe arms art thou flying? From what a ſhelter art thou going forth into the ſtorm? Art thou weary of a father's affection, of a father's care? or, Hopeſt thou to find a warmer intereſt, a truer counſellor, or a kinder friend in a land of ſtrangers, where youth is made a prey, and ſo many thouſands are confederated to deceive them, and live by their ſpoils?

'We will ſeek no farther than this idea, for the extravagancies by which the prodigal ſon added one unhappy example to the number: his fortune waſted,——the followers of it fled in courſe,—the wants of nature remain,——the hand of God gone forth againſt him,——"*For when he had ſpent all, a mighty famine aroſe in that country.*"—Heaven! have pity upon the youth, for he is in hunger and diſtreſs,——ſtray'd out of the reach of a parent, who counts every hour of his abſence with anguiſh, ——cut off from all his tender offices, by his folly,——and from relief and charity from others, by the calamity of the times.

'Nothing ſo powerfully calls home the mind as diſtreſs: the tenſe fibre then relaxes,——the ſoul retires to itſelf,——ſits penſive and ſuſceptible of right impreſſions: if we have a friend, 'tis then we think of him; if a benefactor, at that moment all his kindneſſes preſs upon our mind.——Gracious and bountiful God! Is it not for this, that they who in their proſperity forget thee, do yet remember and return to thee in the hour of their ſorrow? When our heart is in heavineſs, upon whom can we think but thee, who knoweſt our neceſſities afar off—putteſt all our tears in thy bottle,——ſeeſt every careful thought,——heareſt every ſigh and melancholy groan we utter?

'Strange!—that we ſhould only begin to think of God with comfort,——when with joy and comfort we can think of nothing elſe.

'Man ſurely is a compound of riddles and contradictions: by the law of his nature he avoids pain, and yet *unleſs he ſuffers in the fleſh, he will not ceaſe from ſin*, tho' it is ſure to bring pain and miſery upon his head for ever.

'Whilſt all went pleaſurably on with the prodigal, we hear not one word concerning his father——no pang of remorſe for the ſufferings in which he had left him, or reſolution of returning, to make up the account of his folly: his firſt hour of diſtreſs, ſeem'd to be his firſt hour of wiſdom:——*When he came* *to himſelf, he ſaid, How many hired ſervants of my father have bread enough and to ſpare, whilſt I periſh!*

'Of all the terrors of nature, that of one day or another dying by hunger, is the greateſt, and it is wiſely wove into our frame to awaken man to induſtry, and call forth his talents; and tho' we ſeem to go on careleſsly, ſporting with it as we do with other terrors——yet, he that ſees this enemy fairly, and in his moſt frightful ſhape, will need no long remonſtrance, to make him turn out of the way to avoid him.

'It was the caſe of the prodigal——he aroſe to go unto his father.——

'——Alas! How ſhall he tell his ſtory? Ye who have trod this round, tell me in what words he ſhall give in to his father, the ſad *Items* of his extravagance and folly?

'——The feaſts and banquets which he gave to whole cities in the eaſt,—the coſts of Aſiatic rarities,—of Aſiatic cooks to dreſs them——the expences of ſinging men and ſinging women,——the flute, the harp, the ſackbut, and of all kinds of muſic—the dreſs of the Perſian courts, how magnificent! their ſlaves how numerous!——their chariots, their horſes, their palaces, their furniture, what immenſe ſums they had devoured!——what expectations from ſtrangers of condition! what exactions!

'How ſhall the youth make his father comprehend, that he was cheated at Damaſcus by one of the beſt men in the world;—that he had lent a part of his ſubſtance to a friend at Nineveh, who had fled off with it to the Ganges;—that a whore of Babylon had ſwallowed his beſt pearl, and anointed the whole city with his balm of Gilead;—that he had been ſold by a man of honour for twenty ſhekels of ſilver, to a worker in graven images;——that the images he had purchaſed had profited him nothing;——that they could not be tranſported acroſs the wilderneſs, and had been burnt with fire at Shuſan;——that the apes and peacocks*, which he had ſent for from Tharſis, lay dead upon his hands; and that the mummies had not been dead long enough, which had been brought him out of Egypt:——that all had gone wrong ſince the day he forſook his father's houſe.

'——Leave the ſtory——it will be told more conciſely.——*When he was yet afar off, his father ſaw him,*——Compaſſion told it in three words—*He fell upon his neck and kiſſed him.*

'Great is the power of eloquence: but never is it ſo great as when it pleads along with nature, and the culprit is a child ſtrayed from his duty, and returned to it again with tears: Caſuiſts may ſettle the point as they will: But what could a parent ſee more in the account, than the natural one, of an ingenuous heart too open for the world,—ſmitten with ſtrong ſenſat[illegible] pleaſures, and ſuffered to ſally forth unarm'd into the [illegible]emies ſtronger than himſelf?

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* Vide 2 Chronicles ix. 21.

'Generoſity ſorrows as much for the over-matched, as pity herſelf does.

'The idea of a ſon ſo ruin'd, would double the father's careſſes: every effuſion of his tenderneſs would add bitterneſs to his ſon's remorſe.——"Gracious heaven! what a father have I rendered miſerable."

'*And he ſaid, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.*

'*But the father ſaid, Bring forth the beſt robe*——

'O ye affections! How fondly do you play at croſs-purpoſes with each other?——'Tis the natural dialogue of true tranſport: joy is not methodical; and where an offender, beloved, overcharges itſelf in the offence,——words are too cold; and a conciliated heart replies by tokens of eſteem.

'*And he ſaid unto his ſervants, Bring forth the beſt robe and put it on him; and put a ring on his hand, and ſhoes on his feet, and bring hither the fatted calf, and let us eat and drink and be merry.*

'When the affections ſo kindly break looſe, Joy, is another name for Religion.

'We look up as we taſte it: the cold Stoic without, when he hears the dancing and the muſick, may aſk ſullenly, (with the elder brother) What it means? and refuſe to enter: but the humane and compaſſionate all fly impetuouſly to the banquet, given *for a ſon who was dead and is alive again,——who was loſt and is found.* Gentle ſpirits, light up the pavillion with a ſacred fire; and parental love, and filial piety lead in the maſk with riot and wild feſtivity!——Was it not for this that God gave man muſick to ſtrike upon the kindly paſſions; that nature taught the feet to dance to its movements, and as chief governeſs of the feaſt, poured forth wine into the goblet, to crown it with gladneſs?

'The intention of this parable is ſo clear from the occaſion of it, that it will not be neceſſary to perplex it with any tedious explanation: it was deſigned by way of indirect remonſtrance to the Scribes and Phariſees, who animadverted upon our Saviour's conduct, for entering ſo freely into conferences with ſinners, in order to reclaim them. To that end, he propoſes the parable of the ſhepherd, who left his ninety and nine ſheep that were ſafe in the fold, to go and ſeek for one ſheep that was gone aſtray,—telling them in other places, that they who were whole wanted not a phyſician, but they who were ſick;—and here, to carry on the ſame leſſon, and to prove how acceptable ſuch a recovery was to God, he relates this account of the prodigal ſon and his welcome reception.'

In the ſermon on Pride, we find many juſt and ſtriking reflections.——'In other vicious exceſſes, ſays our Author, which a man commits, the world (tho' it is not much to its credit) ſeems to ſtand pretty neuter : if you are extravagant or in perate, you are looked upon as the greateſt enemy to you ——or if an enemy to the public,——at leaſt, you are ſ mote a one to each individual, that no one feels himſelf i diately concerned in your puniſhment : but in the inſtanc pride, the attack is perſonal : for as this paſſion can only its riſe from a ſecret compariſon, which the party has been ing of himſelf to my diſadvantage, every intimation he giv of what he thinks of the matter, is ſo far a direct injury, as it with-holds the reſpect which is my due,——or perha nies me to have any ; or elſe, which preſſes equally hard, puts me in mind of the defects which I really have, and of I am truly conſcious, and conſequently think myſelf th deſerving of an admonition : in every one of which caſe proud man in whatever language he ſpeaks it,——if it is e ſive of this ſuperiority over me, either in the gifts of fo the advantages of birth or improvements, as it has proc from a mean eſtimation and poſſibly a very unfair one of th pretenſions in myſelf,——the attack, I ſay, is perſonal ; a generally the fate to be felt and reſented as ſuch.'

'——If you look into the beſt moral writers, who have pains to ſearch into the grounds of this paſſion,——the tell you, That Pride is the vice of little and contracted ſou that whatever affectation of greatneſs it generally wears an ries in the looks, there is always meanneſs in the heart ——a haughty and an abject temper, I believe, are much a-kin than they will acknowledge ;——like *poor* relations, look a little ſhy at one another at firſt ſight, but trace back pedigree, they are but collateral branches from the ſame and there is ſcarce any one who has not ſeen many ſuch i ces of it, as one of our poets alludes to, in that admirable he has given of this affinity, in his deſcription of a *Pride licks the duſt.*

' As it has *meanneſs* at the bottom of it,—ſo it is juſtly c ed with having *weakneſs* there too, of which it gives the ſtr proof, in regard to the chief end it has in view, and the means it takes to bring it about.

' Conſider a moment,—— What is it the proud man ai ——Why,—ſuch a meaſure of reſpect and deference, as to his ſuperior merit, &c. &c.

' Now, good ſenſe, and a knowledge of the world, ſhe that how much ſoever of theſe are due to a man, allowing made a right calculation,——they are ſtill dues of ſuch ture, that they are not to be inſiſted upon : Honour and R muſt be a *Free-will offering :* treat them otherwiſe, and them from the world as a tax,—they are ſure to be with-the firſt diſcovery of ſuch an expectation diſappoints it, and prejudices your title to it for ever.

'To this ſpeculative argument of it's weakneſs, it has generally the ill fate to add another of a more ſubſtantial nature, which is matter of fact; that to turn giddy upon every little exaltation, is experienced to be no leſs a mark of a *weak brain* in the figurative, than it is in the literal ſenſe of the expreſſion—— in ſober truth, 'tis but a ſcurvy kind of a trick *(quoties voluit Fortuna jocari)* when Fortune, in one of her merry moods, takes a poor devil with this paſſion in his head, and mounts him up all at once as high as ſhe can get him——for it is ſure to make him play ſuch phantaſtick tricks, as to become the very fool of the comedy; and was he not a general benefactor to the world in making it merry, I know not how Spleen could be pacified during the repreſentation.'

After conſidering briefly the natural imperfections of humanity, he proceeds to the wilful depravations of our nature.—— 'Survey yourſelves, my dear Chriſtians, ſays he, a few moments in this light,—behold a diſobedient, ungrateful, intractable and diſorderly ſet of creatures, going wrong ſeven times in a day——acting ſometimes every hour of it againſt your own convictions——your own intereſts, and the intentions of your God, who wills and purpoſes nothing but your happineſs and proſperity——what reaſon does this view furniſh you for Pride? how many does it ſuggeſt to mortify and make you aſhamed?— well might the ſon of Syrach ſay in that ſarcaſtical remark of his upon it, *That* Pride *was not made for man*——for ſome purpoſes, and for ſome particular beings, the paſſion might have been ſhaped——but not for him——fancy it where you will, 'tis no where ſo improper—'tis in no creature ſo unbecoming——

'——But why ſo cold an aſſent, to ſo inconteſted a truth? ——Perhaps thou haſt reaſons to be proud:——for heaven's ſake, let us hear them——Thou haſt the advantages of birth and title to boaſt of——or thou ſtandeſt in the ſunſhine of court favour ——or thou haſt a large fortune——or great talents——or much learning——or nature has beſtowed her graces upon thy perſon ——ſpeak—on which of theſe foundations haſt thou raiſed this fanciful ſtructure?——Let us examine them.

'Thou art well born;——then truſt me, 'twill pollute no one drop of thy blood to be humble: humility calls no man down from his rank,——diveſts not princes of their titles; it is in life, what the *clear-obſcure* is in painting; it makes the hero ſtep forth in the canvas, and detaches his figure from the group in which he would otherwiſe ſtand confounded for ever.

'If thou art rich——then ſhew the greatneſs of thy fortune, ——or what is better, the greatneſs of thy ſoul in the meekneſs of thy converſation; condeſcend to men of low eſtate,——ſupport the diſtreſſed, and patronize the neglected——Be great; but let it be in conſidering riches as they are; as *talents committed to an earthen veſſel*—That thou art but the *receiver*,—and that to be obliged and be vain too,—is but the old ſolecism of pride and beggary, which, though they often meet,——yet ever make but an abſurd ſociety.

'If thou art powerful in intereſt, and ſtandeſt deified by a ſervile tribe of dependents,——why ſhouldeſt thou be proud,—becauſe they are hungry?——Scourge me ſuch ſycophants; they have turned the heads of thouſands as well as thine.

'——But 'tis thy own dexterity and ſtrength which have gained thee this eminence:——allow it; but art thou proud, that thou ſtandeſt in a place where thou art the mark of one man's envy, another man's malice, or a third man's revenge,—where good men may be ready to ſuſpect thee, and whence bad men will be ready to pull thee down. I would be proud of nothing that is uncertain: Haman was ſo, becauſe he was admitted alone to queen Eſther's banquet; and the diſtinction raiſed him,——but it was fifty cubits higher than he ever dream'd or thought of.

'Let us paſs on to the pretences of learning, &c. &c. If thou haſt a little, thou wilt be proud of it in courſe: if thou haſt much, and good ſenſe along with it, there will be no reaſon to diſpute againſt the paſſion: a beggarly parade of remnants is but a ſorry object of Pride at the beſt;——but more ſo, when we can cry out upon it, as the poor man did of his hatchet, *Alas! Maſter,——for it was borrowed.*

'It is treaſon to ſay the ſame of Beauty,——whatever we do of the arts and ornaments with which Pride is wont to ſet it off: the weakeſt minds are moſt caught with both; being ever glad to win attention and credit from ſmall and ſlender accidents, through diſability of purchaſing them by better means. In truth, Beauty has ſo many charms, one knows not how to ſpeak againſt it; and when it happens that a graceful figure is the habitation of a virtuous ſoul,—when the beauty of the face ſpeaks out the modeſty and humility of the mind, and the juſtneſs of the proportion raiſes our thoughts up to the art and wiſdom of the great Creator,—ſomething may be allowed it,——and ſomething to the embelliſhments which ſet it off;——and yet when the whole apology is read,——it will be found at laſt, that Beauty like Truth, never is ſo glorious as when it goes the plaineſt.

'Simplicity is the great friend to nature, and if I would be proud of any thing in this ſilly world, it ſhould be of this honeſt alliance.'

Mr. Sterne's ſermon, from Judges xix. 1, 2, 3.——*And it came to paſs in thoſe days, when there was no king in Iſrael, that there was a certain Levite ſojourning on the ſide of Mount Ephraim, who took*

took unto him a concubine,——next demands our notice. Though it is leſs in the ſtile of ſermons than any in the collection, and wears too gay an aſpect, yet it contains many natural ſentiments, and pathetic touches,—the power of which may perhaps be felt, even by the moſt rigid and pious Reader.

‘ Notwithſtanding all we meet with in books, ſays Mr. Sterne, in many of which, no doubt, there are a good many handſome things ſaid upon the ſweets of retirement, &c.... Yet ſtill, “ *it is not good for man to be alone* :” nor can all which the cold-hearted pedant ſtuns our ears with upon the ſubject, ever give one anſwer of ſatisfaction to the mind ; in the midſt of the loudeſt vauntings of philoſophy, Nature will have her yearnings for ſociety and friendſhip ;——a good heart wants ſome object to be kind to——and the beſt parts of our blood, and the pureſt of our ſpirits ſuffer moſt under the deſtitution.

‘ Let the torpid Monk ſeek heaven comfortleſs and alone——God ſpeed him ! For my own part, I fear, I ſhould never ſo find the way. Let me be wiſe and religious——but let me be Man : wherever thy Providence places me, or whatever be the road I take to get to thee—give me ſome companion in my journey, be it only to remark to, How our ſhadows lengthen as the ſun goes down ;——to whom I may ſay, How freſh is the face of nature ? How ſweet the flowers of the field ! How delicious are theſe fruits !’——To all this we moſt cordially and ſincerely give our full aſſent !

‘ It is the mild and quiet half of the world, continues our Author, who are generally outraged and born down by the other half of it : but in this they have the advantage ; whatever be the ſenſe of their wrongs, that pride ſtands not ſo watchful a ſentinel over their forgiveneſs, as it does in the breaſts of the fierce and froward : we ſhould all of us, I believe, be more forgiving than we are, would the world but give us leave ; but it is apt to interpoſe it's ill offices in remiſſions, eſpecially of this kind : the truth is, it has it's laws, to which the heart is not always a party ; and acts ſo like an unfeeling engine in all caſes without diſtinction, that it requires all the firmneſs of the moſt ſettled humanity to bear up againſt it.’

There are many other paſſages in Mr. Sterne's ſermons, which it would give us pleaſure to inſert, but we muſt refer our Readers to the diſcourſes themſelves.

The Clandeſtine Marriage, a Comedy, as it is acted at the Theatre-Royal in Drury-Lane. By George Colman and David Garrick. 8vo. 1 s. 6d. Becket and Co.

BEAUMONT and Fletcher, Dryden and Lee, Sternhold and Hopkins, Tate and Brady, are, to the beſt of our remembrance,

membrance, the principal poets of this country, who hav clubbed their wits for our entertainment or edification. Now though ſome people may not be able immediately to conceiv the reaſon why the author who has produced one good ſcene, o act, might not have wrote the next, as well as his fellow-la-bourer, of no greater abilities than himſelf; yet, if there b any truth in the old proverb, that *two heads are better than on* ſomething greater may certainly be expected from ſuch a coalition But the probability of ſuperior excellence from the united efforts of two men of genius, will more fully appear, if we conſider them as two painters exerting their reſpective talents in the production of a picture in which hiſtory and landſcape, for example, were united. It is eaſy to imagine how ſome fine pieces of antiquity might have been greatly improved by ſuch an union. But to proceed to the piece before us.

In an advertiſement prefixed to the play, and alſo in the prologue, we are given to underſtand that Hogarth's Marriage A-la-mode furniſhed the hint which produced this performance. It may be ſo; but as there is no reſemblance in the two pieces, except the intended union between the family of a citizen and that of a nobleman, for the ſake of money on one ſide, and grandeur on the other,—we think our poets needed not to have had recourſe to a picture, when ſo many *hints* of this kind are ſo frequently ſupplied from real life.

The principal characters are as follows:

Lord Ogleby, an old decrepid man of quality, whoſe infirmities we are to ſuppoſe occaſioned by a too liberal indulgence of his paſſions, otherwiſe his decrepitude is an improper object of ſa-tire. His lordſhip, however, becomes a fit ſubject of ridicule from his fooliſh opinion of, and attention to, his perſon; as alſo on account of his affectation of French manners, dreſs, and gallantry: but he is, nevertheleſs, humane and generous. We ſuppoſe him to be related to Lord Chalkſtone, as there is a ſtrong family likeneſs between his preſent lordſhip and that celebrated nobleman.

Sir John Melvil, nephew to Lord Ogleby, is the inſtrument by whoſe union with the daughter of a citizen, his lordſhip is to receive a conſiderable ſum of money. As to his character, it differs in nothing from that of a thouſand other people in the ſame ſituation.

Sterling is the merchant whoſe daughter is going to be married to Sir John Melvil. He is the uſual citizen of the ſtage.

Lovewell, apprentice to Sterling, and privately married to his youngeſt daughter Fanny. He is related to Lord Ogleby.

Canton, a Swiſs, gentleman to his lordſhip. His ſole buſineſs through the play, is to flatter his maſter and laugh at his jokes. Our only objection to this gentleman is, that he happens to have been born in a wrong country. We are of opinion, he might with much greater propriety have been created a Frenchman.

Mrs. Heidleberg, ſiſter to Sterling, the rich widow of a Dutch merchant. She is a perſon of great importance in Sterling's family, on account of her riches. The entertainment which ſhe affords the ſpectators is owing chiefly to the comic talents of Mrs. Clive, by whom the part is played.

Miſs Sterling, the young lady who was to have been married to Sir John Melvil.

Fanny, her younger ſiſter, married clandeſtinely to Lovewell.

The reſt of the characters are of little importance. Let us now proceed to the ſtory. Scene, Sterling's Country-houſe.

ACT I.

Fanny, in a private converſation with her huſband, expreſſes great uneaſineſs at concealing their matrimonial connection any longer. The indelicacy of a ſecret marriage grows every day more and more ſhocking to her, and ſhe earneſtly intreats him, for very particular reaſons, to diſcloſe the affair to her father. Sterling finds them together. She retires, and Lovewell delivers a letter to his maſter, informing him that Lord Ogleby and Sir John will certainly arrive that night. In the next ſcene we have a converſation between the two ſiſters, in which the eldeſt triumphs in the expectation of her approaching magnificence. The remainder of the act is taken up in giving orders for the proper reception of my lord and his nephew.

ACT II.

Opens with a ſcene between his lordſhip's valet de chambre and a chambermaid, from which we learn, that Fanny the youngeſt daughter is eſteemed, by the ſervants, for her affability, and her ſiſter diſliked for being proud. Lord Ogleby now crawls forth from his bed-chamber, is invited by Sterling to take a walk in the garden, where the whole family aſſemble, and where his lordſhip has an opportunity of ſhewing his gallantry to the ladies, and contempt for Mr. Sterling's taſte. The reſt of the good folks continuing their walk, Sir John and Lovewell remain upon the ſtage, where the latter is ſurprized by a declaration from the former, of his violent paſſion for Miſs Fanny, alias Mrs. Lovewell; ſhe happening at this moment to be walking alone in the garden, Sir John purſues her, repeats his ſolicitations, and at laſt, finding her ſtill inflexible, falls on his knees, and ſeizes her fair hand. In this ſituation they are unluckily ſurprized by Miſs Sterling. Sir John ſneaks off; poor

Fanny is left to be abuſed by her enraged ſiſter ; and thus ends this very long act.

A C T III.

Opens with the arrival of three lawyers, who come to ſettle the marriage-contract between Sir John and Miſs Sterling. Whilſt theſe formal gentlemen are in converſation with Mr. Sterling concerning the particulars, they are interrupted by Sir John, who has matter of importance to communicate to his hoſt. The lawyers are deſired to amuſe themſelves in the garden, and then Sir John diſcloſes his paſſion for the youngeſt daughter, imploring the father's conſent to marry her inſtead of her elder ſiſter. Sterling is at firſt offended, but becomes reconciled on Sir John's propoſing to relinquiſh 30,000*l.* of the 80,000*l.* which he was to have had with Miſs Sterling. This propoſal is the only new incident by which the ſtory advances, during this whole act, the latter part of which is employed in a fruitleſs attempt to obtain Mrs. Heidleberg's conſent to the intended transfer.

A C T IV.

Mrs. Heidleberg, who rules the roaſt in this family, reſolves to ſend Fanny to town next morning ; to prevent which, Lovewell perſuades his wife to diſcloſe their marriage to Lord Ogleby ; who, he tells her, *ſeems* to entertain a *viſible* partiality for her, and from whoſe influence in the family a reconciliation will moſt probably be brought about. Fanny, determined to diſcloſe the dreadful ſecret, accoſts his lordſhip in the garden. She begins her ſtory ; but for want of reſolution, ſpeaks ſo equivocally, that his lordſhip, whoſe vanity has ever the aſcendant, miſtakes the whole of her converſation for a declaration of love to himſelf. She retires, and my lord, fully perſuaded of her paſſion for him, determines to marry her. His miſtake gives riſe to another ſcene, partly of the ſame kind, between Lovewell and his lordſhip, who continues in his errour to the end of the act. He propoſes the match to Sterling, and obtains his conſent ; and Lovewell is ordered immediately to London to fetch ſome papers neceſſary on the occaſion.

A C T V.

Lovewell, conſidering that he was diſpatched on a needleſs errand, inſtead of ſetting out for London, retires to his Fanny's bed-chamber ; where, raiſing his voice rather too loud, he is overheard by Miſs Sterling, liſtening at the door, ſhe having been already informed by her maid that there was a man in her ſiſter's chamber, which man Miſs Sterling naturally concludes to be her faithleſs Sir John Melvil. Big with this idea, ſhe ſallies forth, in the dark, conducting Mrs. Heidleberg to the door of her ſiſter's room. Having no doubt but that Sir John and Miſs Fanny are together, laying a plan for their elopement in the morning, they determine, in revenge, not only to diſappoint but to expoſe them; and therefore begin to make a horrible uproar, in order to raiſe the family. Sterling appears firſt, then Canton, then the lawyers, and then his lordſhip, all greatly terrified at Mrs. Heidleberg's outcry of thieves! The company being thus aſſembled, they are informed that Sir John is locked up with Fanny, in her bed-chamber. Lord Ogleby, having no doubt of his Fanny's affection, diſbelieves the fact; and, calling aloud for Sir John Melvil, the baronet enters, not from Miſs Fanny's chamber, but on the oppoſite ſide of the ſtage, to the great aſtoniſhment of the whole company. Lord Ogleby now requeſts that Miſs Fanny may be deſired to come forth and diſpel all their doubts. She appears, but ſoon faints away. This occaſions a freſh alarm; on which Lovewell ruſhes from the ſame apartment, catches her in his arms, and ſhe recovers. They now confeſs their having been four months married. Sterling threatens to turn them out of doors, upon which Lord Ogleby generouſly declares that he will receive and patroniſe them. After a little expoſtulation, however, all parties are reconciled; the play concludes; and is followed by a very ſingular and very entertaining Epilogue.

It may poſſibly be ſaid, with ſome appearance of juſtice, that in this comedy we are preſented with no entire new characters; but if that be a fault, we ſhall more readily excuſe it, when we conſider the difficulty of finding any real character which hath not already been exhibited upon the ſtage; ſo that in this reſpect any thing truly original is hardly to be expected. As to moral, it certainly contains none; on the contrary, the only offenders, are the only perſons made happy in the cataſtrophe: for, as to Miſs Fanny's ſufferings, we are of opinion there are not many young ladies who would ſcruple to ſuffer twice as much during the honey-moon with the man of their heart.

On the whole, however, tho' this comedy may not (in the *peruſal*) have quite anſwered our expectation, ſo greatly raiſed by the united names in the title-page, yet, conſidering it merely as a piece of entertainment, it certainly deſerves the applauſe which it has ſo generally received. Some of its ſcenes are truly comic, the ſtory is well conducted, and the final event, or unravelment of the plot, judiciouſly brought about.——We cannot, however, take leave of our ingenious Authors, without expreſſing our ſurprize at their addreſs to the ſpectators, in the laſt ſentence of the play; in which they have offended againſt a moſt eſſential rule of the drama: which invariably ſuppoſes the whole action performed independent and entirely regardleſs of the ſpectators. It is, indeed, not only injudicious, but has too obviouſly the appearance of being merely intended to coax the audience into good humour.

Philoſophical Tranſactions, Vol. LIV. concluded. See p. 63.

IN our Review for Dec. laſt, we gave an account of the papers in this Vol. of the Philoſophical Tranſactions, relative to phyſics, natural hiſtory, &c. In our number for January, thoſe on medical and anatomical ſubjects were mentioned; and now we proceed to the mathematical, mechanical and aſtronomical communications. The firſt of theſe is Article

III. *The deſcription of a new and ſafe crane, which has four different powers; invented by* Mr. James Ferguſon, *F. R. S.*

This machine, which cannot be eaſily underſtood without the engraved figure that accompanies it, is very well adapted to prevent the many fatal accidents that often happen by uſing the common tread-wheel crane. But either from the multiplicity of its parts, the conſiderable friction they occaſion, the loſs of time, or, perhaps, from the inflexible bigotry of the perſons concerned in theſe machines, to their old methods, it has not yet been carried into execution. For we muſt obſerve, that though this piece of mechaniſm has never before appeared in any printed work that we have ſeen, yet a model of it was ſome time ſince preſented by Mr. Ferguſon to the ſociety for the encouragement of arts, &c. and is now in their machine room; ſo that the contrivance has been long enough known to mechanics for it to have been carried into execution. Indeed the machine before us does not ſeem calculated for raiſing heavy weights with that diſpatch which is neceſſary on the public wharfs. For though it is well known that the force of one man may, by this, or almoſt any other machinery, be ſufficient for raiſing the moſt enormous weights; yet, as what is gained in power will always be loſt in time, it becomes neceſſary, where diſpatch is required, to proportion the power to the weight intended to be raiſed; ſo that the work may be performed in a reaſonable time; and this is perhaps the principal reaſon why our mechanical gentlemen have not attempted to introduce Mr. Ferguſon's machine inſtead of the common cranes now in uſe.

IV. *Of the Moon's Diſtance and Parallax: a Letter to* Andrew Reid, Eſq; *from* Dr. Murdoch.

Mr. Murdoch has in this paper given an eaſy method for determining the moon's diſtance, from the received theory of central forces.

The method is this: Sir Iſaac Newton concluded, from an inveſtigation of the law of gravitation, that the gravitation at the earth's ſurface, being diminiſhed as the ſquare of the diſtance from the earth's centre increaſes, would, at the diſtance of the moon, produce a fall from reſt, in one ſecond, preciſely equal to that verſed ſine. Or, that the gravitation of the moon toward the earth, being increaſed as the ſquare of that diſtance is diminiſhed [illegible], at the earth's ſurface, be of the ſame quantit as that of falling bodies is actually found to be.——This law of gravitation Mr. Murdoch aſſumes as *given*, and makes the moon's diſtance the *quantity ſought*.

Thus writing F for the number of feet which a body falling from reſt, deſcribes, in vacuo, at the equator in one ſecond, V for the verſed ſine of the arc of the moon's orbit deſcribed in the ſame time, to the radius unity, D for the ſemidiameter of the equator in feet, and the ratio of the diſtance of the centres of the earth and moon, to the ſemidiameter of the earth, that of X to 1: we have, by the general law, the moon's fall in 1 ſecond, equal to $\frac{F}{X^2}$; but the ſame fall is equal to $V\times D\times X$; whence $X^3=\frac{F}{V\times D}$, and $X=\sqrt[3]{\frac{F}{V\times D}}$ is the diſtance ſought in ſemidiameters of the equator $=60.08906$. And the arithmetical complement of the logarithm of the above number is the log. tang. of the moon's mean horizontal parallax at the equator, which therefore is 57'. 12'', 34.

But as this diſtance will be ſomewhat increaſed by the revolution of the earth and moon round their common center of gravity, this able mathematician finds, by a very curious proceſs, the true diſtance to be 60.5883 ſemidiameters of the equator, and the moon's horizontal parallax 56'. 44'', 07.

XVII. XVIII. XIX. XX. XXI. XXIV. XXV. XXVI. XXX. XXXI. XLV. *Obſervations on the eclipſe of the ſun, the firſt of April*, 1764, *made in* Surry-ſtreet *in the* Strand, *by* James Short, *M. A.*; *at the houſe of* Joſeph Salvador, *Eſq*; *by Dr.* John Bevis; *at* Liverpool, *by Mr.* James Ferguſon; *at* Brumpton Park, *by Mr.* Samuel Dunn; *at* Flamſtead houſe, *by Mr.* Profeſſor Bliſs; *at* Thorley-hall, *by* Matthew Raper, *Eſq*; at Schovezinge *near* Heidelberg, *by* Chriſtian Mayer; *at* Chatham *by* Mr. Mungo Murray; *and at the* Jeſuit's college *in* Rome.

As there is nothing very particular in theſe obſervations, we have placed them under one article, and ſhall refer thoſe who are deſirous of peruſing them, to the original, as an abridgement would be uſeleſs. But muſt obſerve, that Dr. Bevis, Mr. Dunn, and Mr. Mayer, have alſo given in their papers, obſervations on the eclipſe of the moon, which happened on the 17th of March, 1764.

XXVII. *A table of the places of the comet of* 1764, *diſcovered at the obſervatory of the Marine at* Paris, *on the third of* January, *about eight o'clock in the evening, in the conſtellation of the* Dragon, *concluded from its ſituation obſerved with regard to the ſtars: By Monſieur* Charles Meſſier.

This table contains ſixteen places of the comet deduced from obſervations made from the third of January to the eleventh of February. To which Mr. Meſſier has added the following elements of the theory of this comet, as deduced by M. Pingré, from his firſt obſervation:

The aſcending node ☊ —— 3^s. 29°. 20′. 6″.
Inclination —— —— 53. 54. 19.
Place of perihelium —— 16. 11. 48.
Logarithm of the diſtance of the perihelium 9.751415.

Paſſage of the perihelium 12 Feb. at 10^h. 29′. mean time in the meridian of Paris. The motion retrograde.

XXVIII. *A Supplement to Mr.* Pingré's *Memoir on the Parallax of the Sun: in a Letter from him to the Royal Society.*

Mr. Pingré, in this ſupplemental part to his Memoir publiſhed in the preceding volume of the Philoſophical Tranſactions, endeavours to ſhew, from ſeveral obſervations made at different places, particularly thoſe made by Mr. Maſkelyne at St. Helena, that his own obſervations on the late tranſit of Venus, made at the iſland of Rodriguez, are nearer the truth than thoſe made by Meſſrs. Maſon and Dixon at the Cape of Good Hope. He has alſo corrected a pretty remarkable difference that appeared between the account of his own obſervations on the tranſit of Venus, as tranſmitted to the Royal Society, and that publiſhed in the French Memoirs.

XXIX. *An Account of the Tranſit of Venus: in a Letter to* Charles Morton, M. D. Sec. R. S. *from* Chriſtian Mayer, S. J.

According to the obſervations of this ingenious Aſtronomer, the interior contact of the weſtern limb of Venus, with the weſtern limb of the ſun, happened at 20^h. 53′. 8″. true time. The moment of the egreſs, wherein the ſame limb of the ſun after the interior contact firſt appeared corniculated, 20^h. 53′. 35″. and the firſt outer contact at 21^h. 9′. 4″.

XXXV. *Some new Properties in Conic Sections, diſcovered by* Edward Waring, M. A. Lucaſian Profeſſor of Mathematics in the Univerſity of Cambridge.

Theſe new properties are delivered in ſix theorems, and are at once both curious and uſeful; but cannot be abridged, or given without the figures.

XLVI. *The Deſcription of a new Hygrometer, invented by* James Ferguſon, F. R. S.

This inſtrument will certainly anſwer the end propoſed, and point out very minute changes in the ſtate of the atmoſphere; but no deſcription of it can be rendered intelligible without the copper-plate.

XLVIII. *Conciſe Rules for computing the Effects of Refraction and Parallax in varying the apparent Diſtance of the Moon from the*

Sun or a fixed Star; alſo an eaſy Rule of Approximation for computing the Diſtance of the Moon from a Star, the Longitudes and Latitudes of both being given, with Demonſtrations of the ſame. By the Rev. Nevil Maſkelyne, A. M. Fellow of Trinity College in the Univerſity of Cambridge.

As theſe rules are very well adapted to anſwer the purpoſe intended by the Author, and, at the ſame time, far more eaſy than any we have yet ſeen on the ſubject, we preſume the Reader will not be diſpleaſed to find them here, in the Author's own words. The demonſtrations, which, in our opinion, are ſufficiently conciſe and elegant, cannot be underſtood without the figures.

'A rule to compute the contraction of the apparent diſtance of any two heavenly bodies by refraction; the zenith diſtances of both, and their diſtance from each other being given nearly.

'Add together the tangents of half the ſum, and half the difference of the zenith diſtances; their ſum, abating 10 from the index, is the tangent of arc the firſt. To the tangent of arc the firſt, juſt found, add the co-tangent of half the diſtance of the ſtars; the ſum, abating 10 from the index, is the tangent of arc the ſecond. Then add together the tangent of double the firſt arc, the co-ſecant of double the ſecond arc, and the conſtant logarithm of 114″ or 2,0569: the ſum, abating 20 from the index, is the logarithm of the number of ſeconds required, by which the diſtance of the ſtars is contracted by refraction: which therefore added to the obſerved diſtance gives the true diſtance cleared from the effect of refraction.'

'A rule to compute the contraction or augmentation of the apparent diſtance of the Moon from a ſtar, on account of the Moon's parallax; the zenith diſtances of the Moon and ſtar, and their diſtance from each other being given nearly.

'Add together the tangents of half the ſum, and half the difference of the zenith diſtances of the Moon and ſtar, and the cotangent of half the diſtance of the Moon from the ſtar; the ſum, abating 20 from the index, is the tangent of an arch, which call A. Then, if the zenith diſtance of the Moon is greater than that of the ſtar, take the ſum of the arch A, juſt found, and half the diſtance of the Moon from the ſtar; but, if the zenith diſtance of the Moon be leſs than that of the ſtar, take the difference of the ſaid arch A and half the diſtance of the Moon from the ſtar; and the ſum, or difference called B. To the tangent of B, thus found, add the coſine of the Moon's zenith diſtance, and the logarithm of the Moon's horizontal parallax, expreſſed in the minutes and decimals; the ſum, abating 20 from the index, is the logarithm of the effect of parallax, tending always to augment the apparent diſtance of the Moon from the ſtar; except the zenith diſtance of the Moon be leſs than that of the ſtar, and, at the ſame time, the arch A be greater than half the diſtance of the Moon from the ſtar, in which caſe the effect of parallax diminiſhes the apparent diſtance of the Moon from the ſtar.'

‘ Remarks on the uſe of the two foregoing rules.

‘ It has been remarked, after the rule for refraction above, that if the altitudes of the Moon or ſtar are under 10 degrees, the zenith diſtances muſt be firſt leſſened by 3 times the refractions correſponding to their reſpective altitudes before the effect of refraction be computed.

‘ But in order to compute the effect of parallax from the ſecond rule, the obſerved diſtance of the Moon from the ſtar muſt be firſt corrected by adding the effect of refraction to it found by rule the firſt; as muſt the obſerved altitudes of the Moon and ſtar be alſo corrected by taking from them their reſpective refraction in altitude, and the corrected arches thus found muſt be made uſe of in computing the parallax. Only, if the altitudes of the Moon and ſtar are both 10 degrees or more, part of the calculation of rule the ſecond may be ſaved, and arch the ſecond, found by rule the firſt, taken for arch A in the ſecond rule without any ſenſible error. In this caſe, it will be moſt convenient to obſerve the following order of computation inſtead of that before preſcribed to be uſed when the altitudes are under 10 degrees.

‘ 1ſt. Making uſe of the apparent altitudes of the Moon and ſtar uncorrected, compute arches the firſt and ſecond by the directions contained in the rule of refraction.

‘ 2dly. Taking arch the ſecond for arch A in the rule of parallax, compute the effect of parallax according to rule the ſecond.

‘ 3dly. With arches the firſt and ſecond compute the effect of refraction by rule the firſt.

‘ 4thly, and laſtly. Applying the two corrections of parallax and refraction duly, according to the rules, to the obſerved diſtance of the moon from the ſtar, you will have the true and correct diſtance of the Moon from the ſtar, cleared both of refraction and parallax.'

‘ A rule for computing a ſecond, but ſmaller correction than the firſt, neceſſary to be applied to the obſervations of the diſtance of the Moon from a ſtar on account of parallax.

‘ Call the principal effect of parallax, found by the preceding rule, the parallax in diſtance; and find the parallax anſwering to the Moon's altitude. Then to the conſtant logarithm 0.941 add the logarithm of the ſum of the parallax in altitude and the parallax in diſtance, the logarithm of the difference of the ſame parallaxes, and the cotangent of the obſerved diſtance of the Moon from the ſtar (corrected for refraction, and the principal effect of parallax), the ſum, abating 13 from the index, is the logarithm of the number of ſeconds required, being the ſecond correction of parallax; and is always to be added to the diſtance of the Moon from the ſtar, firſt corrected for refraction, and the principal effect of parallax found above, in order to obtain the true diſtance; unleſs the diſtance exceeds 90 degrees, in which caſe it is to be ſubſtracted.

'A conciſe rule to find the diſtance of the Moon from a zodiacal ſtar, very nearly; the difference of the longitudes of the Moon and ſtar, and the latitudes of both being given.

'To the coſine of the difference of the longitudes add the coſine of the difference of the latitudes, if both of the ſame denomination, or ſum; if of contrary denominations, the ſum of the two logarithms, abating 10 from the index, is the coſine of the approximate diſtance. This gives the true diſtance of the Moon from the Sun, being then nothing more than the common rule for finding the hypothenuſe of a right-angled ſpherical triangle from the two ſides given. But in the caſe of a zodiacal ſtar apply the following correction to the approximate diſtance thus found.

'To the conſtant logarithm 5.3144 add the ſine of the Moon's latitude, the ſine of the ſtar's latitude, the verſed-ſine of the difference of longitude, and the coſecant of the approximate diſtance; the ſum of theſe 5 logarithms, abating 40 from the index, is the logarithm of a number of ſeconds, which ſubſtracted from the approximate diſtance, found before, if the latitudes of the Moon and ſtar are of the ſame denomination, or added thereto, if they are of different denominations, gives the true diſtance of the Moon from the ſtar.

'*N. B.* This rule, though only an approximation, is ſo very exact, that even, if the latitude of the Moon was 5°, and that of the ſtar 15°, the error would be only 10″; and if the latitude of the Moon be 5°, and that of the ſtar 10°, the error is only $4''\frac{1}{2}$; and if the latitudes be leſs, will be leſs in proportion as the ſquares of the ſines of the latitudes decreaſe.'

XLIX. *Extract of a Letter from Mr.* John Winthorp, *Profeſſor of Mathematics in* Cambridge, New-England, *to Mr.* James Short.

In this Letter Mr. Winthorp has anſwered ſome remarks, which it ſeems Mr. Short had made on his obſervation on the tranſit of Venus; and concludes with a requeſt, that his paper may be inſerted in the Philoſophical Tranſactions.

L. *Obſervations on the Tranſit of Venus,* June 6, 1761, *at* St. John's, Newfoundland. *By the ſame.*

Mr. Winthorp appears to have taken every precaution in his power to render his obſervation uſeful to aſtronomers; but not being able to determine the longitude of his obſervatory, it cannot be depended upon. Mr. Short has however calculated the ſun's parallax, from a compariſon between Mr. Winthorp's Obſervation and that made at the Cape of Good Hope, and the reſult is, 8″, 25.

LII. *A Demonſtration of the ſecond Rule in the Eſſay towards the Solution of a Problem in the Doctrine of Chances, publiſhed in the* Philoſophical Tranſactions, Vol. LIII. *Communicated by the Rev.* Richard Price, *in a Letter to Mr.* John Canton, M. A. F. R. S.

This demonſtration being very long, and not capable of abridgement, we muſt refer the Reader to the paper itſelf, which is extremely ſubtile and curious, and cannot fail of pleaſing thoſe who are fond of ſuch enquiries.

LIV. *Extract of a Letter from Mr.* John Horſley, *fourth Mate on board the* Glatton Eaſt-India *Ship, to the Rev. Mr.* Nevil Maſkelyne, F. R. S. *dated* Batavia, Nov. 16*th*, 1763, *giving an Account of his Obſervations at Sea, for finding out the Longitude by the Moon.*

It appears from this ingenious navigator's account, that the method of finding the longitude at ſea, by the moon, may be uſed to great advantage; and there is no reaſon to doubt, but if thoſe who have the care of ſhips would aſſiduouſly apply themſelves to this uſeful ſtudy, they would be able at all times to know the place of their ſhip, and conſequently to prevent the effects of thoſe fatal miſtakes that too often attend the common practice of navigation.

LVI. *Some Remarks upon the Equation of Time, and the true Manner of computing it.* By Nevil Maſkelyne, A. M. &c.

This is one of the moſt curious papers we ever remember to have ſeen on this ſubject. The ingenious Author has here corrected two miſtakes of that able mathematician Mr. Delalande, who has aſſerted, in the *Connoiſſance des Mouvements Celeſtes*, for the year 1760, That "to calculate exactly the difference between mean and true time (that is to ſay the equation of time) at the inſtant of apparent noon, the ſum of the equation of the ſun's centre, the difference between his longitude and right aſcenſion, the lunar equation, the equation of Jupiter and Venus, and that of the preceſſion of the equinoxes, with their proper ſigns, muſt be converted into mean ſolar time. He adds, that it was impoſſible, before this time, to obtain the equation of time exactly; 1ſt, becauſe hitherto no account has been made of the four little equations, the ſum of which may produce above three ſeconds of time; 2dly, becauſe it has been the practice to convert the equation of the ſun's centre, and the difference between his right aſcenſion and longitude into time of the Primum Mobile, inſtead of converting them into mean ſolar time, which, ſays he, may produce an error of two ſeconds and a half; 3dly, becauſe the equation of the ſun's centre was not known exactly before, every minute of which anſwers to four ſeconds in the equation of time."

'I readily agree with M. Delalande, that the equation of time could not be had ſo exactly formerly as it may now, when we have a much more exact theory of the ſun, and are lately made acquainted with new equations of his motion. I cannot, however, aſſent to his poſition, that the equation of the equinoctial points is to be taken into this account, together with the other equations, ſince this is not an inequality in the ſun's motion, but ariſes from a motion of the equator itſelf; yet of ſuch a kind as cannot accelerate or retard the coming of the ſun, or any ſtar lying within the tropics, to the meridian, by above a quarter of a ſecond of time. This will, perhaps, appear in a good meaſure plain, if it be conſidered, that the diurnal motion of the earth round its axis is neither accelerated nor retarded by the action of the ſun and moon in producing the preceſſion of the equinoxes, and variations of the inclination of the earth's axis to the ecliptic. The effect of theſe actions is, that the terreſtrial pole, each day, deſcribes a ſmall arc of a circle about the centre of the earth, in the plain of a celeſtial meridian paſſing through the ſun or moon, or rather one between both; and, conſequently, the equator of the earth has its motion in its own plane neither accelerated nor retarded, but obtains a new motion, whoſe axis is one of its own diameters. This is the true origin, as well of the minuter and periodical nutations, as of the regular and perpetual motion of the earth's axis about the pole of the ecliptic, obſerved in all ages, on which the continual preceſſion of the equinoxes depends.'

After giving a demonſtration of what he has aſſerted, Mr. Maſkelyne proceeds to ſhew the true manner of computing the equation of time from the ſun's right aſcenſion; and alſo how to calculate the equation of time, as affected by the nutation of the earth's axis.

'But this, adds Mr. Maſkelyne, is not the only miſtake in the computation of the equation of time in the Connoiſſance des Mouvements Celeſtes, tho' it may exceed one ſecond of time. M. Delalande ſays that the ſum of the equation of the ſun's centre, the difference between his longitude and right aſcenſion, and the ſum of the four little equations, muſt be converted into mean ſolar time, in order to find the equation of time; and adds, that *no exact equation table* could be had, before this time, for three reaſons, one of which is, that it has always been the practice to convert the equation of the ſun's centre and the difference between his longitude and right aſcenſion into time of the *Primum* Mobile, inſtead of mean ſolar time, which, ſays he, may produce an error of 2½ ſeconds.

'Now I muſt here freely own, that as I could not, without ſome reluctance, and only from the fulleſt proof, allow all the mathematicians and aſtronomers, before this time, to have been miſtaken in the manner of converting the quantities above-mentioned into time, ſo I can find no reaſon to conclude ſo from what has been cited above: on the contrary, from a full conſideration of the ſubject, I apprehend the method hitherto uſed by the mathematicians to be juſt, and that the author has himſelf fallen into an equal miſtake with that of which he accuſes them.

'But, in order to ſet this matter in a clearer light, it will be firſt neceſſary to conſider motion and time, relatively to each other; for, except this be done, it will be impoſſible to underſtand any thing preciſe from converting a certain number of minutes and ſeconds into mean ſolar time, or time of the Primum Mobile.

'There are three different kinds of time uſed by aſtronomers, ſidereal time, apparent ſolar time, and mean ſolar time. The interval between the tranſit of the firſt of Aries acroſs the meridian one day, and its return to it the next day, is called a ſidereal day, which is divided into 24 equal parts or hours, and the hours into minutes, &c. This time is ſhewn by a clock regulated to agree with the tranſit of the ſtars acroſs the meridian. The interval between the tranſit of the ſun acroſs the meridian one day, and his tranſit the next day, is called an apparent ſolar day, which is divided into hours, minutes, &c. of apparent time. The ſolar day, it is manifeſt, and its hours, minutes, &c. are of different lengths, at different times of the year: on account of which inequality, a good clock, which keeps equal time, cannot long agree with the ſun's motion, which is unequal. Therefore, aſtronomers have deviſed an imaginary time, called mean ſolar time; which is what would be pointed out by the ſun, if his motion in right aſcenſion from day to day was uniform, or, in other words, it is what would be pointed out by a fictitious ſun or planet ſuppoſed to move uniformly in the equator, with a motion equal to the mean motion of the ſun in longitude, its diſtance from the firſt point of Aries (meaning hereby the mean equinox) being always equal to the mean longitude of the ſun; and as apparent noon is the inſtant of the true ſun's coming to the meridian, ſo mean noon is the inſtant at which this fictitious planet would come to the meridian. The interval between its coming to the meridian on any two ſucceſſive days is a mean ſolar day, which is divided into hours, minutes, &c.

of mean ſolar time; all which it is manifeſt will preſerve the ſame length at all times of the year.

‘ The equation of time, at the inſtant of apparent noon, or of the ſun's paſſing the meridian, being equal to the difference between mean time and 12 hours, is alſo equal to the interval between the mean and true ſun's paſſing the meridian expreſſed in mean ſolar time: to find which, we have the diſtance of the mean ſun from the meridian, at the inſtant of apparent noon, equal to the difference between the ſun's apparent and mean right aſcenſion (both reckoned either from the mean or apparent equinox) which may be called the equation of right aſcenſion. The queſtion, therefore, comes to this, How many minutes and ſeconds of mean ſolar time doth the mean ſun take to move this diſtance up to or from the meridian? Aſtronomers hitherto have allowed 1 minute of time to every 15 minutes of right aſcenſion, and ſo in proportion; and, I apprehend, juſtly too; for does not the mean ſun, in returning to the meridian, deſcribe 360° about the pole in 24 hours of mean ſolar time? whence it is plain, that his departure from the meridian is at the rate of 15° to 1 hour, and 15′ to one minute of mean ſolar time. Therefore aſtronomers have not converted the equation of right aſcenſion into time according to the motion of the Primum Mobile; for, the equation of time being mean ſolar time, and the motion of the Primum Mobile being compleated in 23 H. 56 M. 4 S. of mean ſolar time, therefore 15° motion of the Primum Mobile does not anſwer to 1 hour of mean ſolar time (though it does to 1 hour of ſidereal time) but to the 24th part of 23. H. 56 M. 4 S. or 59 M. $50\frac{1}{6}$ S. And it appears, that the equation of time in the Connoiſſance des Mouvements Celeſtes has been computed in this manner, and the table in the 79th page of the Connoiſſance for 1761 has been made uſe of, entitled, “ A table to convert into degrees the time of a clock regulated according to the mean motion of the ſun.” The degrees of this table are evidently degrees of the Primum Mobile, 1 hour of mean ſolar time giving 15° 2′ 27,8″, which anſwers to the motion of the ſtars from the meridian, but not to the mean motion of the ſun from thence, which is 15° to 1 hour of mean ſolar time: whence it appears, that this writer hath evidently fell into the miſtake of taking motion or ſpace of the Primum Mobile, inſtead of the mean motion of the ſun from the meridian; an equal miſtake to that of which he erroneouſly ſuppoſes former mathematicians to have been guilty, in computing the equation of time. So that the equation of time in this ephemeris, beſides the miſtake ariſing from the taking in the equation of the equinoctial points into the account, is conſtantly *too ſmall in the* proportion of 24 hours to 23 H. 56 M. *4 S. or of 366 to 365*, or too ſmall by 1 ſecond upon every 6 minutes of the equation of time: and the miſtake of 2½ ſeconds, which was ſuppoſed to be found in the old manner of reducing the equation of right aſcenſion into time, really takes place in this new method; which, added to 1 ſecond of time, ariſing from the miſtake in taking the preceſſion of the equinoxes into the account, produces 3½ ſeconds, an error which, I apprehend, the aſtronomical equation tables uſed ſince Mr. Flamſtead's time have but rarely exceeded.'

LVII. *Aſtronomical Obſervations made at the Iſland of St.* Helena. By the ſame.

LIX. *Aſtronomical Obſervations made at the Iſland of* Barbadoes; *at* Willoughby Fort; *and at the Obſervatory on* Conſtitution-Hill, *both adjoining to* Bridge-Town. By the ſame.

Both theſe are very uſeful papers, containing a great number of very accurate aſtronomical obſervations; but are, from their very nature, incapable of abridgement.

There are, likewiſe, in this publication, three articles relating to literary antiquities, viz. N°.s 16, 22, and 60. The *firſt* of theſe contains 'obſervations on two Etruſcan coins, never before illuſtrated.'—By the Rev. John Swinton, B. D. &c. The *ſecond* conſiſts of remarks on the firſt part of Abbé Barthelemy's Memoir on the Phœnician Letters, relative to a Phœnician inſcription in the Iſle of Malta. By the ſame. And the *third*, from the ſame hand, contains alſo remarks on the ſaid Abbé's Reflections on certain Phœnician Monuments, and the Alphabet reſulting from them.—But it is time to conclude this article.

MONTHLY CATALOGUE,

For MARCH, 1766.

MISCELLANEOUS.

Art. 7. *An Eſſay on Luxury.* Written originally in French, by Mr. Pinto*. 12mo. 1 s. 6 d. Becket.

THE Author of this ſuperficial performance, though apparently a man of ſenſe and obſervation, treats his ſubject in ſo vague and deſultory a manner, with ſo little accuracy and preciſion, that (if we may judge from our own experience) the diſcerning reader will have very little pleaſure in the peruſal of his eſſay.

He ſets out with the following definition of Luxury:—Luxury, ſays he, is the uſe which we make of riches and of induſtry, in order to procure an agreeable exiſtence.——Now, as the idea of what renders ex-

iſtenc

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* A merchant of conſiderable character in Holland.

Hence agreeable is very different in different perſons, luxury, according to this definition, may be applied to very different and even oppoſite characters. The man, for inſtance, who employs his riches in relieving the indigent, in aſſiſting the induſtrious poor, in encouraging genius, and promoting ſchemes of public utility, may be denominated luxurious, though he is extremely temperate and frugal, and far from being expenſive in his table, equipage, dreſs, or furniture. Such characters, it muſt be acknowledged, are but rare; this is nothing, however, to our Author's definition, which, at firſt ſight, appears to be extremely inaccurate.

Luxury, indeed, may be conſidered either as innocent or vicious, and though it is difficult, perhaps impoſſible, to determine exactly where it ceaſes to be innocent and begins to be vicious, yet it is reaſonably expected of every author who writes upon the ſubject, that he ſhould avoid confuſion and ambiguity as much as poſſible, both for the benefit of his readers and his own reputation.

'Luxury, ſays Mr. Pinto, is exceſſive in all thoſe occaſions, when individuals ſacrifice to their oſtentation, to their convenience, to their fancy, their duty, and the intereſts of the public; nor are individuals led into this exceſs but by ſome defects in the conſtitution of their country, or by ſome faults in the adminiſtration. In this caſe, it does not ſignify whether the nations are rich or poor, civilized or barbarous: when the love of country, and the uſeful paſſions are not kept up among them, their manners will be depraved, and luxury will aſſume the character of the current manners.'

This aſſertion muſt appear ſtrange to thoſe who are acquainted with human nature, or the hiſtory of mankind, as it muſt be evident to all ſuch, that under the beſt adminiſtrations, under the moſt perfect forms of government that human wiſdom hath as yet been able to plan, there have been always found individuals who have ſacrificed their duty and the intereſts of their country, to oſtentation and private convenience. A well-modelled government and upright adminiſtration, it is readily allowed, are abſolutely neceſſary to form and ſupport public ſpirit and public virtue; but human nature muſt be new-modelled, before the ſelfiſh paſſions loſe their influence, or are made conducive to the public good.

The deſire of acquiring and enjoying riches, our Author ſays, are paſſions natural to men in a ſtate of ſociety; all great ſocieties are maintained, enriched, and animated by them: luxury, therefore, he concludes, is a good; contributes to the greatneſs of ſtates, and the happineſs of mankind; and the great point, he tells us, ſhould be to encourage, enlighten, and direct it.

The abuſes that may be made of luxury, and the exceſſes to which it may riſe, are owing, he apprehends, to faults or defects in the adminiſtration, or the conſtitution, and will be reformed, when ſuch defects are reformed.

To conclude; as far as we are able to collect Mr. Pinto's meaning from the confuſed manner in which he writes, the principal deſign of his eſſay is to ſhew, that luxury has no natural tendency to beget venality and corruption, and that it has often been aſſigned as the cauſe of diſorders, which, in reality, have proceeded from an ill-modelled government: *But this is no new diſcovery.* The Reader will meet with the ſame ſentiments in many moral writers, particularly in Mr. Hume's ingenious Eſſay on *Refinement in the Arts*.

Art. 8. *A new Introduction to Engliſh Grammar, in the ſimpleſt and eaſieſt Method poſſible.* By John Houghton, Maſter of a private Grammar-ſchool at Namptwich in Cheſhire. 8vo. 1 s. Cooke.

In the analyſis of human language, as in the anatomy of the human body, there are many dependencies, relations and connections, which have eſcaped the moſt accurate reſearches, and which, therefore, furniſh objects for further enquiries. But the Author of this piece is, by no means, qualified for any ſuch taſk; and, indeed, he pretends to nothing more than the laying down ſimple precepts; yet he does not appear to have that accuracy which is neceſſary even for this. Thus he ſays of the word *people*, that it has no plural; but he might more properly and more juſtly have ſaid that it has no ſingular, the termination *le* being in our language many times of a plural power and quality, *e. g.* cattle, ſtubble, &c. *Folks*, he obſerves, has no ſingular number, and ſo far he is right; but it is not, as he ſeems to ſuppoſe, upon the principle of the *s* being added to it, for it has the ſame power without it; and *folks*, which he holds to be the right, is the wrong ſpelling; the word ought to be written *folk*. There are many other inſtances of inaccuracy in this little tract, which we do not care to be at the trouble of enumerating.

Art. 9. *A Letter to the Rev. Dr. Brown.* From Dr. Lowth. 8vo. An Half-ſheet.

This genteel and ſenſible letter is annexed to the 4th Edit. of Dr. Lowth's letter to the Biſhop of Gloceſter.——The Author politely rallies Dr. Brown, for his *groundleſs* apprehenſions with regard to the *ſuppoſed* attack of his moral character, in certain paſſages of Dr. L.'s celebrated letter to the author of the Divine Legation: ſee Review for Nov. 1765.

Art. 10. *A free Addreſs to the Author of the Eſſays on the Characteriſtics. In Anſwer to his Letter to the Rev. Dr. Lowth.* 8vo. 6d. Richardſon and Urquhart.

The Author of this addreſs obſerves, very juſtly, that Dr. Brown's letter contains nothing but one ſingle point of knowledge, which the world has long been maſter of, viz. the Doctor's importance to himſelf.

Art. 11. *An expoſtulatory Letter to the Author of Eſſays on the Characteriſtics; occaſioned by his Letter to the Rev. Dr. Lowth.* 8vo. 6d. Ridley.

The deſign of this ſhort letter, which is written with ſome degree of ſeverity, is to ſhew, that no attack has been made by Dr. Lowth upon Dr. Brown's moral character.

Art. 12. *A Dialogue in the Shades, between the celebrated Mrs. Cibber, and the no leſs celebrated Mrs. Woffington, both of amorous*

*Memory; containing many curious Anecdotes of the dramatic and intriguing World; the Amours of the modern Roſcius; the real State of the Caſe for which Theophilus Cibber proſecuted Mr. S*****.* 4to. 1 s. 6 d. Bladon.

Theſe ghoſts of departed players amuſe themſelves in the ſhades with rehearſing old ſtories—the *ghoſts* of departed anecdotes, long ago conſigned to the grave of oblivion; from whence this Dialogue-writer has in vain attempted to harrow them up.

Art. 13. *The Hiſtory of Inland Navigations; particularly thoſe of the Duke of Bridgewater, in Lancaſhire and Cheſhire; and the intended one promoted by Earl Gower and other Perſons of Diſtinction, in Staffordſhire, Cheſhire, and Derbyſhire. Illuſtrated with Geographical Plans, ſhewing the Counties, Townſhips, and Villages through which theſe Navigations are, or are intended to be carried.* 8vo. 2 s. 6 d. Lownds.

The greateſt part of this pamphlet is compiled from letters and deſcriptions lately inſerted in the news-papers: the remainder chiefly conſiſts of tranſcripts from an excellent tract, mentioned in a late Review, and entitled, *A View of the Advantages of Inland Navigations, &c.* from which this notable hiſtory hath alſo taken the liberty of borrowing the engraved plan of the navigable canal intended for a communication between the ports of Liverpool and Hull.

Art. 14. *Obſervations and Conjectures on ſome Paſſages of Shakeſpeare.* 8vo. 1 s. Rivington.

With the judgment and penetration of a critic, this Commentator preſerves the decency and politeneſs ſo eſſential to the character of a gentleman: too often loſt in the rude demeanour of the mere ſcholar, who is more converſant with books than with men. It is needleſs to enlarge on the merits of ſo ſmall a tract. Thoſe who are fond of Shakeſpeare, and deſirous of peruſing whatever may tend towards illuſtrating his beauties, will think it ſufficient if they are informed that our Obſervator ſeems poſſeſſed of a genuine taſte for his Author, and to have been a diligent collater of the old editions. As to his conjectures, if they have not all of them the force of demonſtrations, they are, at leaſt, upon a footing with the conjectures of all other ſcholiaſts. But to confeſs a truth, without intending any affront to this ingenious Annotator, we muſt ſay, with the old Roman in the tragedy, we are ‘ weary of conjectures;’ and (with regard to Shakeſpeare) ſhould not be ſorry were this pamphlet to ‘ end them.’

Art. 15. *A compleat Syſtem of Italian Book-keeping, according to the modern Method practiſed by Merchants, and others.* By Daniel Dowling, late Teacher of the Mathematics. 8vo. 4 s. Johnſton.

Every new book of arithmetic, and every new ſyſtem of book-keeping, is, of courſe, ‘ more perfect than any thing of the kind, before offered to the public.' Accordingly Mr. Dowling's book is the beſt of the ſort, that ever appeared ſince the year of the world No. 1. down to the year of our Lord 1765. The next that appears will not fail to be better than Mr. Dowling's.

Art. 16. *Moral Tales.* By Mr. Marmontel. Tranſlated from the French. Vol. III. 8vo. 3s. Becket.

As we have already given an account of the genius and manner of this Writer, in our review of the two firſt volumes of theſe tales, (ſee Rev. Vol. XXX. p. 59) we [illegible] that, in the volume now before us, there is the ſame m[illegible] vivacity, and imagination,—the ſame deviations from na[illegible]ability in the original, and the ſame want of eaſe and eleganc[illegible]anſlation.

Art. 17. *The Hiſtory and Anti[illegible] of St. Saviour's, Southwark; containing Annals from t[illegible]ding to the preſent Time; Liſt of the Priors and Bene[illegible]ſcription of the Building, Ornaments, Monuments, [illegible]laces, &c. with Notes.* By Arthur Tiler. 8vo. [illegible]tie.

Collected from Linſted, Stow, Bro[illegible] Willis, Wever, &c. &c. with a few additions. There is nothing here that can admit or deſerve an extract, unleſs we except the following quaint epitaph on a Grocer:

Garret ſome call him, bnt that was too high,
His name is *Gerrard*, who now here doth lie;
He in his youth was toſs'd with many a wave,
But now, at port arriv'd, reſts in his grave;
The church he did frequent whilſt he had breath,
And wiſh'd to lie therein after his death.
Weep not for him, ſince he is gone before
To Heaven, where *Grocers* there are many more.

Art. 18. *The Manner of ſecuring all Sorts of Brick-buildings from Fire; or a Treatiſe on the Conſtruction of Arches made with Bricks and Plaiſter, called* Flat-arches, *and of a Roof without Timber, called a* Bricked-roof: *with the Addition of ſome Letters that have paſſed between the Count of Eſpie, and Peter Wyche, Eſq; on this Subject. Adorned with Copper-plates, ſerving to illuſtrate the whole Work.* Written in French by Monſieur le Compte D'Eſpie; and tranſlated by L. Dutens. 8vo. 2s. Piers.

There is no date to the title-page of this treatiſe, which appears to have been in print theſe five or ſix years; and therefore may not properly come under our cognizance, as a new publication: yet, as it hath been very lately advertiſed, and relates to a ſubject of great importance, we thought fit to afford it a place in our Catalogue.—It ſeems Mr. W. Beckford, who, a few years ago, ſuffered ſo much by fire, was deſirous of rebuilding his houſe, on the plan laid down by the Count D'Eſpie; and this pamphlet contains the correſpondence which enſued on that ſubject, between our Author and Mr. Wyche, who wrote to the Count, at Mr. B.'s deſire, for inſtructions, and for workmen who had been uſed to conſtruct ſuch buildings. Whether Mr. B. did actually put this ſcheme in execution; and how far it might anſwer his expectations, we are not informed; but the deſign appears to be very curious; and to have been ſucceſsfully tried in France.

Art. 19. *The Hiſtory and Antiquities of the City of Dublin, from the earlieſt Accounts; compiled from authentic Memoirs, Offices of Record, Manuſcript Collections, and other unexceptionable Vouchers.* By the late Walter Harris, Eſq; *with an Appendix containing an Hiſtory of the Cathedrals of Chriſt-church and St. Patrick, the Univerſity, the Hoſpitals, and other public Buildings. Alſo Two Plans, one of the City, as it was in the Year* 1610, *the other as it is at preſent, from the accurate Survey of the late Mr. Rocque; with ſeveral other Embelliſhments.* 8vo. 6s. Knox.

The anonymous Editor of this account of Dublin aſſures us, that it is compiled from the materials collected by the late Mr. Harris, whoſe indefatigable induſtry, and opportunities for information, on this ſubject, are well known. The public, however, are here only to expect what was intended as *part* of a more extenſive deſign, in which Mr. H. had engaged, with two other gentlemen *, of known abilities in the reſpective departments which they had undertaken. The whole was to have been entitled, *The ancient and preſent State of the City and County of Dublin, Eccleſiaſtical as well as Civil; and alſo the Natural Hiſtory of the ſame County.* The civil hiſtory and antiquities alone, of the city, are here preſented; and the Editor is unable to ſay, to what accident or cauſe the diſappointment, with regard to the remainder, is to be charged. —Imperfect, however, and crude as this publication is, it will doubtleſs be acceptable to the lovers of Ireland in general, and to the natives of its CAPITAL in particular: but to others it will afford no great entertainment; as it contains but a meagre deſcription of the city, and the hiſtorical details are not of a very intereſting nature. The prints, too, which are mentioned in the title, as *embelliſhments* of the work, are, in truth, ſo poorly done, that they are rather a diſgrace to it. It muſt however be obſerved, that the modeſt Editor, for ſuch he really appears to be, does not preſume to recommend what is here offered to the reader as an unexceptionable production; on the contrary, he himſelf mentions it as never having 'received the Author's *laſt hand*:' and he acknowledges 'that much more might have been ſaid on ſo fruitful an occaſion.' But, adds he, 'as that gentleman has furniſhed the *contour*, this publication may be productive of this happy effect, (beſides the pleaſure afforded to every lover of Iriſh antiquities) to prove an incitement to ſome able writer, to ſet about the completion of a piece on ſo entertaining and uſeful a ſubject.'

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* It is propable that one of theſe gentlemen was the late ingenious Dr. Smith, who publiſhed the hiſtories of the counties of Cork, Waterford, and Kerry.

Art. 20. *The Life of William Auguſtus Duke of Cumberland. Containing a circumſtantial and hiſtorical Account of the Times for the* *laſt Forty-four Years.* By Andrew Henderſon, M. A. Author of the Hiſtory of the Rebellion. 8vo. 5s. Ridley, &c.

It was natural to expect that Mr. Henderſon, who has written ſo many hiſtories, lives, and memoirs of illuſtrious perſonages, (of which we have taken due notice in the courſe of our Review) would not be the *laſt* of the biographical tribe, to celebrate ſo popular a character as that of his late Royal Highneſs. He is, indeed, as well became ſo induſtrious a compiler, the *firſt in print*, although we have reaſon to believe that other pens have been in motion, in order to take the field as early as poſſible; but the active North-Briton hat got the ſtart of them all.

It was alſo equally natural to expect, that from the pen of a North-Britiſh Hiſtorian, the character of the Royal HERO would probably meet with as little quarter, as the traducers of his fame have reported HE himſelf gave to this Hiſtorian's vanquiſhed countrymen, on the field of Culloden. But nothing of this kind, no ſuch vengeful retaliation, appears in this performance. On the contrary, like a ſtaunch and thorough Whig, Mr. Henderſon is the Duke's warm and zealous panegyriſt, as well as his minute and circumſtantial hiſtoriographer. In his detail, every public action of his Royal Highneſs is the action of a great man; every private deed, the manifeſtation of a good one.—All this is very right:—we were always equally inclined to think well of the Duke; and we revere his memory as much as Mr. H. poſſibly can.—We therefore heartily wiſh our Author ſucceſs in this his laudable endeavour to tranſmit the fame of his Royal Highneſs to future ages, unſullied by the breath of calumny, unimpeached by the ſlanders of Jacobitical defamation.

We think it quite unneceſſary to give any ſpecimens of this hiſtory, as our Readers are already ſo well acquainted with Mr. Henderſon's talents for compoſitions of this kind. It is enough that we have apprized the public, that he continues ſteady to thoſe principles he ſo conſpicuouſly manifeſted in his Hiſtory of the Rebellion; and that, though a Scotchman by birth, he is a very Engliſhman, in his affection to the late Duke of Cumberland, King George the Third, and all the Royal Family.

Art. 21. *State Worthies; or the Stateſmen and Favourites of England, from the Reſtoration to the Revolution: their Prudence and Politics, Succeſſes and Miſcarriages, Advancements and Falls.* By David Lloyd. Republiſhed by Charles Whitworth, Eſq; 8vo. 2 Vols. 10s. Robſon.

To this edition of a well-known, and, in ſeveral reſpects, valuable compilement, are added, characters of the kings and queens of England, during the above period; with tranſlations of the Latin paſſages, wherewith, according to the faſhion of the times in which the Author wrote, the work moſt plenteouſly abounds. Mr. Whitworth has alſo added an *Appendix*, containing ſome lives extracted from *Winſtanley's Worthies*; which, as our Editor obſerves, though they may not, perhaps, be wrote with the ſpirit and conciſeneſs of Lloyd's, yet may properly accompany his memoirs, in order toward compleating a catalogue, down to the Revolution.

Art. 22. *A Narrative of the Tranſactions in Bengal, from the Year* 1760 *to* 1764; *during the Government of Mr. Henry Vanſittart. Publiſhed by himſelf.* Large 8vo. 3 Vols. 18s. bound. Newbery.

‘ The original papers contained in theſe volumes are the ſame which the friends of Mr. Vanſittart found it neceſſary to publiſh in 1765[*], with ſome few additions;—they are now connected together, by a narrative, which will render them more intelligible to the Reader.’—The bookſeller hath advertiſed, that the purchaſers of the former books, (in 2 vols.) may exchange them for the preſent edition, with an allowance of the price which was paid for them.

[*] See Rev. Vol. XXXII. p. 318.

Art. 23. *Twenty of the Plays of Shakeſpeare, being the whole Number printed in Quarto, during his Life-time, or before the Reſtoration; collated where there were different Copies, and publiſhed from the Originals.* By George Steevens, Eſq; 8vo. 4 Vols. 1l. 4s. Tonſon, &c.

The public have, for ſome months paſt, heard ſo much of *Shakeſpeare* and of the *Stamp-act*, that we believe they have had enough of both, for the preſent. Of the latter ſubject, it is rather hoped than expected, they will never *hear more*; but the former, undoubtedly, will, with pleaſure, be revived, in due ſeaſon, and remain a favourite object, with all men of true taſte, as long as the manly ſtrength of our old Engliſh poetry ſhall be able to maintain its ground againſt the encroachments and viciſſitudes of time, and the fluctuations and corruptions of language.

This edition of ſo many of Shakeſpeare's plays, as are beſt authenticated, from the circumſtance of their having been originally printed in the author's lifetime, before the folio edition publiſhed by the players, in 1623, cannot fail of proving acceptable to the more critical admirers, and the future editors, of this prince of modern poets. Mr. Steevens appears to have moſt diligently and ſkilfully collated the old quarto impreſſions, from which the preſent one is made; but this edition, it is apprehended, will prove leſs agreeable to the generality of readers, than Tibbald's, &c. on account of the old, exploded, barbarous and capricious modes of ſpelling and printing, which are here retained; and which, in our opinion, can only ſerve to offend the eye, and confuſe the attention, of thoſe who do not peruſe theſe admirable writings with ſo ſtrict a regard to critical minutiæ, as may ſeem requiſite to the more learned and curious reader.—Indeed, we are not much delighted with the reſtoration of theſe uncouth peculiarities of *the times*, which rather tend to obſcure than illuſtrate the poet's meaning; for they are leſs the peculiarities of the *writer* than of the *preſs*. It is not the genius of Shakeſpeare, but the unimproved art of his printer, with which we are, in any eſpecial manner, brought acquainted, by theſe literary copies and collations of the earlieſt impreſſions:—which, nevertheleſs, as we have already obſerved, may prove ſerviceable to future editors; and, conſidered in that light, they ought to be gratefully received by the public, who will ultimately reap the advantage ariſing from ſuch nice and laborious undertakings.

Mr. Steevens hath prefixed to this edition of the twenty plays, a very ſenſible preface; and hath alſo added to them the *ſonnets* of Shakeſpeare, reprinted from a copy publiſhed in 1609, by G. Eld, one of the printers of his theatrical pieces. He hath likewiſe re-publiſhed a tragedy of K. Lear, which appeared before that of Shakeſpeare, on the ſame ſubject;—from which he thinks it ſufficiently apparent, that our immortal bard condeſcended to borrow the circumſtance of Lear's kneeling to his daughter, when ſhe kneels to aſk his bleſſing.

POLITICAL and COMMERCIAL.

Art. 24. *The late Regulations reſpecting the Britiſh Colonies on the Continent of America, conſidered.* In a Letter from a Gentleman in Philadelphia to his Friend in London. 8vo. 1 s. 6d. Almon.

Written in behalf of the Colonies; and ſaid to be the work of Mr. Dickinſon of Philadelphia; of whoſe abilities we have formerly made mention. It is now too late to enter into the particulars of any publication on this ſubject, which preceded the late parliamentary determinations; and this piece ſhould have appeared in our laſt collection; but it came out too near the end of the month.

Art. 25. *A ſhort and friendly Caution to the good People of England.* 8vo. 6d. Wilkie.

This ſhort and friendly Gentleman tilts furiouſly at the Colonies; and aſſures the good people of England that they muſt all be unavoidably ruined by a repeal of the Stamp act. He alſo cautions them againſt repoſing any confidence in ——' a man who [he avers] would overturn Heaven to gratify his pride, ambition, and revenge; and who [he adds] is not inſenſible to the luſt of titles and of riches, as you [the good people of England] have vainly imagined.'———How happy for the great Commoner, that the *luſt of praiſe* is not in the catalogue of his virtues; as in that reſpect, he muſt be ſorely mortified, indeed, by what his good friend, our Author, has here more than inſinuated againſt him!

Art. 26. *Good Humour: or,* Away *with the Colonies. Wherein is occaſionally enquired into, Mr. Pitt's Claim to Popularity; and the Principles of virtuous Liberty, as taught in the School of Mr. Wilkes, and other Peripatetics.* 8vo. 1 s. Nicoll.

Another fruitleſs attempt to ſtem the tide which hath run ſo irreſiſtibly in favour of the repeal. There is a mixture of the ſerious and ludicrous in this pamphlet; and the Author tells us, in his preface, that he *flatters himſelf* his 'argument will convince, and his vein of humour pleaſe.' People are ſeldom more egregiouſly miſtaken, than when they *flatter* THEMSELVES.

Art. 27. *A ſhort Hiſtory of the Conduct of the preſent Miniſtry, with regard to the American Stamp-act.* 8vo. 6d. Almon.

A moſt bitter, virulent, ourageous attack on the preſent miniſtry; whom the Author charges with having not only been *wholly* the occaſion of the diſtreſſes of Great Britain and America, ſo far as relates to the Stamp-act, but with having *wantonly*, *cruelly*, and *unneceſſarily* aggravated thoſe diſtreſſes, by their *negligence*, *timidity*, and *incapacity*. For the manner in which he proves this charge, we refer to his ſhort but furious pamphlet; which is written in the very ſpirit of that egregious news-paper politician, who ſigns himſelf *Anti-Sejanus*.

Art. 28. *Occaſional Thoughts of a Free Briton.* 8vo. 6d. Almon.

We frequently meet with writers who are not amenable to the juriſdiction of any court of criticiſm,—becauſe they are not to be underſtood. This Free-Briton is one of the claſs we are ſpeaking of. We really know not what he means to communicate to the public, in theſe Occaſional Thoughts. He ſeems, indeed, to have the American taxations in view; but he chiefly talks about King Alfred and King John, and magna charta, and faction, and liberty; and all in ſuch a bouncing fuſtian ſtrain, that we cannot help thinking the impreſſion of his pamphlet ought to be bought up by the manufacturers of ſquibs and crackers for rejoicing nights: by which they would certainly make a great ſaving of gun-powder.

Art. 29. *A Man of Abilities for the Earl of B—; or, Scotch Politics defeated in America.* 8vo. 1s. Williams.

The Man of Abilities, here alluded to, is Lord George S——e; of whoſe conduct, from his firſt appearance in a public capacity, the Author gives a moſt ſevere and libellous detail*. He falls *foul*, alſo, on the Lords H——x and S—d—h; and treats their characters with a *freedom* which cannot but highly mortify and exaſperate theſe noblemen and their friends: as to the authenticity of his anecdotes, we have nothing to ſay on that head.

Art. 30. *What ſhould be done: or, Remarks on the Political State of Things.* Addreſſed to the preſent Adminiſtration, the Members of the Houſe of Commons, and the good People of England. 8vo. 1s. Flexney.

This Author ſeems much diſcontented at the 'daily increaſe of political writers,'—'ſmatterers, not qualified to judge of thoſe matters, with which they are conſtantly diſturbing the public tranquility:'———forgetting, like the fat man in the croud, how much he himſelf contributes towards the inconvenience he complains of.

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* His lordſhip's father, the late Duke of D——t, is alſo mentioned with great malevolence. The memory of the late Earl of Egre—nt is likewiſe plentifully traduced.

MEDICAL.

Art. 31. *A Treatiſe on the Crime of Onan; illuſtrated with a Variety of Caſes, together with the Method of Cure.* By M. Tiſſot, M. D. Author of *Advice to the People, &c.* Tranſlated from the 3d Edition of the Original. 8vo. 3s. 6d. B. Thomas.

Though we cannot ſay much in favour of publications on ſuch ſubjects as that of the preſent treatiſe, yet it muſt be acknowledged, that great deference is due to the judgment of ſo reſpectable a writer as Dr. Tiſſot; who in his preface, hath anſwered the objections which are likely to be moſt naturally and generally raiſed againſt this treatiſe.——There is another Engliſh tranſlation, under the aſſumed name of *Hume*, which merits little regard.

THEATRICAL.

Art. 32. *Falſtaff's Wedding: a Comedy. Being a Sequel to the ſecond Part of the Play of* King Henry the Fourth. Written in Imitation of Shakeſpeare, by Mr. Kenrick. 8vo. 1s. 6d. Wilkie, &c.

We cannot with more truth, nor with more brevity, characterize this play, than in the words of an undoubted judge of theatrical merit †; who, in a letter to a friend, ſtiles it 'a very good imitation of Shakeſpeare, particularly in the character of Falſtaff.'

† Mr. Garrick; in a letter to R. B. Eſq; ſee the Author's *Pref.*

Art. 33. *The Dramatic Works of* Samuel Foote, *Eſq;* 8vo. 2 Vols. 14s. bound. Vaillant, &c.

Theſe volumes containing only the Pieces formerly and ſeparately publiſhed by Mr. Foote, require no farther mention here.

NOVELS.

Art. 34. *The Hiſtory of Sir Charles Beaufort. Containing the genuine and intereſting Memoirs of a Family of Diſtinction in the South of England, &c. &c.* 12mo. 2 Vols. 6s. Lowndes.

Of the many imitations of Richardſon's plans, this is not the meaneſt. The capacity of the Writer is very conſiderable; his * invention is copious, his characters are (ſome of them) ſtriking and new; and many of the ſcenes he deſcribes, are extremely intereſting. But, on the other-hand, the adventures recited, are to the higheſt degree wild and improbable: inſomuch that the Author has hardly kept within the boundaries of poſſibility. The work is alſo defective in reſpect of the moral; for every thing turns out unfortunately for the beſt and moſt amiable perſonages of the ſtory. What Voltaire has obſerved of Milton's Paradiſe Loſt, may be here applied, with great propriety. The Devil, ſays he, is Milton's hero;—and we ſay the heroine of this performance is a Devil too; for, ſurely, never was there, before, ſo infernal a being in petticoats, as the Miſs Stanhope who makes the greateſt though the moſt hateful figure in this abſurd hiſtory; a hiſtory which we are glad to ſay, for the honour of human nature, cannot be *true*. But the epithets *genuine*, *authentic*, &c. &c. are now become words of courſe, in the title-pages of the moſt romantic fictions.

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* Perhaps we ſhould rather have ſaid *her*; as we think there [illegible] appearance of *femality* in ſeveral parts of this work. We do [illegible] ever, mean to diſparage the performance by this informat [illegible] muſt obſerve, to the honour of the lady writers, that the be [illegible] productions in this way, are ſaid to be the fruits of their [illegible] the gods of INVENTION and INTRIGUE.

Art. 35. *The Adventures of Miſs Harriet Sprightly, a Lady of Pleaſure. Interſperſed with the Hiſtories and Characters, the Amours and Intrigues of ſeveral Perſonages well known in the polite World.* 12mo. 2 Vols. 5s. ſew'd. Serjeant.

It will be eaſy for every one who reads the title-page, to gueſs what kind of entertainment is likely to be met with, in the adventures of a proſtitute.

Art. 36. *The Amours of Lais; or, the Misfortunes of Love.* 12mo. 2s. 6d. Wilkie.

The ſtory of the famous Corinthian Courtezan, is here wrought up into a ſort of Romance, quite in the French taſte; though we cannot but think that the modern embroidery looks oddly enough on the plain old Grecian ſtuff. It is like ſewing lace and fringe upon a blanket.

Art. 37. *The Faithful Fugitives: or, Adventures of Miſs Tereſa M——. In a Series of Letters to a Friend.* 12mo. 2s. 6d. Vernor.

Calculated for the meridian of a circulating library.

Art. 38. *Memoirs of Mr. Walcott, a Gentleman of Yorkſhire.* 12mo. 2 Vols. 5s. Jones.

Such wretched ſcrawling as this, is enough to diſgrace *any** library.

POETICAL.

Art. 39. *The Demi-rep.* By N. O. Author of the *Meretriciad.* 4to. 2s. 6d. Moran.

Were we now to ſhew any civility to this *Demi rep* Writer, whoſe muſe we have formerly reproved for her *meretricious* behaviour, it might be ſuppoſed that we had been bullied into ſome degree of complaiſance for the dirty drab, by her groſs and groundleſs abuſe of the Reviewers.

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* See the preceding article.

On the other hand, were we to find fault with the preſent performance, it would, poſſibly, be imputed to reſentment.——Should we do neither, but give a ſpecimen of this poem, without paſſing any Judgment on its merit, we might ſtill be liable to cenſure, from the ſoberer part of our Readers; who would not fail to blame us for circulating ſuch licentious verſes.——This Bayes of St. Drury may, therefore, if he pleaſes, walk off in triumph; and boaſt how compleatly he has *puzzled* the dull rogues!

Art. 40. *Pride, a Poem, inſcribed to John Wilkes, Eſq.* By an Engliſhman. 4to. 1 s. 6d. Almon.

If the Reader ſhould expect to find, in this poem, a philoſophical account of the nature and effects of pride, he will be diſappointed. It is not ſo much an ethic as a political epiſtle, wherein the ſtale diſtinctions of parties, whoſe very ghoſts have vaniſhed, are raked over again: yet one cannot but approve of thoſe ſentiments of liberty which run through the whole piece, and are in ſome places not ill-expreſſed. Thus, ſpeaking of ſome natural privileges which we have loſt, he ſays,

> The ſportſman, then, unaw'd by ſlaviſh fear,
> Wanted, nor wiſh'd an hundred pounds a-year:
> O'er Nature's wilds, like Nature's ſon, he ran,
> Nor Lords denied what Heaven deſign'd for man:
> Shall I the woods, the hills, the dales reſign?
> Who dares forbid? Creation's bounds are mine.

Art. 41. *Ponteach; or the Savages of America. A Tragedy.* 8vo. 2s. 6d. Millan.

Major Rogers, of whoſe Military Journal, and Deſcription of North America, we gave ſome account in our Review for January laſt, is the reputed author of this Indian tragedy; which is one of the moſt abſurd productions of the kind that we have ſeen. It is great pity that ſo brave and judicious an officer ſhould thus run the hazard of expoſing himſelf to ridicule, by an unſucceſsful attempt to entwine the poets bays with the ſoldier's laurel. His journal, and account of our weſtern acquiſitions, were not foreign to his profeſſion and opportunities; but in turning bard, and writing a tragedy, he makes juſt as good a figure as would a Grubſtreet rhymeſter at the head of our Author's corps of North-American Rangers.

Art. 42. *Political Epiſtles on various Subjects of the preſent Times.* Epiſtle III. 4to. 1s. Nicoll.

We are ſtill as much at a loſs* as ever.

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* See what has been ſaid of the two former Epiſtles, in laſt Month's Catalogue.

Art. 43. *A Poem occaſioned by the Death of the moſt iluſtrious Prince William Auguſtus*, Duke of Cumberland. Humbly inſcribed to her Royal Highneſs Princeſs Amelia. 4to. 6d. Kearſly.

All hail George Pooke, or Sir William Brown, or whatever illuſtrious Bard thou art, who haſt written this poem, All hail! Bion's Adonis, and Moſchus's Bion, are poor models of Elegiac compoſition, compared to this!

When thoſe recreant wights, called Rebels, ran away from 'George's valiant Son,' how pathetic is the deſcription of the dry belly-ach, with which they then happened to be afflicted!

> Thro' night's brown horrors mixt with wind-blown rain,
> They bound away, tho' rack'd with inward pain.

The Cholic of poor Albion is not leſs affecting:

> Scotia's diſtreſs'd, all Albion in great pain,
> Entreat's that William may command again.

Art. 44. *Pynſent, a Poem.* 4to. 1s. Williams.

By an advertiſement of infinite importance prefixed to this poem, the reader is given to underſtand that it was written in March laſt.—It would indeed have been of juſt the ſame conſequence to the public if it had never been written at all; for private panegyric is certainly of a very unintereſting nature; and particularly where the merit of the ſubject is problematical, it is quite impertinent.

Of this poem, the purpoſe of which is to ſacrifice to the manes of Pynſent, and the popularity of Pitt, the following lines, on the acceſſion of his preſent Majeſty, may ſerve as a ſpecimen:

> A youth ſucceeds, a ſight to England new,
> Whom Nature, ſtrict to Virtue's model, drew
> Of manners mildly good, himſelf ſincere,
> He gives his heart to whom he truſts his ear.
> But dread, unwary kings, the ills that come
> From Flattery's lip, a court is Flattery's home.

Curious obſervation,—and altogether new!

Art. 45. *The Demagogue.* By Theophilus Thorn, Eſq; 4to. 1s. 6d. Robinſon and Roberts.

The ingenious author of the verſes occaſioned by the death of the Duke of Cumberland had deſcribed Albion as having a great pain in her bowels, but 'Squire Thorn gives her the *Coup de Grace*, and tears them fairly out. This was done by means of a German vulture,

> Whoſe cruel talons Albion's Intrails tore;
> Whoſe hungry maw was glutted with her gore.

The intent of this poem is to abuſe Mr. Pitt; and it is, conſequently, as impertinent with regard to the public and the cauſe of letters in general, as that which was employed in his praiſe.

Art. 46. *A Poem to the Memory of the celebrated Mrs. Cibber.* 4to. 6d. Dodſley.

Melpomene is introduced in this poem bewailing the Death of her favourite actreſs, in ſtrains by no means unworthy of herſelf.

Clos'd are thoſe eyes which knew each vary'd art,
  And could my meaning with ſuch force inſpire;
Call tears of pity from the melting heart,
  Freeze with wild horrour, or with rapture fire!

By Death's cold hand thoſe features now are bound,
  That once could every change of paſſion wear;
Mute is the voice, whoſe more than magic ſound
  Stole like ſoft muſic on the raviſh'd ear.

The public is indebted to the Author[*] of this Elegy, for *The Alps*, and ſeveral other pretty poems.

[*] Mr. Keate.

Art. 47. *The Methodiſt and Mimic, a Tale, in Hudibraſtic Verſe.* By Peter Paragraph. Inſcribed to Samuel Foote, Eſq. 4to. 1s. 6d. Moran.

There is humour and ſatire in this Hudibraſtic conference between Mr. Foote and a *tabernacle ſaint*; *who* taking advantage of the late unfortunate accident which befel the former, and deeming it a proper juncture to attempt his *converſion*, repairs to him for that purpoſe; but meets with a repulſe, which is conveyed in a droll repreſentation of the cant and cunning of 'Squintum' and his diſciples: and a bold declaration of the mimic's reſolution to renew his hoſtilities againſt them.

Art. 48. *The Recruiting Serjeant, a Tale.* 4to. 6d. Wilkie.

This political Rhimeſter ſeems to intend to be arch upon Mr. Pitt, and *ſomebody* elſe, under the names of Capt. Plume, and Serjeant Kite. The verſes are ſmart; but the Satire is too cloſely wrapped up, to be clearly diſcerned by the generality of readers.

RELIGIOUS *and* CONTROVERSIAL.

Art. 49. *The whole Duty of Youth, with reſpect to their religious Conduct in Life.* By a Divine of the Church of England. 12mo. 1s. 6d. Law.

This little manual of inſtruction, being written in the form of queſtion and anſwer, and in a familiar ſtyle, adapted to the capacities of the youth of both ſexes, may be of uſe in forming young and tender minds to piety and virtue.

Art. 50. *Sermons on ſeveral Occaſions, preached in Weſtminſter Abbey, and St. Margaret's, Weſtminſter.* By Peirſon Lloyd, M. A. Second Maſter of Weſtminſter-ſchool. 8vo. 5s. Tonſon, &c.

Though there is nothing in theſe ſermons, that renders a particular account of them neceſſary, yet there is a plainneſs and ſimplicity in them, which, to thoſe who are fond of this ſpecies of compoſition, muſt be very pleaſing and agreeable.——The principal ſubjects are,—The ſcripture-doctrine of temptation.—The right government of our thoughts.—Every man's life a mixture of proſperity and adverſity, and the wiſdom of God in ſo ordering it.—The divine omnipreſence.—The intemperate curioſity of prying into the ſecrets of God, &c.—Private calamities not to be interpreted into divine judgments.—The duty and advantage of ſetting our affections on things above.—The folly of all human confidence, and the wiſdom of putting our truſt in God.—The proper uſe of ſcripture examples:—and a ſermon preached at Lambeth chapel, Dec. 28, 1761, at the conſecration of the biſhops of Lincoln and Briſtol.——The Author's principles, with reſpect to a certain very capital doctrine, appear to be what is generally underſtood by the term *orthodox*.

Art. 51. *The Truth of the Chriſtian Religion vindicated from the Objections of Unbelievers; particularly of John James Rouſſeau. In a Series of Diſſertations.* By the Editors of the Chriſtian's Magazine. 8vo. 5s. Newbery.

As theſe diſſertations have already appeared in detail, through the periodical courſe of the magazine above mentioned, they do not properly fall under our cognizance.————The orthodox may now brandiſh their pens, and redouble their attacks on Mr. Rouſſeau, (whom they *will* conſider as an infidel, notwithſtanding all his earneſt profeſſions to the contrary *) as he hath repeatedly declared his reſolution never more to renew his connexions with the preſs: a declaration, by the way, the rather to be wondered at, as he is now ſafely ſheltered in that land of liberty in which, alone, his writings have neither drawn upon themſelves nor on their author, the perſecution of zeal, nor the prohibitions of authority!—We hope he hath not, ſince his arrival in this country, ſeen any thing that may have given him juſt cauſe to doubt his perfect ſecurity. For, though poor, friendleſs, obſcure writers, may dread the rigours of a King's-bench-proſecution, yet, ſurely, ſo diſtinguiſhed, ſo admired a philoſopher, ſo virtuous a man, can have nothing to apprehend! No, Mr. Rouſſeau! WE dare venture to aſſure you, that while you continue to expreſs your ſentiments with a decent reſpect to the eſtabliſhed religion, and legiſlative power of the country in which you now reſide, you have nothing to fear from the ſpirit of the laws, you have no reaſon to doubt the candour of the people; but may ſafely and freely propoſe to the public, whatever you conceive may prove conducive to their real inſtruction, or their rational entertainment.—Be aſſured, Sir! that though TRUTH, and REASON, and a proper exertion of them in that fair FREEDOM of ENQUIRY without which no church, no ſtate can long ſubſiſt, ſhould be baniſhed from every other nation upon earth,—it is yet the glory and the pride of England, that THEY, and every honeſt advocate for them, will find a ſure aſylum (and we truſt will long continue to flouriſh) in her happy ſoil!

Art. 52. *A Diſſertation on the Ancient Pagan Myſteries. Wherein*

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* See the Anecdotes relating to Mr. Rouſſeau, in the APPENDIX to our 33d Volume, publiſhed in January laſt.

the Opinions of Bp. Warburton and Dr. Leland on this Subject, are particularly conſidered. 8vo. 1s. Davis and Reymers.

The Author of this diſſertation defends the Biſhop of Glouceſter's opinion concerning the ancient Pagan Myſteries againſt the objections urged by the late learned Dr. Leland, in his work concerning the *advantage and neceſſity of the Chriſtian Revelation.*——He ſets out with an explanation of the term MYSTERIES, and tells us, that each of the Pagan Gods had, beſides the *public* and *open*, a *ſecret worſhip* paid unto him; to which none were admitted but thoſe who had been ſelected by preparatory ceremonies, called *initiation*. This *ſecret worſhip* was termed the MYSTERIES.

Of theſe there were two ſorts, the *greater* and the *leſſer*. According to the Biſhop of Glouceſter, the leſſer taught, by *certain ſecret rites and ſhews*, the origin of *ſociety*, and the doctrine of a *future ſtate*; they were preparatory to the *greater*, and might be ſafely communicated to *all the initiated without exception.*

'The arcana of the GREATER MYSTERIES, continues our Author, were the doctrine of the unity, and the DETECTION of the *error of the vulgar polytheiſm.* Theſe were not communicated to all the aſpirants without exception, but only to a ſmall and ſelect number, who were judged capable of the ſecret.

'The initiated were obliged by the moſt ſolemn engagements to commence a life of ſtricteſt piety and virtue. It was proper therefore to give them all the encouragement and aſſiſtance neceſſary for this purpoſe. Now in the Pagan world there was a powerful temptation to vice and debauchery, *the profligate examples of their Gods. Ego homuncio hoc non facerem?* was the abſolving formula, whenever any one was reſolved to give a looſe to his paſſions. This evil the Myſteries remedied by ſtriking at the root of it: therefore, *ſuch of the initiated as were judged capable*, were made acquainted with the whole deluſion. "The *Myſtagogue* taught them, that Jupiter, Mercury, Bacchus, Venus, Mars, and the whole rabble of licentious Deities, were only dead mortals, ſubject, in life, to the ſame paſſions and infirmities with themſelves; but having been, on other accounts, benefactors to mankind, grateful poſterity had deified them; and, with their virtues, had indiſcreetly canonized their vices."

'The fabulous Gods being thus routed, the *ſupreme cauſe* of all things naturally took their place. HIM they were taught to conſider as the Creator of the univerſe, who pervaded all things by his virtue, and governed all by his providence. But here it muſt be obſerved, that the diſcovery of this *ſupreme cauſe* was ſo made, as to be conſiſtent with the notion of local, tutelary Deities, beings ſuperior to men, and inferior to GOD, and by him ſet over the ſeveral parts of his creation. This was an opinion univerſally holden by antiquity, and never brought into queſtion by any Theiſt. What the arcana of the *Myſteries* overthrew, was the vulgar polytheiſm, the worſhip of dead men.

'To prevent or rectify miſtakes, I ſhall add, that the Pagan Theology preſents us with two ſorts of Deities, who had their original here below, and were advanced from the condition of mortality into Gods: the one were denominated Dii majorum, the other Dii minorum gentium. The firſt, or the *Celeſtials*, were not generally conceived to have been deceaſed mortals, but originally beings of the higheſt rank and order, or true and real Gods in their own right, and not in virtue of any deification, which had raiſed and exalted them to this ſtate; ſuch were Jupiter, Saturn, Neptune, Vulcan, and many others. As for the Dii minorum gentium; theſe were known to be only deceaſed mortals, deified for their public benefactions and ſervices: they were often called Heroes and Dæmons: they were held the proper objects of divine worſhip and adoration, but a worſhip and adoration far ſubordinate and inferior to that, which was paid to the ſovereign and ſupreme Gods, or the Dii majorum gentium.

‘ The myſtagogue diſcovered the error of the vulgar polytheiſm, and *routed this rabble of the greater Gods*, by ſhewing that they were only dead men deified. By this means he diveſted them of their ſuperior characters, and put them on the ſame foot with the Dii minorum gentium, or the deities of the lower claſs and order. For it is not to be imagined, that the knowledge of their human exiſtence would have totally undeified them, and deprived them of all divine honours and adoration; but only that it muſt have degraded and reduced them to the lower degree of worſhip, which was paid to the inferior deities, or the heroes and dæmons.

‘ This is all which the preſent ſyſtem or explication of the Myſteries requires us to ſuppoſe. The inſtitutors detected the human original of the greater Gods to a few, that their bad examples might not hurt private morals. They were generally eſteemed *Celeſtial Deities*; and, while regarded as ſuch, might be ſafely imitated in all things: the Myſteries brought them down to *Terreſtrial*, and then they were to be imitated with caution and reſerve.

‘ However, it was natural for theſe politicians to keep this *a ſecret* in the Myſteries; for, in their opinion, not only the *extinction*, but even the *degradation*, of their falſe Gods, would have too much diſconcerted and embroiled the eſtabliſhed ſyſtem of vulgar polytheiſm.’

After giving this conciſe account of the Biſhop of Glouceſter's repreſentation of the Pagan religious Myſteries, our Author proceeds to examine Dr. Leland's two propoſitions, wherein he contraverts his Lordſhip's opinion: the firſt is, that the Myſteries did not detect the error of the vulgar polytheiſm. The ſecond, that they did not teach the unity.——As the ſubject cannot be ſuppoſed to be intereſting to the generality of our Readers, we ſhall refer thoſe who are competent judges of it to the diſſertation itſelf, where they will find many plauſible things advanced in anſwer to Dr. Leland's objections, and more decency in the manner of attack than is uſually to be met with in thoſe of the *Warburtonian* party.

Art. 53. *Several Diſcourſes preached at St. James's, Weſtminſter.* By George Baddeley, D. D. Curate of St. James's, Weſtminſter. 8vo. 6s. Keith.

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SERMONS.

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II. At the Ordination of the Rev. Mr. Edward Harwood of Briſtol, and the Rev. Mr. Benjamin Davies, of Marlborough, Oct. 16th, 1765, in the Old Jewry, London. By the Rev. Mr. Thomas Amory. To which is annexed, the Rev. Mr. Harwood's Confeſſion of Faith, and a Charge delivered by Samuel Chandler, D. D. 8vo. 1 s. 6d. Becket.

⁎⁎⁎ We recommend the Peruſal of this Sermon, &c. to all thoſe who are engaged in, or deſigned for the miniſtry; they will find in it many obſervations that well deſerve their ſerious attention.—The diſcerning Reader will likewiſe be pleaſed with Mr. Harwood's confeſſion of faith, and his pertinent anſwers to the queſtions propoſed to him.

III. At St. John's Chapel, Birmingham, Dec. 27, 1765; on the Excellency and Uſefulneſs of *Maſonry*: before a reſpectable Body of the ancient and honourable fraternity of Free and Accepted Maſons. By the Rev. Thomas Bagnal, A. B. Stuart.

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V. *Family Religion*.—On Joſhua's Reſolution, Chap. xxiv. 15. By Thomas Reader. Buckland.

VI. *The Appearing of Chriſt, the chief Shepherd*, conſidered and improved.—On the Death of Mr. Sanderſon, Paſtor of the Diſſenting Congregation at Bedford, Jan. 24, 1766. By Samuel Palmer. Buckland.

VII. At Euſtace-ſtreet, Dublin, Jan 16, 1766, on the Death of the reverend and learned John Leland, D. D. who departed this Life on the 16th of the ſame Month, in the 75th Year of his Age. By Iſaac Weld, D. D. Johnſton.

☞ In this diſcourſe, Dr. Weld (as uſual in funeral Sermons) gives a ſketch of the life and character of that truly amiable and excellent perſon, whoſe death was the occaſion of its being delivered:—the particulars will, doubtleſs, be very acceptable to all who were perſonally acquainted with the worthy Doctor, or converſant with his learned, valuable and celebrated writings.

☞ *The late Sermons by the Drs.* Sharpe *and* Kennicott, *in our next.*

⁂ The Continuation of our Account of Dr. Blackſtone's Commentary is deferred to the next Month's Review.

☞ We have received an anonymous letter containing ſome objections to our account of Mr. T——r's Trigonometry: but it will be ſoon enough to ſhew the injuſtice of the charge, when the Writer has demonſtrated that Mr. T——r's artificial numbers are deduced from true principles. For every attempt to ſolve mathematical problems by methods founded on erro principles, muſt be conſidered as an attempt to ſubſtitute in the place of truth.

THE

MONTHLY REVIEW,

For APRIL, 1766.

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Public Prayer. A Treatiſe in Two Parts. Part I. Repreſenting the Advantages and Diſadvantages of ſet Forms, and their reſpective Moment in determining the Mode of Public Worſhip. Part II. Pointing out the Defects of Public Free Prayer, as practiſed among Proteſtant Diſſenters, and directing to proper Methods of Reformation and Improvement in that Mode of Worſhip. 12mo. 2 s. Buckland.

IN the Advertiſement prefixed to this Treatiſe, we are told, that it has more than one author; which, indeed, without any ſuch declaration, muſt be evident to every diſcerning reader; the ſecond part, though not without its merit, being obviouſly inferior to the firſt.

The deſign of the firſt part, which is written with freedom, moderation, and judgment, is to ſhew the expediency and uſefulneſs of *free* prayer, in preference to *forms*. In the introduction, the Author gives his readers a few ſtrictures on the authority and antiquity of the two modes of prayer. As to the point of authority, he obſerves, that the ſcripture neither expreſsly enjoins, nor forbids, by any poſitive precept or prohibition, the praying with or without a form; that one mode of worſhip may nevertheleſs be better, and more eligible than another, though it is not enjoined as univerſally neceſſary in all caſes; that if any mode of worſhip is preferable to another, the preference muſt be juſtly due to the primitive mode, whatever that might be, as Chriſt and his apoſtles, and all their pious followers in the firſt and pureſt ages, certainly worſhipped God in the beſt way and manner.

He further obſerves on this head, that the practice of the primitive church, ſo far as can be collected from the New Teſtament, is in favour of free-prayer; that the ſilence of ſcripture, with reſpect to the particular mode of prayer, argues much more ſtrongly for free prayer than for forms, as it is not to be ſuppoſed, that the great founder of the Chriſtian church would have left it without forms, or given no direction for the compoſition of them, if they had been abſolutely neceſſary, or generally expedient and uſeful.

As to the point of antiquity, he obſerves, that it is allowed by the moſt celebrated and learned writers in favour of forms; that free-prayer was the primitive mode of worſhip among Chriſtians; that the firſt introduction of forms into the Chriſtian church was upon an occaſion by no means honourable to them, namely, the groſs ignorance and ſcandalous inſufficiency of ſome miniſters towards the cloſe of the fourth and beginning of the fifth century. He concludes his introduction with ſome general remarks, and proceeds to conſider the advantages of forms, the principal of which are theſe following:

Set forms eſtabliſh and ſecure the unity of faith and worſhip, reduce all the churches to an uniformity, prevent any diſagreement or contradiction in their petitions, and inſtruct them, as they worſhip the ſame God, to worſhip him with the ſame mind and voice.—Forms of prayer are an uſeful, and, in ſome caſes, neceſſary relief to the infirmities of mankind; particularly, in times of general and prevailing ignorance, when few are to be found, otherwiſe capable of conducting the public devotions, with tolerable propriety or decency.—Set forms claim the honour and advantage of exact and accurate compoſition. Where they are introduced, it is reaſonable to ſuppoſe that learning, genius, and ſtudy, will all be employed, to give the higheſt poſſible finiſhing to them; and, in the uſe of ſuch forms, the worſhippers depend not on the abilities of their miniſter, whether they muſt offer up proper and becoming petitions in ſuitable language and method. Whereas the performer in free prayer is liable to run into much incoherence, and, in conſequence, to violate grammar, apply mean and vulgar phraſes, uſe tedious repetitions, dwell too largely upon ſome topics, and omit or glance too ſlightly upon others, and the like, which cannot fail of expoſing the public offices of religion to ſome degree of contempt or neglect.—Set forms are an uſeful curb upon the wild fancies and licentious paſſions of ſome men, that may be employed in leading the public devotions.—Set forms give people the advantage of bearing a vocal part in the public prayers.—The people, who worſhip by a preſcribed form, are apprized beforehand of what they ſhould join in as their addreſs to God. When the people depend upon their miniſter for the matter of their prayer, there muſt be more uncertainty whether it will be ſuch as they can conſcientiouſly join in. They muſt hear in order to underſtand, and underſtand in order to judge; and if what they have heard be agreeable, they adopt it, and offer it as the devout breathing of their hearts to God; the mind paſſes through this proceſs as the miniſter is uttering, or as ſoon as he has uttered a ſentence in prayer; and yet it is no ſooner uttered, than he is going on to another part of his prayer, that requires the ſame operation. Thus the hearer is kept in painful ſuſpence and doubtful heſitation, and has little ſcope left for the exerciſe of his devout affections.

After giving ſuch a repreſentation of the advantages of forms, as appears to our Author to include every thing of importance that has been urged in their favour, he now proceeds to take a review of theſe advantages.—The unity of the Chriſtian church, the decency of Chriſtian worſhip, and the devotion of Chriſtian worſhippers, are the three grand objects, he obſerves, which thoſe who plead the advantages of forms muſt have in view; and he is not worthy the name of a Chriſtian, he adds, who regards any of them with indifference, much leſs who treats them with neglect or contempt.

'As to the unity of the Chriſtian church, continues he, which forms are ſuppoſed to ſecure and advance in a greater degree than free prayer; we obſerve that Chriſtian unity and eccleſiaſtical uniformity are two things in ſome men's ideas ſtrangely confounded; and yet in their own nature, far from being ſo connected, as that that they muſt neceſſarily ſtand or fall together. The former is converſant about the inward ſubſtantial and vital parts of Chriſtianity, things eſſential to a Chriſtian as ſuch; the latter about circumſtantial matters, points of mere ceremony and form, things no more eſſential to a perſon as a Chriſtian, than his particular features, motion or dreſs are neceſſary to his being a man, or one of the human kind. The one admits variety in ſpeculative opinions and external modes of religion; the other fixes an invariable ſtandard to which the conſciences of men muſt be ſtretched, and by which their practice muſt be determined in doubtful, or confeſſedly indifferent matters. The one is founded in humility, and cemented by charity and love; the other takes its riſe from a ſpirit of domination, and requires fines, impriſonments, and worldly terrors effectually to ſupport it. The one conſiſts with free enquiry and mutual forbearance; the other damps or deſtroys them. *Through Chriſt we have acceſs by one ſpirit unto the Father*. Eph. ii. 18. Thus does an inſpired apoſtle expreſs the common privilege of all true Chriſtians, and exhibit the grand point in which all the great lines of true Chriſtian faith and worſhip unite as their common centre. They who worſhip the Father *through* the Son, as the only Mediator, and *by* the Spirit, with humble reliance on his gracious aids, ſenſible that they are in themſelves unworthy to be accepted, and of themſelves unable to perform their duty in an acceptable manner, unite in the main eſſentials of the Chriſtian profeſſion and worſhip, how much ſoever they be in other reſpects divided.

'As to an agreement in the ſame form of addreſs to God, it is as eaſy to conceive how Chriſtian unity may ſubſiſt amidſt variety in the exerciſe of free prayer; as how the ſeveral bodies-corporate in a kingdom may all unite in addreſſing their prince, each in their own manner, and according to their own particular ſentiments and circumſtances, but all with ſuch harmonious expreſſions of loyalty, as ſhew them well affected to his government; and ſuch a general agreement in the matter of their addreſſes, as ſhews them all to have the ſame confidence in his royal wiſdom and goodneſs for the common bleſſings of an equal government, and ſuch particular favours as are ſuitable to their reſpective circumſtances, and conſiſtent with the general good. It is indeed natural to expect ſome difference in the addreſſes preſented by different bodies of men; as for inſtance, an houſe of convocation, and a number of diſſenting miniſters, and it is poſſible they may contradict one another: but if one petition only for the protection of the church eſtabliſhed by law, and the ſecurity of her privileges and revenues; and the other for the maintainance of toleration and religious liberty, here is difference without contradiction; and a wiſe and gracious prince (ſuch as we have reaſon to eſteem his preſent Majeſty) may look upon them both as his very good ſubjects, and return them both a very gracious anſwer. A form of common addreſs to prevent diſagreement or contradiction in the addreſſes of his Majeſty's ſubjects, would be a new, unheard of, and ſtrange device indeed; and why they ſhould have a form of common prayer to prevent the like inconvenience in their addreſſes to the King of Heaven, is not eaſy to underſtand; unleſs we ſuppoſe, what ought not to be once admitted into our imaginations, that there is no allowance to be had in the court of Heaven for the different byaſes of mankind from particular ſentiments, paſſions, and intereſts, which ſometimes affect their worſhip; or that God exacts from thoſe, that worſhip him, a ſeeming and outward agreement more perfect, than he knows can in this imperfect ſtate of things, really and inwardly take place amongſt thinking and inquiſitive minds.

'Upon the whole, it is hard to conceive, why in providing for unity of faith and worſhip, ſo particular a ſtreſs ſhould be laid upon the uſe of one common form of prayer; and yet the matter be left abſolutely undetermined in reſpect of public preaching. Muſt miniſters and people uſe the very ſame words in prayer to prevent contradiction and diſagreement; and yet the public inſtructions be left to the diſcretion of every miniſter, and the conſequence, that doctrines as widely different from one another, as earth and heaven, are taught to the people, be thought no breach of unity? Is it of ſuch vaſt importance to prevent diſagreement in what miniſters ſpeak as the mouth of the people [illegible]d; and yet of no importance to prevent the like diſagreement

ment in what they deliver as the mouth of God to the people? Shall the fear of diſcord and contradiction lay a reſtraint upon the miniſter's buſineſs in the deſk; and yet that fear vaniſh, when his buſineſs is transferred to the pulpit? The deſire of unity does not operate uniformly in theſe two caſes. There was a time*, indeed, when this paſſion had its effect both ways, and the ſpirit of uniformity affected both the deſk and the pulpit alſo in a conſiderable degree. But all true lovers of civil and religious liberty wiſh never to ſee the precedents of that time brought into the imitation or practice of this or any future age, and they will be cautious of pleading for uniformity of prayer upon principles, which purſued to their genuine conſequences, lead to the moſt pernicious infringements of the religious liberties of mankind.'

Our Author now proceeds to the decency of Chriſtian worſhip; and here he acknowledges that the ſame degree of propriety and exactneſs is not generally attainable in free prayer, as in forms. He obſerves, however, that between the higheſt and loweſt degree of that decency, which regards the ſtile, ſentiment, or method in public prayer, there are ſeveral intermediate degrees ſufficient for the purpoſes of piety and devotion, within which free prayer, under the management of miniſters of richer or poorer talents, may fall, ſo as always to be above contempt, and ſometimes to come near the utmoſt attainable exactneſs of a form.

In conducting public prayer, he ſays, there is a happy mean between a rude negligence and coarſeneſs on the one hand, and a finical niceneſs on the other; a mean, which falls within the compaſs of ordinary capacities properly applied and improved, and is at once moſt ſuitable to the nature of the duty, and moſt edifying to the generality of worſhippers. As to the indecency of men's giving vent to their own weak fancies and ungoverned paſſions, he does not in the leaſt attempt to excuſe it, but leaves thoſe who are chargeable with ſuch indecency to bear their own burthen. For a poſſible, or in ſome few inſtances actual inconvenience of this kind, however, he cannot give up the cauſe of free prayer. Sound learning and real piety muſt be at a lower ebb, he ſays, than we can imagine them to be in the preſent age, before ſuch an inconvenience can be common or general; and ſuppoſing it common or general, the uſe of a form would be but a partial and imperfect remedy. The true way of curing this evil, if common, he thinks, would be, to take meaſures for the education and encouragement of a learned and pious clergy; and then as little ſcandal would accrue to religion from a few in one way, who might poſſibly utter ſtrange and wrong things in their public prayers, as from a few in another way, who may poſſibly read an excellent form in a ſtrange and little leſs than profane manner.

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* The time of *Laud*'s arch-epiſcopal domination.

As to the devotion of Chriſtian worſhippers, that, our Author obſerves, muſt be the beſt manner of worſhip, which beſt promotes the great end of worſhip, by exciting and cheriſhing pious attention and affections.——' Now, continues he, that ſtated forms do not require a very cloſe and fixed attention is in effect acknowledged by the beſt advocates for them, for it is one of their boaſted advantages, that by being known beforehand, and ſo requiring leſs attention, [illegible] room for the exerciſe of the affections; whereas [illegible] is charged with requiring too much attention to a[illegible]on. Well, if free prayer require too much, that fo[illegible] ſeem to require too little, the compilers of them hav[illegible] the expedient of reſponſes, that the people may not wa[illegible]ng to ſay or do in order to awaken their attention, wh[illegible]es flat for want of novelty and variety to excite and [illegible] This expedient does, we own, ſecure ſome attenti[illegible]t the people are to act in the public ſervice, but wh[illegible] favourable to a true devotional fixed attention may be [illegible] queſtioned. The ſerious ſettled attention of devout minds is moſt favoured by the ſolemn ſilence of all, but him, who is the common ſpeaker, and muſt naturally be broke and hindered by the confuſed murmur of diſcordant voices. The indevout, as may juſtly be ſuſpected, have no attention excited or engaged by reſponſes, but what conſiſts in waiting for their turn to ſpeak, and is much influenced by a low pleaſure they take in elevating their voices, and reading faſter or louder than their neighbours.'

If it be urged, that free prayer requires too much attention to allow due ſcope to the affections, our Author anſwers in the words of Biſhop Wilkins:——that as a man may in his judgment aſſent unto any divine truth delivered in a ſermon which he never heard before, ſo may he join in his affections with any holy deſire in a prayer which he never heard before. If he, who is the mouth of the reſt, ſhall, through imprudence, deliver what we cannot approve of, God does not look upon it as our prayer, if our deſires do not ſay *amen* to it.

' The operations of the mind in underſtanding, judging, aſſenting, exerciſing reflection, and the like, continues our Author, are ſooner exerted than deſcribed, and more immediately connected in themſelves than they appear to be from a progreſſive ſurvey or deſcription of them. Free prayer, in order to its being underſtood, judged of, and anſwered with ſuitable affection, as the miniſter proceeds in it, requires no ſtretch of faculties be- what they will very well bear, none beyond what they hearing ſermons, none but what is requiſite to the carrying on common converſation every day of our lives. One would almoſt think that ſome people looked upon the public prayers, in the ſame light with a mathematical lecture, at which a certain propoſition was to be demonſtrated, which would require ſuch a degree of attention to underſtand it, and judge of the ſeveral ſteps and their connection, in order to form the demonſtration, as would make it neceſſary to have them wrote down upon a paper or board before their eyes. But if there be a wide difference in the two caſes, (as ſurely there is) if the great truths of religion expreſſed in prayer are immediately obvious to all ſerious and ſenſible minds, we muſt ſay with a late ingenious writer, that "we, for our parts, cannot ſee the difficulty of a good man's lifting up his heart to God, in holy deſires and affections, *inſtantly* upon its being ſtruck with a pious ſentiment plainly, properly, and feelingly expreſſed; juſt as the darting rays of the ſun both enlighten and warm all at once. The holy affections of a devout ſoul may be conceived like the ſtrings of a muſical inſtrument in tune *inſtantaneouſly* to anſwer to the firſt touch of thought." We conclude therefore that they do not ſufficiently attend to the natural quick motion of the thoughts, and the immediate correſpondence there is between thought and affection, attention and devotion, in pious praying ſouls, who ſay that free prayer, by too much exerciſing the thoughts, hinders the exerciſe of the affections; and we leave it to our readers to judge, whether indevotion does not more commonly ariſe from too little, than too much thought and attention.'

Our Author now proceeds to enumerate the diſadvantages of forms; and here he ſuggeſts the principal arguments in favour of free prayer.—The uſe of forms is not ſo ſubſervient to the method of *divine influence* on the minds of men as free prayer.—Set forms of prayer are too indulgent to the backwardneſs and remiſſneſs of mankind, in applying their thoughts cloſely to ſubjects of a religious nature.—Set forms cannot be fully adapted to particular circumſtances and neceſſities, and are no more pertinent to every caſe, than *general remedies to all particular diſeaſes.*—Set forms have a tedious ſameneſs and uniformity in them, and do not ſo powerfully excite and engage the attention of the mind, in the performance of the duty as free prayer.—In the uſe of forms there is great danger of men's taking up with a mere form of godlineſs, and neglecting the power thereof.—The uſe of forms may proceed by an eaſy and natural gradation to the impoſition of them.

On ſurveying the diſadvantages of forms, our Author feels himſelf chiefly affected, he ſays, with conſidering them, as more unfriendly to the cauſe of religious liberty and reformation, and as of our Readers as have any deſire of knowing what is advanced in the ſecond, to the work itſelf.

The Morality of the Eaſt; extracted from the Koran of Mohammed: digeſted under alphabetical Heads. With an Introduction, and occaſional Remarks. Small 8vo. 2 s. ſewed. Nicoll.

EVER ſince the publication of the late learned Mr. Sale's edition of the Koran, in this country, it hath been a kind of faſhion with men of a certain turn of ſentiment, to cry up, and recommend, the Mohammedan diſpenſation. Their view in doing this, is obvious enough; and therefore we, as Chriſtians, ſhould be cautious how we liſten to their ſpecious inſinuations, in favour of other ſchemes of religion or morality, to the diminution of that honour or that zeal which are due to the ſuperior worth and unparalelled excellence of our own.——Candour, nevertheleſs, muſt allow, that there is much truth and propriety in the obſervation with which the Compiler of this little ſynopſis of the Mohammedan ſyſtem begins his introductory diſcourſe:

'In order, ſays he, to form a proper judgment of men and things, it will be incumbent on us to generalize our ideas, to extend them beyond the contemplation of our own countrymen, the profeſſors of the ſame religious principles, and beyond local modes of thinking: to mankind collectively, and ſubjects abſtractedly; overlooking the ſeveral denominations by which humankind are broken into independent communities, and ſeparate brotherhoods; whether by the barriers of nature, the policy of governments, or mere obſtinate tenacity of particular opinions.'

As it ſeems to be no part of our Editor's deſign, to convert us to the Mohammedan *faith*, but merely to preſent us with a compendium of Eaſtern morality, of a more modern date than the Bible, in order to enlarge our Ideas, and extend our candour and charity to different perſuaſions; ſo he previouſly remarks, that, 'to form an impartial eſtimate of the intrinſic merits of any religion, it may be neceſſary to paſs over all the ſupernaturals wherewith it is embelliſhed, and recommended to the veneration of its votaries; and to examine the tendency of thoſe practical duties enjoined for the conduct of man toward man: this is the infallible teſt, the golden rule, laid down by our Meſſiah, and brought home to the apprehenſions of thoſe to whom it is addreſſed, by a familiar and moſt happy alluſion. We are not only invited to judge for ourſelves what is right; but are referred to a fruit tree as a guide to our judgment: *Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good* *tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit,—Wherefore, by their fruits ye ſhall know them.*’

The very ſenſible Editor of this little Turkiſh manual of moral precepts, thus proceeds to explain the ſcheme, and apologize for the nature of his preſent undertaking. ‘ It is hoped, ſays he, this publication may not be miſconſtrued, or miſrepreſented, into a deſign to recommend Mohammediſm to Chriſtians; or in any meaſure to ſet the Koran in competition with the Holy Scriptures: God be thanked *we* are not reduced to derive our morals from any ſuch ſource; as ‘ *having the ſuperior advantage and infinite happineſs of*[*]’ drinking the waters of life from a purer ſtream! The only view was, by undergoing a piece of drudgery, to preſent the public with what may at leaſt be eſteemed a curioſity by numbers who might be diſguſted with the toil of acquiring it, viz. from a heap of jargon to extract and throw into a conciſe view, the moral maxims of an Arab, whoſe dictates have been received by ſuch extenſive regions, in the faireſt and moſt delightful quarter of the globe. May one farther motive be tolerated? The operations of that zeal, which is not according to knowledge, are ſo violent in ſome, contract the operations of the mind into ſo narrow a circle, and warp the judgment ſo far from the truth; that we ought to pray for that degree of Laodicean lukewarmneſs, which may preſerve to us the free and perfect uſe of our rational faculties: and there are many ſincere and well meaning people, to whom it may be ſome information, to find that muſſulmen, although painted with ſuch fierce whiſkers on ſign poſts at inn doors, are taught by their law, underſtand, and practice, the moral duties; to a degree that may ſhame many who profeſs a better religion: this compilation may therefore not be without its uſe in extending that charity of opinion toward our fellow creatures, which is ſo little underſtood, though it conſtitutes ſo fundamental an article of the Chriſtian religion.’

Our Author now goes on, by way of farther introduction, to lay before his Readers a compendious view of the life and conduct of that ſubtil Arabian genius, whoſe pretended miſſion from heaven cauſed ſo prodigious a revolution on earth! This account is chiefly borrowed from Mr. Maclaine's excellent tranſlation of the learned Dr. Moſheim's eccleſiaſtical hiſtory; of which we lately made ample mention in ſome of our Reviews. At the cloſe of this extract from Dr. Moſheim, he introduces the following remark from Tournefort:

“ Of all falſe religions, the Mahometan is the moſt dangerous, becauſe it not only ſtrongly flatters the ſenſes, but in many points alſo agrees with Chriſtianity. Mahometiſm is founded on the knowledge of the true God, the Creator of all things, upon the love of our neighbour, the purification of the body, and a quiet peaceable life. It abhors idols, and the worſhip of them is ſtrictly prohibited."

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[*] The words printed in Italics, are inſerted in the place of a parentheſis which we have omitted, as referring to a quotation from another writer, not here extracted.

To this laſt quotation, our Editor ſubjoins the following ſingular conjecture, which we ſhall tranſcribe, and leave to the Reader's animadverſion:

'Indeed Mohammed, ſays he, appears to have been a zealous aſſerter of the unity of Deity; taking frequent occaſion throughout the Koran to inſiſt on it as the fundamental point of religion, and to denounce ſevere vengeance againſt thoſe who aſſociate other names or relations with God. If it may be pardonable to indulge a little in conjecture, it may not appear perhaps the moſt abſurd that has been hazarded, when we reflect how extenſive the ſpread of Mohammediſm has been, if we attribute ſomewhat of that reformation from Romiſh idolatry, the ſeeds of which continued taking root, long before they were cultivated for political purpoſes; to the indirect influence of the doctrine of the unity of the great God of the univerſe, who is truly, if, in an erroneous manner, the pure object of eaſtern adoration. That this conjecture may not be laughed out of countenance, without ſomething farther being urged to apologiſe for making it; the Reader is requeſted to conſider, that while the Chriſtian world were daily worſhipping and eating their God in the form and ſubſtance of a cake; while they were debaſing and waſting their rational powers on ſcholaſtic ſubtilties, founded in abſurdity; the Aſiatics adored a God whom they were taught to conceive in theſe terms—"God! there is no God but he; the living, the ſelf-ſubſiſting; neither ſlumber nor ſleep ſeizeth him; to him belongeth whatſoever is in heaven, and on earth. Who is he that can intercede with him, but through his good pleaſure? He knoweth that which is paſt, and that which is to come to them, and they ſhall not comprehend any thing of his knowledge, but ſo far as he pleaſeth. His throne is extended over heaven and earth, and the preſervation of both is no burthen unto him. He is the high, the mighty." Theſe are expreſſions which muſt ſtrike with their ſublimity, even thoſe who deſpiſe the Arabian apoſtle that dictated them.

'Were it neceſſary to enter into a compariſon between the Mohammedan ſyſtem and popery, a thinking man would not heſitate long in deciding to which the preference was due: for to inſtance only in another particular; whereas the penances and atonements for ſins in the latter, are chiefly directed to uſeleſs rituals, and unprofitable mortifications; the expiations of the former have generally a benevolent direction to the good of ſociety; as to the freeing the captive, to feeding and cloathing the hungry, &c. See ſome inſtances of this kind, under the articles MURDER, OATHS, &c. beſide other inſtances which do not come ſo directly under our view.

'That the more northern nations have improved ſo happily this firſt principle of theology, which dawned on them through the Mohammedan ſyſtem; and perhaps aſſiſted them in recovering and refining the Chriſtian religion from the rubbiſh under which it was overwhelmed by craft and ignorance, may be partly accounted for from thoſe principles which will equally explain why they have aſſerted and maintain, the natural and civil rights of mankind, in a greater or leſs degree, while the ſoft nations of the eaſt, continue from century to century the diſpirited ſubjects to an abſolute and fixed deſpotiſm.'

But enough of *Introduction*: let us now proceed to the principal part of this compilement, the collections from the Koran. Theſe are not, however, very numerous; the following general heads comprehending moſt of the ſeveral ſubjects, thus alphabetically digeſted, *viz. Alms, Avarice, Beneficence, Calumny, Charity, Civility, Covetouſneſs, Diſſentions, Divorces, Envy, Forgiveneſs, Hypocriſy, Infidelity, Juſtice, Marriage, Modeſty, Murder, Oaths, Parents, Patience, Pride, Retaliation, Slander, Toleration, Uſury, Whoredom, Women*; and a few others, which we have omitted for the ſake of brevity.

To what has been delivered on moſt of theſe topics, by the Arabian Legiſlator, our editor has ſubjoined ſuch remarks as reſpectively occurred to him, on the ſeveral ſubjects; and theſe remarks ſeem in general to be founded in good ſenſe, and an enlarged generous turn of thinking. Some of his opinions, however, will, we believe, appear very ſingular to many of his readers; and may, perhaps, be combated with ſucceſs, by thoſe who entertain different ſentiments, with regard to his notion of polygamy, and one or to other capital points. What he has ſaid, under the article INHERITANCE and LEGACIES, is, to ſay the leaſt of it, ingenious. The Koran ordains, that "Men ought to have a part of what their parents and kindred leave behind them when they die: and women ought alſo to have a part of what their parents and kindred leave, whether it be little, or whether it be much; a determinate part is due to them. And when they who are of kin are preſent at the dividing of what is left, and alſo the orphans, and the poor, diſtribute unto them ſome part thereof; and if the eſtate be too ſmall, at leaſt ſpeak comfortably unto them. And let thoſe fear to abuſe orphans, who, if they leave behind them a weak offspring, are ſolicitous for them: let them therefore fear God, and ſpeak that which is convenient. Surely they who devour the poſſeſſions of orphans unjuſtly, ſhall ſwallow down nothing but fire into their bellies, and ſhall broil in raging flames. God hath thus commanded you concerning *your children*. A male ſhall have as much as the ſhare of two females: but if they be females only, and above two in number, they ſhall have two third parts of what the deceaſed ſhall leave; and if there be but one ſhe ſhall have the half. And the parents of the deceaſed ſhall have each of them a ſixth part of what he ſhall leave, if he have a child; but if he have no child, and his parents be his heirs, then his mother ſhall have the third part. And if he have brethren, his mother ſhall have a ſixth part, after the legacies which he ſhall bequeath, and his debts be paid. Ye know not whether your parents or your children be of greater uſe unto you. This is an ordinance from God, and God is knowing and wiſe. Moreover, ye may claim half of what your wives ſhall leave, if they have no iſſue; but if they have iſſue, then ye ſhall have the fourth part of what they ſhall leave, after the legacies which they ſhall bequeath, and the debts be paid. They alſo ſhall have the fourth part of what ye ſhall leave, in caſe ye have no iſſue; but if ye have iſſue, then they ſhall have the eighth part of what ye ſhall leave after the legacies which ye ſhall bequeath, and your debts be paid. And if a man or woman's ſubſtance be inherited by a diſtant relation, and he or ſhe have a brother or ſiſter; each of them two ſhall have a ſixth part of the eſtate. But if there be more than this number, they ſhall be equal ſharers in a third part, after payment of the legacies which ſhall be bequeathed, and the debts, without prejudice to the heirs. Chap. iv. vol. i. p. 93.

"We have appointed unto every one kindred, to inherit part of what their parents and relations ſhall leave at their deaths. And unto thoſe with whom your right hands have made an alliance, give their part of the inheritance; for God is witneſs of all things. Men ſhall have the preheminence above women, becauſe of thoſe advantages wherein God hath cauſed the one of them to excel the other, and for that which they expend of their ſubſtance in maintaining their wives. Chap. iv. vol. i. p. 101.

"If a man die without iſſue, and have a ſiſter, ſhe ſhall have the half of what he ſhall leave; and he ſhall be heir to her, in caſe ſhe have no iſſue. But, if there be two ſiſters, they ſhall have between them, two third parts of what he ſhall leave; and if there be ſeveral, both brothers and ſiſters, a male ſhall have as much as the portion of two females. God declareth unto you theſe precepts, leſt you err; and God knoweth all things." Chap. iv. vol. i. p. 127.

To the foregoing ordinance, the Editor has ſubjoined the following remark.

'The Turkiſh empire was founded on conqueſt; the prince is the fountain of property, and may be conſidered as a perfect deſpot: yet, under this deſpotiſm, according to the law of Mohammed, by which the private concerns of the ſubject are to be regulated: ſucceſſion is more equitably ſettled, than it is by the feudal ſyſtems which have obtained in other parts of Europe. It is true that commerce and the arts have in the latter, given commercial and monied property, ſuch a counterbalance to that of land, that landed property has gradually loſt much of its tyrannic influence; and the forms of government firſt founded on theſe military tenures, have mellowed down to more equitable ſyſtems, in proportion to their attention to theſe objects. But, if the Ottomans at any time, ſeized by the contagion of literature, ſhould come to underſtand the native rights of mankind better, and by commerce to poſſeſs an influence which may enable them to avail themſelves of their knowledge againſt their haughty Sultans; this fundamental advantage, of a partition of inheritance, would, ſo far as it obtained in uſe, give them great advantages over ſtates where landed property continues ſubject to its antient limitations, while their ſovereigns have loſt that aſcendancy and military ſtrength it formerly procured them. If we conſider the extenſive ſize of this vaſt empire, and conceive it freed from the oppreſſive government under which its inhabitants groan, and become full of people, ſpringing from the allowance of polygamy; they would under ſuch circumſtances promiſe fairer for univerſal empire, than any cramped ſtate where land is tied up, where numbers of people are continually drained off from ſociety, and buried in religious celibacy; and where prepoſterous reſtrictions obſtruct the entrance into matrimony, to the eventual check of propagation: or if an extenſion of knowledge and popular vigour, ſhould break the Orientals into ſeparate independencies, they would in all probability flouriſh in arts, commerce, and maritime ſtrength, while Europe, in either caſe, declining, may ſee all theſe bleſſings by a reflux retire back to thoſe climes from whence they firſt dawned on mankind.'

We ſhall conclude this article, with the Author's *Remark* on *Divorces*; omitting the extract from the Koran on this ſubject, on account of its too great length. It is ſufficient to obſerve, that Mohammed allowed his followers to put away their wives, (for what reaſonable cauſe or cauſes is not ſaid) under certain legal regulations and reſtrictions; and this they are permitted to do a ſecond, and even a third time, in caſe of their ſo often renewing the matrimonial connexion. On this head, we have the following obſervations:

'It would be impertinent to enlarge on the natural intentions of matrimony; of which, every man's reaſon, and much more his feelings, give him ſufficient information: as it is capable of communicating the higheſt earthly felicity, ſo can it be perverted to the greateſt extremity of miſery. When the ends of entering into an indiſſoluble engagement, on which the domeſtic comfort of all the future parts of our lives, ſo intimately depends, are fruſtrated! no ſituation can be conceived more intolerable; and it is painful even to think that ſufferers in theſe circumſtances ſhould have all their fond expectations, all their ſocial enjoyments, all their peace of mind, ruined beyond redemption! and that the laws which ought to protect the injured,

Voyages and Travels in the Levant, &c. By the late Frederick Haſſelquiſt, M. D. continued from Page 145, in our Review for *February.*

HAVING given a pretty full account of that part of this curious performance in which the Author deſcribes the ſeveral countries through which he paſſed, the manners and cuſtoms of the people, together with the incidents of his travels, we ſhall in the preſent article conſider more particularly his obſervations and diſcoveries in natural hiſtory, medicine and commerce. But before we enter upon this ſecond part of the work, we ſhall tranſcribe, from the firſt, an anecdote, relative to natural hiſtory, with which the world in general is unacquainted.

At Smyrna, ‘ I waited, ſays our Author, on Mr. Peyſonel, the French conſul, and member of the academy of inſcriptions and belles lettres. To his great knowledge I am indebted for the following obſervation relating to natural hiſtory. Corals have in our age been eſteemed a proper ſubject for the pens of the greateſt naturaliſts. Nature hath ſo contrived this part of her works, that corals have had a contrary lot from other *naturalia*, and have been claſſed under the different kingdoms of nature: and it is yet uncertain to which they properly belong. In Mr. Peyſonel's company the learned Count Marſigli had the good fortune to overcome all the doubts he had entertained about theſe *naturalia*; when in his invaluable *Hiſtoria Maris*, he laid before the world what he took to be the flowers of the corals. At that time they were thought to be vegetables. We know of none who immediately diſſented from this opinion. Mr. Peyſonel, by ſome obſervations he made on the French coaſt, before Marſigli printed his book, had reaſon to think otherwiſe, experience convincing him that corals were inhabited by worms. Mr. Peyſonel did not make natural hiſtory his ſtudy; he did not ſet much value on theſe obſervations, yet communicated them to his brother, a learned phyſician, who intended to publiſh them. At length Count Marſigli anticipated Mr. Peyſonel, who ſuppreſſed his and his brother's obſervations; but afterwards informed Mr. Reaumur of them, who knew how to make uſe of ſuch a conſiderable ſpeculation. Mr. Reaumur gave it to the royal Pariſian academy of ſciences, augmented with his own obſervations; nor omitted to attribute the honour to the real diſcoverer. This was the riſe of an opinion about corals, that ſince hath been thought worth the enquiry of the learned, and has received an almoſt univerſal applauſe.’

Dr. Haſſelquiſt, being a pupil of the truly wonderful Linnæus, arranges the various parts of the creation according to the ſhould in theſe circumſtances betray them; and often ſtrengthen the hands of oppreſſion! Divorces, by the Chriſtian law are diſcouraged, except in caſes of adultery; but numberleſs cauſes of unhappineſs occur, which render the matrimonial ſtate unſupportable, that do not offer ſuch a plea to juſtify ſeparation: and when this union, from whatever cauſes, becomes grievous,—for life is a dreadful term! the apoſtles replied very naturally—*if the caſe of the man be ſo with his wife, it is not good to marry*.—By the Mohammedan law divorces are allowed to take place between the ſame perſons repeatedly: here therefore the facility of ſeparating and coming together again, not only grants the remedy wiſhed for, but grants it to an extream; and appears to afford too great a latitude to caprice. Perhaps the golden mean may lie between them. For, let whatſoever render it diſagreeable for man and wife to live with each other, the ſufferer ought to be allowed recourſe to an eaſy remedy:—but if, after ſeparation, they were prohibited the privilege of coming together again on any conſideration; this would cauſe the motives of parting, to be as carefully weighed, as thoſe of the firſt connexion. For if a couple found on enquiry, that notwithſtanding their diſcontents, they had a foundation of ſecret tenderneſs for each other, which the thoughts of parting diſcovered, and which ſtarted at the undoing of what could not be renewed; the union which ought to ſubſiſt, would on ſuch a reſult of ſelf examination, receive a freſh cement: while thoſe who ought to part, would be gratified with the opportunity. Many gentle honeſt hearts would thus be preſerved from breaking, many uſeful lives be prolonged, many a pains-taking perſon reſcued from beggary, and many fortunes ſnatched from ruin. Thoſe who failed in one adventure, might have the opportunity of trying another with more ſucceſs; while thoſe, of which there are many, with whom nobody ought to live, would be denied the diabolical pleaſure of tormenting others to death, or of involving them in the conſequences of ruinous conduct.

‘ This would *indeed* be a law of reaſonable liberty.’

This ſubject of divorces, is a very delicate one; and we believe there are few of our Readers who will not enlarge on it, in their own minds. For us, we have neither room nor leiſure, at preſent, to expatiate on this head. One remark, however, is obvious, as to the policy and expediency of this law of liberty to the Muſſelmans,—that as they were allowed to have no leſs than *four* wives at once (beſide as many concubines as they could maintain) it was the more requiſite to permit the huſband to get rid of as many of them as he found himſelf unable to manage: for, otherwiſe, we do not ſee how it could be in the power of mortal man to keep his houſe quiet, with ſo many rival females under his roof: and mercy on him, if *all* or *any* of them proved to be Xantippes!

Voyages and Travels in the Levant, &c. By the late Frederick Haſſelquiſt, M. D. continued from Page 145, in our Review for *February*.

HAVING given a pretty-full account of that part of this curious performance in which the Author deſcribes the ſeveral countries through which he paſſed, the manners and cuſtoms of the people, together with the incidents of his travels, we ſhall in the preſent article conſider more particularly his obſervations and diſcoveries in natural hiſtory, medicine and commerce. But before we enter upon this ſecond part of the work, we ſhall tranſcribe, from the firſt, an anecdote, relative to natural hiſtory, with which the world in general is unacquainted.

At Smyrna, ‘I waited, ſays our Author, on Mr. Peyſonel, the French conſul, and member of the academy of inſcriptions and belles lettres. To his great knowledge I am indebted for the following obſervation relating to natural hiſtory. Corals have in our age been eſteemed a proper ſubject for the pens of the greateſt naturaliſts. Nature hath ſo contrived this part of her works, that corals have had a contrary lot from other *naturalia*, and have been claſſed under the different kingdoms of nature: and it is yet uncertain to which they properly belong. In Mr. Peyſonel's company the learned Count Marſigli had the good fortune to overcome all the doubts he had entertained about theſe *naturalia*; when in his invaluable *Hiſtoria Maris*, he laid before the world what he took to be the flowers of the corals. At that time they were thought to be vegetables. We know of none who immediately diſſented from this opinion. Mr. Peyſonel, by ſome obſervations he made on the French coaſt, before Marſigli printed his book, had reaſon to think otherwiſe, experience convincing him that corals were inhabited by worms. Mr. Peyſonel did not make natural hiſtory his ſtudy; he did not ſet much value on theſe obſervations, yet communicated them to his brother, a learned phyſician, who intended to publiſh them. At length Count Marſigli anticipated Mr. Peyſonel, who ſuppreſſed his and his brother's obſervations; but afterwards informed Mr. Reaumur of them, who knew how to make uſe of ſuch a conſiderable ſpeculation. Mr. Reaumur gave it to the royal Pariſian academy of ſciences, augmented with his own obſervations; nor omitted to attribute the honour to the real diſcoverer. This was the riſe of an opinion about corals, that ſince hath been thought worth the enquiry of the learned, and has received an almoſt univerſal applauſe.’

Dr. Haſſelquiſt, being a pupil of the truly wonderful Linnæus, arranges the various parts of the creation according to the ſyſtem of his great maſter, beginning with the *Mammalia.* Among theſe the leaſt known are the MUS JACULUS, and the HIPPOPOTAMUS. The firſt of theſe animals is thus characterized by Linnæus in his *Syſtema Naturæ: Mus cauda elongata floccoſa palmis pentadactylis, plantis trydactylis, femoribus longiſſimis, bractiis breviſſimis.* ‘ This animal, ſays our Author, is the ſize of a large mouſe: it ſupports itſelf only on its hind-legs, and therefore hops or jumps in its progreſſive motion. When it reſts it cloſes its feet to its belly, and ſits on its knees bent. It holds its victuals with its fore-feet, as do the reſt of this tribe. It ſleeps in the day-time, and wakes at night; eats wheat, wheat-bread, and the ſeeds of oily grain; is not much afraid of man, yet is not eaſily tamed: and for this reaſon is always kept in a cage. It is met with in Egypt, or between Egypt and Arabia. The Arabians call it *Garbuka*; the French who live in Egypt, *Rat de Montagne.*’ This animal has been called by ſome naturaliſts *Cuniculus Minor*, by others, *Lepus Indicus.* To the preceding account our Author ſubjoins the following ſenſible reflection: ‘ If one ſhould follow the method of the ancients in deſcribing this animal, we might ſay, it had a head like a hare; whiſkers like a ſquirrel; the ſnout of a hog; a body, ears, and fore-legs like a mouſe; hind-legs like a bird; with the tail of a lion. What a monſtrous animal would this ſeem to be! and had it been delineated 2000 years ago, it would at this day have been accounted a monſter. To this manner of deſcribing, do moſt monſtrous animals owe their origin, as griffins, unicorns,’ &c.

The HIPPOPOTAMUS is thus characterized by Linnæus: *Dentes primores ſuperiores* 6, *per paria remoti*; *inferiores* 4. *prominentes, intermediis recta protenſis. Lenarii ſolitarii, oblique truncati. Pedes margine unguiculati.* As this prodigious animal is an inhabitant of upper Egypt, never deſcending below the cataracts of the Nile, the Doctor had no opportunity of ſeeing it himſelf. The following particulars concerning it were related to him by a perſon of credit who had reſided many years in Egypt, *viz.* Its hide is a load for a camel. It deſtroys the crocodile whenever they meet. He is ſo voracious, as in a very ſhort time to deſtroy a whole field of corn; to prevent which, the inhabitants lay a large quantity of peaſe in his way, which having devoured, he becomes violently thirſty, returns to the river and drinks a vaſt quantity of water, which, ſwelling the peaſe in his belly, proves the cauſe of his immediate death.

Birds make the ſecond claſs of animals obſerved by our Author in the courſe of his travels. Among theſe the following are the moſt remarkable.

ARDEA IBIS. By Linnæus, thus deſcribed; *capite lævi, corpore albo, roſtro flaveſcente apice pedibuſque nigris.* According to our Author, it is the ſize of a raven, it feeds on inſects and ſmall frogs, which abound in Egypt after the inundation of the Nile. 'I am inclined, ſays the Doctor, to believe this bird to be the Ibis of the ancient Egyptians, rather than any other, becauſe it is: 1. very common in Egypt, and almoſt peculiar to this country; 2. it eats and deſtroys ſerpents; 3. the urns found in the ſepulchres contain a bird of this ſize.'

TETRAO COTURNIX. The quail. 'It is of the ſize of a turtle-dove. I have met with it in the wilderneſs of Paleſtine, near the ſhores of the Dead Sea and Jordan, and between Jordan and Jerico, and in the deſarts of Arabia Petræa. If the food of the Iſraelites in the deſarts was a bird, this is certainly it, being ſo common in the places through which they paſſed.'

In ſpeaking of the common pigeon, our Author obſerves, that ſhe builds her neſt in the following manner: 'The male gathers ſtraw, &c. and carries it to the ſitting female; but he gives it to her in a very peculiar manner, leaning his neck over her's, ſo that ſhe receives the materials from the oppoſite ſide, and lays them under her belly, building a round neſt.'

Among the third claſs of animals, viz. AMPHIBIA, the firſt which claims attention is the *Lacerta Chamæleon.* 'I found, ſays the Doctor, the remains of various inſects in its ſtomach, viz. tipulæ, coccionellæ and butterflies. I ſaw part of an entire ear of barley in the excrement, which is very ſingular. I could not find the *veſica urinaria.* This animal is very ſubject to the jaundice, eſpecially if it is made angry. It ſeldom changes, unleſs it is made angry, from black to yellow, or greeniſh colour, that of its gall; which laſt, being tranſmitted into its blood, appears very plain, as the muſcles of the Chamæleon are very thin, and the ſkin pellucid. This lizard, of which the ancients have related ſo many true and fabulous ſtories, and which is known to all writers of natural hiſtory under the compound name of Chamæleo, I procured alive, about the time when the ſpring had induced it to leave its winter retreat. This elegant creature is frequently found in the neighbourhood of Smyrna: here it climbs the trees and runs among the ſtones.' After mentioning the common opinions concerning this animal, namely, that it aſſumes the colour of every object it approaches, and lives entirely upon air, he proceeds thus: 'I will now relate what I obſerved myſelf, in one I kept alive a conſiderable time. I could never obſerve that it aſſumed the colour of any painted object preſented to its view, though I have made many experiments with all kinds of colours, on different things, flowers, cloth, paintings, &c. Its natural colour is iron-grey, or black mixed with a little grey. This it ſometimes changes, and becomes entirely of a brimſtone yellow, which is the colour I have ſeen it moſt frequently aſſume. I have ſeen it aſſume a darker yellow, approaching ſomewhat to a green;

ſometimes a lighter, at which time it rather inclined to a white. I have not obſerved it to aſſume any other colours. It changes colour eſpecially on two occaſions, viz. on being expoſed to the beams of the ſun, and when made angry, which I effected by pointing at it with my finger. When it was changing from black to yellow, the ſoles of its feet, its head, and the bag under its throat, began firſt to change. I ſaw it ſeveral times ſpeckled with large black ſpots over its whole body, which gave it an elegant appearance. When it was of an iron-grey colour, it extended its ſides, or ribs, and hypochondria, which made the ſkin ſit cloſe to the body, and it appeared plump and handſome; but as ſoon as it turned yellow, it contracted thoſe parts, appearing thin, empty, lean and ugly; and the nearer it approached to white, the emptier and uglier it ſeemed; but it appeared worſt in regard to ſhape, when it was ſpeckled.' He farther informs us, that it lived 24 days without food, continuing briſk and lively all the time; but that, at length, it became very feeble, and, being bit by a turtle, expired.

In claſs the fourth, viz. FISHES, we find nothing very remarkable except the *Silurus Clarias*. *Vide Syſtema Naturæ Linnæi*, N°. 150. 'It lives, ſays our Author, in the Nile, and is called *Scheilan* by the Arabians. If it pricks any one with the bone of the breaſt-fin, it is dangerous, being poiſonous. I have ſeen the cook of a Swediſh merchant-ſhip die of the prick of this fiſh.'

The fifth claſs conſiſts of INSECTS. Here the Doctor's obſervations concerning the *Gryllys Arabicus*, (Arabian Locuſt) deſerve attention. Thoſe who are acquainted with ſcripture controverſy know that John's feeding upon locuſts in the wilderneſs hath been to many a ſtumbling block, locuſts being ſuppoſed unnatural food; and that, in order to render the ſtory probable, they are of opinion that the ακρίδες of John were either ſome kind of fruit or fowl. Our Traveller, ever attentive to any thing which might tend to illuſtrate or explain the ſacred writings, determined, during his ſtay in Egypt, to learn, if poſſible, whether locuſts make any part of the food of the preſent inhabitants of the country where John dwelt. He obſerves, that, Arabia being inacceſſible to Europeans, all that can be learnt concerning this matter muſt be gathered from the report of others. Accordingly he enquired of Armenians, Grecians, Coptites, and Syrians, who all anſwered in the affirmative. 'But, ſays the Doctor, the informations I had from Greeks, who had travelled to Mount Sinai, are thoſe I can moſt depend on; for the Grecian church has a noted convent there. The Arabians live in the places adjacent.' From a learned and ingenious Scheck*, with whom he was acquainted at Cairo, he obtained the following anſwers to his queſtion, Whether the Arabs feed on Locuſts? 'At Mecca, which is furniſhed with corn from Egypt, there frequently rages a famine, when there is a ſcarcity in Egypt. The people here are then obliged, as in all other places of the world, to ſupport life with unuſual food. Locuſts obtain a place then amongſt their victuals: they grind them to flower in their hand-mills, or powder them in ſtone mortars. They mix this flower with water, to a dough, and make thin cakes of it, which they bake like other bread, on a heated griddle.'——'I then aſked, continues he, whether the Arabs do not uſe Locuſts without being driven by neceſſity? He anſwered, that it is not uncommon to ſee them eat Locuſts when there is no famine; but then they boil them a good while in water, afterwards ſtew them with butter, and make a ſort of fricaſſee, which has no bad taſte.'——'I farther aſked, ſays the Doctor, Whether the Locuſts of the Arabians were different from thoſe in Egypt? He anſwered, No.'

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* *A kind of magiſtrate, or chief, or lawyer, among the Arabs.*

After mentioning the common Bee, *Apis mellifera*, 'The Egyptian Bee-hives, ſays our Author, are very ſingular in their kind. They are made of coal-duſt and clay, which being well blended together, they form of the mixture a hollow cylinder of a ſpan diameter, and as long as they pleaſe, from ſix to twelve feet: this is dried in the ſun, and becomes ſo hard that it may be handled at will. I ſaw ſome thouſands of theſe hives at a village between Damiata and Manſora; they compoſed a wall round a houſe, after having become unſerviceable in the uſe they were firſt made for.'

CANCER CURSOR. The Running Crab: This inſect is thus diſtinguiſhed by Linnæus: *Thorace lævi integerrimo, lateribus poſtice marginato, antennis fiſſilibus, cauda reflexa.* It is an inhabitant of the ſea-coaſt of Egypt and Syria. It generally iſſues forth from the ſea about ſun-ſet, and is ſeen running with great celerity along the ſand. It has very ſingular appendices to its tail, and its eyes are fixed in the *antennæ.*

The only animals mentioned by Dr. Haſſelquiſt in the ſixth claſs, which (according to the Linnæan ſyſtem) conſiſts of VERMES, are the *Sepia octopodia*, the Cuttle-fiſh, and the *Pinna muricata.* The Cuttle-fiſh, ſays he, is the moſt inveterate enemy of the latter, ruſhing in, and devouring it as ſoon as it opens the ſhell, unleſs prevented; but there being always one or more of the *Cancer pinnotheris* in the ſhell, which always keep in the mouth of it, and as the enemy advances, he gives notice of the danger, and the Pinna ſhuts her ſhell. He is permitted to live within the ſhell as a recompence for his trouble.'

We come now to the botanical part of this curious work.

whence we ſhall ſelect the Author's account of thoſe plants are leaſt generally known.

'CORNUCOPIÆ CUCULATUM. I found this plant th of March, in the neighbourhood of Smyrna, towards Ba It is one of thoſe I was very deſirous of ſeeing. It is a g appearance quite different from all of its tribe. I was th rejoiced to find it, as it has been ſeen and deſcribed by ve botaniſts in its natural ſtate. It is to be found in the vales Smyrna, and has not been met with growing wild in an place; nor has it ever entered any botanical garden.' who are deſirous of ſeeing Linnæus's deſcription of this will find it among the *Triandria Digynia*, N°. 72. in the *Plantarum*, and page 79. in the *Species*. This plant w many years ago from Smyrna by Dr. Sherard to Mr. Pe England, who, in his Gazophylacium, Vol. I. plate 7 given a good figure of it. He calls it the Smyrna Clu with crooked heads.

'MIMOSA NILOTICA. This plant, and not the *Mim negal*, produces the *Gummi Arabicum*. Both ſpecies grow t promiſcuouſly: hence it happened that the latter having b chance brought to Europe, inſtead of the firſt, and Alpi having diſtinguiſhed one from the other, the *Mimoſa Sene* by all writers in Botany and the *Materia Medica*, believe the true plant which produced the above mentioned gum.

We ſhall now paſs on to the chapter which treats of animals, &c. mentioned in ſcripture.

'Luke xvii. ver. 6. *συκαμίνος*. Chriſt certainly mea Sycamore of the ancients, and Pharaoh's Fig-tree of the tians, which the Arabians call *Guimez*, when he pointe large tree, he ſaid the diſciples might, by faith, remove the ſea; for ſuch there are now in Judea and Galilee, Chriſt then was. Luther, therefore, tranſlated it very b calling it a mulberry-tree, which is neither congruen ſcripture nor natural hiſtory.'

'Luke xix. ver. 4. *συκομουρία*. The tree on which lit chæus climbed near Jericho, to ſee Chriſt paſs. The text ſhews it was a Sycamore; therefore the Roman Ca Greeks and Armenians, are led into an error, when th the holy places, for they are ſhewn a tree of a different ge

'*Allium cepa*. That this was one of the ſpecies of oni which the Iſraelites longed, we may gueſs by the quan this day uſed in Egypt, and by their goodneſs there. W has taſted onions in Egypt, muſt allow that none can b better in any part of the univerſe.

'*Leo*. The Lion. This is not met with in Syria or tine; but in great numbers at Babylon, now Bagdad. It an inhabitant of Egypt, unleſs it be on the confines of Lybia, coming from the inland parts of Africa. How is this conſiſtent with the Bible, where the Lion is mentioned as an animal common to Paleſtine and Syria, eſpecially in the hiſtory of Sampſon? Where did the fight between Sampſon and the Lion happen?' ——But it is now time to finiſh an article which ſome of our Readers may poſſibly think much too long. To confeſs the truth, we dwell with great pleaſure on the writings of a traveller of Dr. Haſſelquiſt's obvious integrity.

A compendious Hebrew Lexicon, adapted to the Engliſh Language, and compoſed upon a new commodious Plan; to which is annexed a brief Account of the Conſtruction and Rationale of the Hebrew Language. By Samuel Pike. 8vo. 5s. Dilly, &c.

HEBREW Lexicons are generally formed in the manner of the Greek Lexicon of Scapula; that is, the primitive words only are placed in alphabetical order; and the derivatives are to be ſought, each under its reſpective primitive. This renders it neceſſary for compoſers of Hebrew grammars to furniſh the ſtudent with rules, by which he may inveſtigate the root of any word he wants: theſe rules, however, are ſo numerous and perplexing, as to be of little ſervice to the young Hebrician: indeed, in many caſes, they would be of very little aſſiſtance to him were he ever ſo well verſed in the application of them; for, after having rightly diſcarded the *ſervile* letters, there often remain but two *radicals*, ſometimes only one, and he muſt be a conſiderable proficient in the language, who is able to ſupply the radicals that are wanting, without which, however, the word in queſtion can only be found after repeated trials. The common remedy for this inconvenience is, for the learner to make uſe of a literal verſion, and to find the root in Buxtorf's Lexicon, by means of the Latin index: but this method ſuppoſes the perſon to know the ſignification of the word before he looks for it, and conſequently makes the dictionary of little uſe.

The plan Mr. Pike has followed in the work before us obviates in a great meaſure theſe difficulties. He has ranged in one paragraph all thoſe roots which have the ſame two permanent radicals; theſe are, however, ſeparated from each other by a ſmall black line, to prevent confuſion. Where, after rejecting the ſervile letters, only one radical remains, the learner may find it by ſuppoſing it followed by ה. To each root is affixed, firſt the leading idea in Italics, which is ſuppoſed to go through all its various ſignifications: then follow the other ſenſes of the word, the connection of which, with the primitive idea, thor endeavours to point out; but the reſemblance is fetched, and ſometimes whimſical; yet even then it to aſſiſt the memory. Each root is followed by its derivatives in proper order. But our Readers ſhall Mr. Pike himſelf ſays, in his own words. ‘ I have ther into one paragraph *all* thoſe ſeveral roots, which ſame two permanent radicals. Theſe indeed are ſometi and ſometimes fewer, and in all the poſſible varieties: every ſuch event, it is in ſome meaſure dubious in whi ſeveral ways the root is to be compleated. But by this aſſociation, the learner will find the root *at once*, turning to thoſe two radicals, which he has viſibly be in the Hebrew bible. And to prevent all confuſion, I the ſeveral roots diſtinct from each other, in the ſa graph, by a ſhort line between them, and arranged much as could be convenient, in the ſame uniform order firſt the two permanent letters, if they by themſelve root; then the root wherein the ſecond radical is doubl where the third radical is ה; after that the roots, in w ו or י are inſerted as the ſecond radical; and placing ſu laſt as are compleated by prefixing י or נ or א: for i under thoſe two permanent letters כל where there ar than eight roots thrown together, they are placed in lowing order; כלל. כלה, כול, כיל, יכל, נכל, אכל, &

‘ As the quieſcent and defective verbs are aſſoc this manner, the learner will eaſily conclude that he uſing this Lexicon, for the moſt part, caſt aſide, as i the third radical ה, the ſecond radicals ו & י, and radicals י & נ; and look into the Lexicon only for the manent radicals. However, in all caſes, without exce may turn to the Lexicon for thoſe letters which rem the removal of the ſerviles, and he will either find, or mediately directed to the root; there being ſufficien taken of each root in its proper alphabetical place, t this end. In what caſes the firſt radicals י & נ may be permanent, will be ſeen at the head of theſe two letters Lexicon.’

‘ To compleat this ſcheme, not only the ſeveral roots have the ſame permanent radicals, are thus aſſorted toge alſo where the firſt radical א, or any other letter is occa dropped, changed, or tranſpoſed; and wherever the He letters א, ב, ה, are prefixed to an imperfect root, (in caſe only they may be eaſily miſtaken for radical letters) taken notice thereof in the proper places. In a wo Lexicon is ſo contrived, that upon the removal of mani viles, the learner will, upon conſulting it, immediately find the root he wants; or be directed to it; and not only ſo, but with this advantage, that he will ſee it in company with thoſe other roots, which have the ſame conſtituent permanent radicals; whereby he may judge for himſelf, to which of thoſe ſeveral roots the word he ſeeks for does, or may, moſt properly belong.'

On the whole, we look on Mr. Pike's method to be new, ingenious, and uſeful. As a very ſuperficial knowledge of the language will ſuffice for inveſtigating ſo much of the root as his plan requires, it is perhaps the beſt lexicon extant for thoſe who are juſt entered on the ſtudy of Hebrew: and they who have made a further progreſs in it will find it convenient on many accounts to have all the conjugate roots thus brought together in one point of view.

There is added to the Lexicon, a ſhort account of the conſtruction and rationale of the Hebrew tongue. Here our Author goes upon principles, ſome of which will be conteſted with him by the beſt Hebrew maſters: and few impartial judges will agree with him in his high notions of the excellence of the Hebrew language. But it is natural for thoſe who have ſpent much time and labour on any particular branch of literature, to over-rate its importance.

We ſhall only add this farther remark, that the work before us would not, perhaps, have been the leſs valuable and perfect, had its Author never been initiated into the *Hutchinſonian Myſteries*;——what effect *Sandimanianiſm* may have, we cannot conjecture.

A Complete Treatiſe on Gangrene and Sphacelus; with a new Method of Amputation. By Mr. O'Halloran, Surgeon. 8vo. 5s. Vaillant.

AUTHORS and Bookſellers, perſuaded of the vaſt importance of a title page, have left unattempted no device which in the advertiſement might ſerve to prejudice the world in favour of their productions. With this view the word *complete* ſeems, particularly of late, to have crept into faſhion; and yet, we cannot help thinking it, of all others, the leaſt calculated to anſwer the purpoſe for which it is intended. Mr. Johnſon, in his Dictionary, tells us, it means *perfect*, *full*, *without any defects.* Now for an Author to aſſert this of his own work, appears to us to require a degree of *unbaſhfulneſs*, which we ſhould imagine muſt be far from prepoſſeſſing the public in

his favour. The great Mr. Locke had the modeſty t
his invaluable treatiſe on Human Underſtanding, a
Indeed, ſelf-ſufficiency is ſo generally the companion c
rance, that, for our own parts, we muſt confeſs, we n
this word *complete* in the title of a book, without ſuſpec
work to be chiefly deſigned to catch the vulgar, on wh
it can be ſuppoſed to have any effect.

We cannot poſſibly proceed to the body of this work
taking ſome little notice of the dedication *, inſcribed
preſent Lord Lieutenant of Ireland, to whom Mr. O'
thus ſayeth: — 'I flatter myſelf that the importance of
ject will apologize for the liberty of this addreſs; and t
Excellency will graciouſly accept of the preſent, which,
you, I make the Public.' Since then it is a preſen
Public, we wonder that Mr. Vaillant does not diſtri
book gratis! But we do not underſtand how his Ex
could accept of a preſent which, through him, was
other people! and what is ſtill more tantalizing to his L
he can upon no account whatſoever claim any right o
more than the two firſt chapters, all the reſt being ſepar
ſcribed to other gentlemen. Regardleſs, however, of this
which we attribute to the climate in which our Auth
we ſhall now proceed to ſpeak of his book, with our wo
partiality.

The introduction contains a ſuccinct hiſtory of the
progreſs of amputation, in which the Author appears t
general acquaintance with the principal chirurgical
down to the preſent time. In his firſt chapter he treats
grene in general. In the ſecond, of Gangrene and S
proceeding from an univerſal cachexy. This ſubject h
into four diſtinct claſſes, and conſiders each ſeparatel
four following chapters; in which he proves, from th
of ſeveral caſes, that amputation being of no effect, a
alterative medicines is the only rational method of cure.
ter the 7th treats of Gangrene proceeding from an infla
ſtate of the blood. Here he firſt adviſes the uſual mean
venting the evil; but, ſuppoſing the mortification actu
gun, he is of opinion that amputation ought to be defe
ſome days, during which interval every poſſible mean
ſtoring the circulation, or preventing the ſpreading of t
grene, ſhould be uſed, ſuch as ſcarification, and ſtu
that we ought by no means to think of amputation till a
pus iſſues from the ſcarified parts, and the mortification
circumſcribed.

The ſubject of the eighth chapter is a ſpecies of gangr
ſequent to phlebotomy, which, with little or no inflam
carries off the patient in a ſhort ſpace of time, and which

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* Dated Limeric, Oct. 30, 1765.

therto almoſt entirely eſcaped the notice of writers on this ſubject. ‘ In cachochimic habits of body, ſays our Author, where the humours are ready to fall upon any part, *qua data porta ruunt*, if a hurt happens, ſuppoſe by a prick of a tendon in bleeding, for want of ſufficient elaſticity in the parts, or a proper ſenſibility in the *genus nervoſum*, or both, it will not be diſpoſed to inflammation and abceſs, nor yet to diſperſe, but remains indolent and ſwells, with a ſlight reddiſh ſtreak the length of the biceps muſcle, if in the arm. If this ſwelling be neither a true *oedema*, nor yet an inflammatory one, attended with a quick pulſe, a little reflection will ſoon make us apprehenſive of the conſequences: for in this ſtate of indolence the diſorder inſenſibly gains ground; the arm ſwells, with a reddiſh ſtreak; the fore arm becomes oedematous, cold and inſenſible; the tumefaction reaches the ſhoulder and ſides, and the patient dies.’ We ſhall not ſtop to examine the truth of his theory. His deſcription of the ſymptoms is juſt, and therefore we have tranſcribed the paſſage. This ſubject he illuſtrates by the recital of ſeveral caſes, the moſt extraordinary of which is the following:

‘ Mr. C. a farmer near Croom, in January 1762, was bled for ſome ſlight indiſpoſition. He found a little more pain than uſual at the inſtant of bleeding; but when the arm was banding up after the operation, he complained of grievous pain on preſſing the orifice. He was abroad the next day and found the orifice ſore, which increaſed the day following; and finding it grow more troubleſome, I was ſent for the fifth morning. Inſtructed by my former miſcarriage, I was determined not only to be more cautious here, but to inform myſelf minutely of the nature of a malady, which had hitherto eſcaped the obſervation of the firſt men of the faculty. The man was about forty, and though ſeemingly delicate in his conſtitution, yet hardy, and ſubject to no diſorders, except inflammatory colds. I found him with a quick pulſe, and a little huſky cough; the arm ſwelled lightly, with a reddiſh ſtreak over the *biceps*, and reaching up to the ſhoulder, from the bend of the elbow. He could ſtill bend and extend the arm; nor was the pain great. I bled him in the other arm, and ordered ſtupes and poultices of the warm kind to the affected part; but told the people, that I apprehended things would not go right, as there was not a ſufficient degree of inflammation in the parts to form matter, and too much to expect it would diſperſe. I alſo ordered a warm purge of tincture of ſenna, animated with a little tincture of jallap, on a preſumption of throwing off ſome of this cold pituitous humour. Three days after, I was again called. The ſwelling had now reached the top of the fingers, and even that ſide was affected. His pulſe was very quick, and he had a ſhort cough.’——‘ The

ſwelling the hand and fore arm was quite oedem
cold, ut the leaſt degree of elaſticity, nor could
any fe ity in the parts. The length of the arm it
mixed. I had the arm extremely well ſtuped in a dec
bitter herbs, with a good deal of tobacco leaves on ſt
and a poultice of oatmeal and old bottled beer to
parts.'——' Finding about ten o'clock that night, the
fore arm perfectly cold, and the ſwelling and coldneſs
to the ſhoulder. I took the reſolution of making many
parallel in n inch long, about hal
aſunder, end of the arm. I foun
pus adipoſu y, inſomuch that of th
an inch I c pe Water as clear as cry
from the wo In a two hours after I made
range of inciſi , about inches higher up the ar
ſtuping I dreſt ſores w mixture of *mel ægyptiacu*
myrrh. cum al *ſal.* *on.* and the poultice to
whole, and d rt w whey to be given for his
drink. About eight next ning the ſwelling of th
a little abated: he ſlept little; his cough was conſtan
ſweated a great deal. I then made a freſh range of pro
ciſions higher up, out of which I preſſed a good dea
water.'—' By this means, and a gradual preſſure
ſhoulder down, the ſwelling ſenſibly leſſened: but
o'clock the arm was as turgid as before. I now mad
range of inciſions which reached to the ſhoulder, preſ
water, and cut others of them deeper to make mo
ſtuped the whole exceſſive hot and dreſſed as before.
tinued the port whey, and notwithſtanding the quick
pulſe, he took a paper of the bark every two hours.
alſo toaſt and claret, ſtrong broth, and two freſh eggs.
the arm was viſibly leſſened; and upon renewing one
ciſions on the anterior part of the arm, and as near
conjecture over the *biceps* muſcle, about a table ſp
pus, of a pale whiteneſs, ſpouted out of the orifice,
the firſt time ſenſibly felt the heat of the ſtupes, and
vity of the dreſſings, which as he obſerved produced
heat all over the arm. He paſſed this night with refreſ
his pulſe became more moderate; his cough leſſened, t
was greatly abated, and a breathing ſweat began to g
parts. After ſtuping for ſome time, inſtead of the *m*
cum, &c. I had the ſores dreſſed with pledgets armed
geſtive of *ung. baſil. flav. præcipit. rub. & ol. terebinth*
and over the whole arm the poultice of oatmeal and
the fore arm I alſo made ſeveral profound inciſions, d
with the mixture of *mel ægyptiacum*, *tinct. myrrh.* & *ſp.*
and over this the oatmeal poultice. On opening t

night, thoſe of the arm, which before ſeemed ſo deep and extended, now appeared ſmall and ſuperficial, and thoſe of the fore arm greatly leſſened. I quitted this man next day, and he ſoon recovered.'

We ſhall now turn to chapter the twelfth, which treats of wounds of the larger veſſels, of which immediate death is frequently the conſequence, unleſs ſome effectual method be taken to ſtop the hemorrhage. For this purpoſe it is common to have recourſe to amputation as ſoon as poſſible. But our Author, being an enemy to precipitate amputation, propoſes a more ſpeedy method of preventing the fatal effects of a wounded capital artery, viz. by firſt applying the tourniquet to the groin, or axilla, and then paſſing a large convex needle armed with ſix or eight threads, made flat and ſmooth with wax, under the artery, about an inch above the wound, and thus forming a ligature over a roller of fine linen. He would have the needle enter the ſkin at about an inch from the beat of the artery on one ſide, and the point of it emerge at the diſtance of half an inch on the other. The ligature is not to be drawn too tight, as the ſwelling of the parts will ſufficiently compreſs the veſſel.

Having in the fifteenth chapter conſidered the riſe and progreſs of the Flap operation, our Author appropriates the remainder of his book to the conſideration of his new method of amputation. To thoſe who are acquainted with the hiſtory of ſurgery, it were unneceſſary to explain what is meant by the Flap operation; it will be ſufficient to remind them that it conſiſted in preſerving a flap of fleſh and ſkin which covered the ſtump after amputation. This, which was at firſt thought to be a very great improvement in ſurgery, was, like many other improvements, found, upon trial, not to anſwer expectation. But Mr. O'Halloran is of opinion that the miſtake lay in applying the flap to the ſtump immediately after the operation: he orders, therefore, that the ſtump and flap ſhould be dreſt ſeparately till about the twelfth day, that is, till the ſuppuration is effectually eſtabliſhed; when the latter is to be turned up againſt the former. We muſt confeſs, we ſhould have ſuppoſed, from the general principles of ſurgery, that the time of ſuppuration was not the moſt probable time to expect an union of the parts; but our Author has tried the experiment with ſucceſs. In one of his patients the union was complete on the fourteenth day after the operation.—As we have no reaſon to doubt his veracity, his method certainly merits attention. Upon the whole, his book deſerves to be read by thoſe whom it may concern, eſpecially as it contains a conſiderable number of caſes from which young ſurgeons may reap improvement in their profeſſion.

The

The Philoſophical Commerce of Arts by Dr. LEWIS, *concl*
the firſt Article in the Review for laſt Mont

OUR author proceeds to apply his chemical hiſt
lours, to the ſeveral arts; and in ſection th
quires into

The preparation of common writing ink.

The iron of green vitriol, united with a peculiar
tracted from galls and other vegetable aſtringents, for
pound, which is the baſis of the black colours com
to a variety of ſubjects.—Hence the preparation of
mon black inks. Many of theſe, which at firſt giv
ſtrength of colour, through length of time begin to
at laſt the characters are no longer legible. Unfo
ſtances of this, frequently occur to thoſe who exam
cords or other writings of conſiderable antiquity. It
of importance, therefore, to point out a method of
an ink, which ſhall at the ſame time give a fullneſs
bility of colour.

It appears from the experiments of our author,
parts of vitriol and galls give a blackneſs, to which
can be made by a farther increaſe of either; that
however is not ſo durable, as where the proportion
greater; and that three parts of galls to one of vitrio
portion which gives a colour at once ſtrong and dura
therefore are the moſt periſhable part of the comp
the decay of inks is frequently owing to a deficiency
gredient; this is confirmed by the following obſerv
tings, which have changed to a brown or yellow, re
of their former blackneſs, by waſhing ſuch writings
fuſion of galls.

As to the menſtruum by which this colouring ma
extracted, diſtilled water, rain, or hard ſpring wat
the ſame effects: white wine produces an ink o
black; and vinegar ſtill deeper: proof ſpirit, extra
reddiſh brown tinge; the vitriol is not ſoluble in this
and when it is added to prevent mouldineſs or freezi
cipitates part of the colouring matter, and makes th
and ſink: a decoction of logwood uſed inſtead of
ſibly improved both the beauty and fullneſs of the bl
out diſpoſing it to fade.

After the ſeparation of the iron of the vitriol,
vitriol remains united with the menſtruum which wa
to extract the colouring matter; and this diſengage
author ſuſpects to be a principal cauſe of the change
a ruſty colour: to remedy this, he made a number
ments, but with little ſucceſs; and concludes with

that the addition of iron to the ink itſelf after it is made, ſeems to be the moſt probable means of preventing this redundant acid. ‘ Of this, ſays Dr. Lewis, I have not yet had full experience; but a friend informs me, that he has ſeen writings of more than eighty years ſtanding, which continued of a full black colour, without any tendency to yellow or brown; that the ink was made in the common manner with vitriol and galls, and long kept with pieces of iron in the veſſel.—Gum arabic is added, to ſuſpend more of the colouring matter, to prevent the ſpreading of the ink, to collect a greater body of colour on the ſtroke, and to defend it from the action of the air.

This article is concluded with ſome directions for preparing an ink of more durable materials, in imitation of printers' ink.—The mucilage of gum arabic, united with the ſofter printers' varniſh into a ſmooth uniform maſs, and this well mixed with lamp-black, and as much water added by little and little as to form a fluid of a proper conſiſtence, furniſh an ink, which writes freely, and of a full browniſh-black colour: if this be uſed on the more ſinking kinds of paper, or on common paper made damp as for printing, the characters are not to be waſhed out without rubbing off part of the ſubſtance of the paper itſelf. It has often been remarked, that the inks uſed in former times were far more laſting than thoſe uſed of later years; and theſe antient inks, the duration of which we ſo much admire, were no other than thoſe which are here propoſed. Pliny and Vitruvius mention the compoſition of writing-ink from lamp-black and gum; and Dioſcorides gives the proportion of the two ingredients, viz. three ounces of ſoot to one of gum: this mixture was formed into rolls and occaſionally diluted with water.—Dr. Lewis ſuggeſts a further improvement, by uniting the antient and modern inks together; and to uſe the common vitriolic ink, inſtead of water, for tempering the antient mixture of gum and lamp-black. Writings, with an ink thus prepared, have all the durability of the antient compoſition, with all the advantage that reſults from the vitriolic ink, which readily fixes itſelf, and the abovementioned ingredients, in the paper.

Notwithſtanding the clearneſs of our author's principles and the ingenuity of his experiments, there are many things relative even to this very common ſubject, which remain unreſolved. Vinegar, for inſtance, is known to be the beſt menſtruum for diſſolving or ſuſpending the colouring matter of ink: whence is it then, that this ſame vinegar diſcharges the characters, after the ink is once dried and fixed upon paper?—The vitriolic acid likewiſe, while it remains united with the menſtruum, after the iron of the vitriolic is ſeparated from it and is joined with the aſtringent matter of the galls, does not deſtroy the colour of the ink; and yet this ſame acid, though very dilute, applied to the

ink dry and concentrated ſtate on paper, in
the colour.—From theſe facts does it not a
the c und of iron and aſtringent matter, ſuffers
rable ation, from being expoſed to the air and be
a dry ſtate?—While ſuſpended in the menſtruum,
ſtronger attraction between the iron and aſtringent ma
between the iron and the vitriolic acid; but the co
ſo changed by the drying and expoſure to the air, t
tringent matter has now loſt its ſuperior degree of
and the o, and is re-diſſolved in
lic acid.

Section

g woollen black.

To dye k, hing more than to prod
in its pores, imp e the ſubject with the
particles of alrea de. The compoſition
which are b tted s purpoſe, differ in for
from thoſe of common ink.—Mixtures which are too
when applied ſuperficially on paper, are found of fu
rability on their being introduced into wool or wool
and mixtures again which fix a good black on paper,
a brown in the dyer's buſineſs.

The black dye, from the corroſive quality of the
creaſed too by the heat which is neceſſary to make it
penetrate the ſubject, is ſuppoſed to weaken the cloth
any other dye; and the finer the black, the greater t
in this reſpect. A German writer has placed this
ſomewhat different light; he obſerves that vitriol is c
ſive, ſo far as it is not ſaturated with galls; and
theſe are uſed in a proper quantity, the vitriol is mo
can do no injury to the cloth.—Our author ſays, he
fair experience himſelf as to this point, but has been
a ſkilful artiſt, that the black dye properly prepared h
corroſive quality generally attributed to it. The ro
often complained of in black cloths, proceeds from
being damaged previous to the dying; for pieces da
ſuch as have been ſpoilt in other dyes, and are the
ſaleable, are commonly committed to this colour a
reſource.

There is this particular circumſtance with reſpect
black colours in woollen, that unleſs a blue ground b
no other than brown blacks can be obtained. This
blueneſs may be introduced along with the vitriol a
gents, but the colour thus fixed proves more periſh
when a blue ground of indigo or woad is firſt dyed
the dyers, in order to ſhew that the piece has been

dyed on a blue ground, and that the colour will be laſting, leave ſome blue marks at the end of the cloth; this is done by fixing pieces of lead in ſuch parts, which ſecure them from the action of the black liquor.—That the dye has been thus regularly applied, may be diſcovered with greater certainty, by boiling the cloth to be tried in a ſolution of alum and tartar: a blueiſh black will remain, if a blue ground has firſt been given; but if it has been dyed directly from the white, it will now look of a muddy reddiſh brown. This is the eſſay liquor for black cloths, directed in the new French regulations, which were drawn up from the experiments of Duſay, and publiſhed at the end of Hellot's *Art de teindre*.

After ſome further general and pertinent obſervations on this ſubject, our author ſays, 'In the dying of black, as in moſt other colours, there are conſiderable variations in the practices of different workmen, which it would be difficult and even uſeleſs to collect. I ſhall here deſcribe two proceſſes, which I have often tried in ſmall, and which appeared to me to be the beſt.'

Black with galls, logwood, and vitriol.

'A hundred pounds of woollen cloth, dyed firſt to a deep blue, require for the black dye, about five pounds of vitriol, five of galls, and thirty of logwood. Theſe, as I am informed by an experienced artiſt, are the quantities generally allowed by our dyers.

'The galls, beaten into moderately fine powder, and tied up in a bag, are boiled for a little time in a copper of water ſufficient for working the cloth in. The blued cloth, after being ſteeped in river water and drained, that it may be every where thoroughly moiſt, but not ſo as to drip, is in this ſtate put into the boiling decoction of the galls, and kept turning therein for two hours or more, the bag of galls being now and then ſqueezed, that the virtue of this drug may be more effectually extracted and communicated to the cloth.

'The logwood, raſped or ſhaved into ſmall chips, or rather ground into powder, is boiled in another copper for ſeveral hours, this wood giving out its colour exceeding difficultly. The logwood liquor is moſt commonly prepared a conſiderable time before it is uſed, its colour being found to improve in keeping.

'The logwood decoction being made of a ſcalding heat, but not quite boiling, the vitriol is thrown into it, and as ſoon as this is diſſolved, the galled cloth is put in. A boiling heat ſhould never be uſed after the addition of the vitriol, not only as it would needleſsly augment the corroſive power of the ſalt, but likewiſe as it would injure the beauty of the colour, by haſtily

exu ing part of the ferrugineous matter of the
och form, before it can come ſufficiently in cont
aſtr nt ſubſtance with which the cloth is impregn
clo inceſſantly turned in the liquor, that it may
colour uniformly, and now and then taken out an
moment; which contributes to ſecure the colour,
ſame time affords an opportunity of judging of its d

'A er about two hours continuance in the dye,
found good black, and is then
waſhed and paſſed through the
The ſuperm times fulled with warm
ſoap, w harges the ſuperfluous
would kin or linen, but contr
ſoften the rtifying the acid.'

Bla e with verdegris.

'For ſome of the ine black cloths, a little
uſed by our dyers, ar addition appears among
to be more frequent. Mr. Hellot, after trial of
ceſſes, gives the following, as being the beſt, or as
produces the fineſt velvet black on cloth, and wh
ingly is followed in the beſt dye-houſes in France.

'For a hundred pounds of blue cloth; ten po
wood chips, and the ſame quantity of Aleppo galls
are tied up together in a bag, and boiled in a mid
with a ſuitable quantity of water for twelve hours.

'One third of this decoction is taken out into
per, and two pounds of powdered verdegris add
this mixture, kept gently boiling, or rather only
the cloth is dipt, and turned without ceaſing, for
after which it is taken out and aired.

'Another third of the decoction is laded out i
copper, eight pounds of green vitriol added, and t
ened about half an hour. The vitriol being now
the cloth is put in and worked for an hour, and th
and aired again.

'The remaining third of the decoction in the
then put to the other two in the ſecond, the bag
logwood being well preſſed out. Fifteen or twen
ſumach are now added; and as ſoon as the cop
boil, two pounds more of vitriol are thrown in, w
water to ſlacken the heat. The cloth is kept in
then taken out and aired, dipt a ſecond time, and
for an hour longer.

'The cloth, now compleatly dyed, is waſhed i
ſcowered in the fulling-mill till the water comes fr

leſs. It is then paſſed through a copper of weld or woold, prepared as for dying yellow, which is ſuppoſed to ſoften the cloth and confirm the colour.

This proceſs affords a very fine black, but is too expenſive to be followed by our dyers, the fire and manual labour of the black dye, as here deſcribed, amounting to more, as I am informed by a perſon converſant in this buſineſs, than the dyer is paid for the whole dye of the above quantity of ſuperfine cloth, including the blue ground. The quantities of vitriol and galls may be diminiſhed, and the time of boiling greatly ſhortened. The paſſing through weld liquor, after ſcowering with ſoap, is entirely unneceſſary; though probably it may be of uſe where the ſcowering is not complied with; not however in virtue of the * weld itſelf, but of the alcaline ſalt with which the decoction of it is generally prepared by the dyers, ſo that the weld liquor does no more than ſupply the place of ſoap.

' Both in this and the foregoing proceſs, the liquor remains black after the dying of the cloth is finiſhed, and communicates a dilute black, that is a grey colour, to as much freſh cloth as can be conveniently worked in it.'

The remaining parts of this ſection are employed in giving an account of the method of dying cloth grey;—dying wool black;—of a black dye without galls, by means of other vegetable aſtringents, viz. oak bark, oak wood, ſumach, uvâ urſi, &c.—and concludes with an account of the black dye from a combination of colours.——Dr. Lewis next proceeds to the conſideration

Of dying ſilk black.

There is a peculiar matter which gives a harſhneſs and colour to raw ſilk, and for the extracting of which, the alcaline ſalts, either in their pure ſtate or made into ſoap with oils, are the proper menſtrua: but theſe menſtrua are likewiſe found to have a conſiderable action, upon the ſubſtance of the ſilk itſelf; inſomuch that in the common proceſs for cleanſing this ſubject, its ſtrength is certainly diminiſhed; the workmen allowing that a thread of ſilk boiled, is not ſo ſtrong as when raw: and if the alcaline ſalt is uſed without being formed into a ſoap, and the boiling continued for a longer time, the ſilk becomes an incoherent friable maſs, not much unlike *papier maché.* Great

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* Weld, here mentioned by our author, is a vegetable ſubject, cultivated in great quantities in ſome parts of England, for the purpoſe of dying yellow. The wool is firſt to be boiled in a ſolution of allum and tartar, and after it is thus prepared, it is again to be boiled in five or ſix times its quantity of weld; and by this proceſs we obtain a very elegant yellow.

nicety

nicety therefore is requiſite to manage this part of
in ſuch a manner, as to diſſolve the particular m
gives the harſhneſs, and yet to damage the ſilk
poſſible.

Mr. Macquer reckons it a difficult and complex af
municate black to ſilk; but experience, Dr. Lew
abundantly ſhewn the contrary; and from his own o
and the particulars of a proceſs which Mr. Macqu
followed in the manufactories of Gours and Gin
cludes, that ſilk is not more averſe than wool to t
the black dye; and that a good black may be dyed
the ſame materials, in the ſame method, and wi
diſpatch, as on wool or woollen cloth. This is
firmed by the proceſs deſcribed in the next ſection
hats black. 'The method of our hatters, as I h
formed, ſays Dr. Lewis, does not differ materially
the French, deſcribed in the *encyclopedie*, which is a

'An hundred pounds of logwood, twelve poun
and ſix pounds of galls, are boiled in a proper
water, for ſix hours; after which, about ſix poun
gris and ten of green vitriol are added, and the liq
ſimmering, or of a heat a little below boiling. T
dozen of hats are immediately put in, each on it
kept down by croſs bars for about an hour and a
are then taken out and aired, and the ſame numb
put in their room. The two ſets of hats are th
aired alternately, eight times each; the liquor be
each time with more of the ingredients but in leſs q
at firſt.

'This proceſs affords a very good black on woo
ſtuffs as well as on hats, as we may ſee in the ſmal
both kinds which are ſometimes dyed by the ha
workmen lay great ſtreſs on the verdegris, and affi
cannot dye a hat black without it: it were to be
the uſe of this ingredient was more common i
branches of the black dye; for the hatters dye,
and woollen, is reckoned a finer black than what i
produced by the woollen or the ſilk dyer.'——Our a
inquiry is into the method

Of dying linen and cotton black.

The black vitriolic dye, though very durable
ſtances hitherto mentioned, is periſhable on linen
and a method of communicating a full and dura
theſe ſubjects, has long been one of the *deſiderata* i
dying. Dr. Lewis has made a number of exper

could bring no proceſs to ſuch a degree of perfection as to produce the deſired effect.——There is a curious diſſertation of the Abbé Mazeas on the red printed cottons of the Eaſt Indies, in which he deſcribes a method practiſed by the Indians, of impregnating their cotton with an animal matter in order to its receiving the red colour. This proceſs Dr. Lewis endeavoured to imitate; and tried whether the ſame, or a ſimilar animal impregnation, would diſpoſe the ſubject to retain the black as effectually as the red dye. The black thus dyed, held the colour better, but not to ſuch a degree as to be intereſting to the workman. This ſhew of ſucceſs however, in an unfavourable ſeaſon, renders the experiment worthy of being tried again in more advantageous circumſtances.

'Some printed linens and cottons, ſays our author, have a durable black ſtain, which, as I am informed by an ingenious and ſkilful artiſt, is made with madder and a ſolution of iron. A quantity of iron is put into four ſtrong beer; and to promote the diſſolution of the metal, the whole is occaſionally well ſtirred, the liquor at times drawn off, the ruſt beaten off from the iron, and the liquor poured on again: a length of time is required for making the impregnation perfect, the ſolution being reckoned unfit for uſe till it has ſtood at leaſt a twelvemonth. This ſolution ſtains linen yellow, and of different ſhades of buff colour, and is the only known material by which theſe colours can be fixed on linen. The cloth, ſtained deep with iron liquor, being afterwards boiled with madder, without any other addition, becomes of the dark colour which we ſee on printed cottons and linens, which, if not a perfect black, has a very near reſemblance to it. It is ſubmitted to the conſideration of thoſe whom it may concern, whether this fixt colour would not be preferable, on linen thread, to the periſhable black with which thread has hitherto been dyed. It is probable, that even a better black might thus be dyed on thread, than that which the printer on linen produces; for in this laſt buſineſs, while ſome parts of the linen are ſtained deep with the iron liquor, in order to their being made black, others are ſtained paler, with the ſame liquor diluted with water, for making purple; and others deſigned to be red, are prepared with a ſolution of alum and ſugar of lead: all theſe colours are dyed in one and the ſame copper of madder, with a heat a little below boiling: a boiling heat would give a dark tawney or blackiſh hue to the red, and therefore in this proceſs muſt neceſſarily be avoided; but for the ſame reaſon it would contribute to deepen the black, and therefore ought always to be called in aid where thread, or entire pieces of linen or cotton, are to be dyed of this colour.'

In th[illegible]venth ſection we have an account of the m ſtainit[illegible]d, ivory, bone, horn, hair, marble, ag black. [illegible]s part is concluded with the following cu periment.—' Pieces of different ſtones, marbles, pebbl &c. were waſhed over with a ſaturated ſolution of cop in aqua-fortis: when dry they were put into a crucible, for a little time in a fire juſt ſufficient to make the veſ red-hot. All of them were ſtained, in the parts which moiſtened by the ſolution, of a black colour, durable deep, thoug[illegible]d only a very little way ſubſtance of

' When th[illegible]of an agate, or other diſſolvable in [illegible]rtis [illegible]oiſtened with a copper if a ſmall iro[illegible]ſet[illegible]ht on its head in the m iron abſorbs [illegible]from [illegible]opper, and the copper parating from [illegible]uid, [illegible]into fine ramification branches of trees or ſhrub[illegible]nerally of a very elega ance. If the nail be then [illegible]oved, and the corroded fully waſhed off by dipping t[illegible]ſtone in water, the v may be changed by heat to the ſame black colour as t ſolution of copper in the foregoing experiments, ſo as reſemble the figures naturally found in certain ſtones, as t the mocho-ſtone. The colour is not indeed fixed on like that reſulting from the ſolution of copper alone; l of cryſtal laid over it in the manner of a doublet, co imperfection. The only difficulty in this operation the waſhing, in which great dexterity is requiſite, t the corroded iron, which would give a ruſty ſtain waſhing off or diſordering the fine vegetations of the

With the twelfth ſection, which treats of *black gla mel*, Dr. Lewis finiſhes the firſt part of his *hiſtory of co* The experiments and inquiries, which make up the of this volume, are ſolely employed upon the *Platina*, indeed we have a very full hiſtory, extended to the len pages.—For this, however, we muſt refer our Rea work itſelf, as the abſtracts and quotations already m ſwelled this article to a very conſiderable bulk.

The *Appendix*, which is added to this volume, con obſervations and improvements, as occurred to our Au the former parts of the work were printed.—Dr. Lew giving an account of the effects of the mineral alcali o refers to the appendix, where he directs a proceſs for this alkali from ſea-ſalt.—Pure ſea-ſalt is compoſed o neral alkali and the marine acid; if you detach this m by the addition of acid of nitre, or, as it is common ſpirit of nitre, you then obtain cubic nitre, which is ſalt formed by the union of the acid of nitre with th alkali: and from this compound the mineral alkali is eaſily procured in a ſeparate ſtate, by deflagration. In order that this proceſs may ſucceed, it is neceſſary that the ſea-ſalt be pure, conſiſting only of its acid and the proper alkaline baſis. The general admixtures with ſea-ſalt Dr. Lewis enumerates, and the methods of getting clear from theſe. He then gives directions for obtaining the cubic nitre.

'Mr. Marggraff, ſays he, in a diſſertation on the beſt method of ſeparating the alkaline ſubſtance of common ſalt, found that two parts of ſmoking ſpirit of nitre, of ſuch ſtrength as inſtantly to fire pure oil of cloves, were ſufficient for one part of purified common ſalt; but of the weaker nitrous ſpirit, called aquafortis, he recommends eight times the weight of the ſalt. He ſays the cryſtals obtained with the ſmoking ſpirit (for he does not ſeem to have tried the weaker one) were pure cubic nitre, which deflagrated on a burning coal without crackling, and had not the leaſt mixture of common ſalt. Some have reported, that though a pretty ſtrong ſpirit of nitre was uſed in more than double the weight of the ſalt, the reſiduum after the diſtillation conſiſted chiefly of marine ſalt unchanged, with only a ſmall proportion of cubic nitre intermixed *. On what cauſe the failure depended, the few experiments I have made on this head do not enable me to judge: perhaps it may be neceſſary that the nitrous ſpirit ſhould be very ſtrong, for a concenterated acid may produce decompoſitions, as well as diſſolutions, which the ſame acid, diluted, is incapable of effecting.'

'The marine alkali being, by the above methods, combined with the nitrous acid, the acid is to be ſeparated from it by deflagration with inflammable ſubſtances. Mix the cubic nitre with one fifth, or one ſixth of its weight of powdered charcoal, grinding them thoroughly together: the coal of animal ſubſtances is preferable to that of vegetables, as the latter will leave, after burning, ſome ſmall portion of an alkaline ſalt, of a different nature from that which is here required. Throw the mixture, by a very little at a time, into a large crucible made juſt

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* The cauſe of the failure here mentioned by Dr. Lewis we apprehend to be this; in the diſtillation of the acid of ſea-ſalt by means of the addition of the acid of nitre, this laſt is ſo volatile as to come over in a conſiderable proportion into the receiver, together with the acid of ſea ſalt which it had detached: and the quantity of cubic nitre which is produced muſt neceſſarily be only in proportion to the quantity of acid of nitre which remains in the retort, and is united with the alkaline ſalt. —To remedy this inconvenience, nothing more is requiſite, than frequently to repeat the diſtillation with the addition of freſh acid of nitre. Thus the ſea-ſalt will be effectually decompoſed, the alkali will be perfectly ſaturated with the acid of nitre, and nothing will remain in the retort but a pure cubic nitre.

red-hot,

red-hot, covering the crucible, as ſpeedily and as cloſe as may be, after each injection, to prevent the matter from being diſſipated by the ſtrong deflagration which enſues. When the mixture has been all thrown in, and the detonation has ceaſed, the fire may be augmented, and a pretty ſtrong red heat kept up for half an hour or more, the crucible during this time being left uncovered. The nitrous acid being thus burnt out, there remains in the crucible a bluiſh-greeniſh alkaline maſs, which is to be purified by ſolution in diſtilled water. It diſſolves more difficultly than the vegetable alkalies, and, on duly evaporating the ſolution, ſhoots into fine white cryſtals, which do not liquify in the air.'

The original of this proceſs was firſt given by Mr. Boyle; was adopted by the ſucceeding chemiſts; and is here fully and accurately delivered by Dr. Lewis.——There is a method likewiſe of obtaining this mineral alkali from another of the native neutral ſalts.——If Glauber's ſalt, which is a compound of the vitriolic acid and the mineral alkali, be fuſed with ſome powdered charcoal, the vitriolic acid unites with the inflammable principle of the charcoal, and forms common ſulphur, at the ſame time the alkali is joined with this ſulphur and produces an *hepar ſulphuris*; from this again the alkali may be diſengaged by means of an acid: if we add the nitrous acid, a cubic nitre is produced, which may be treated according to the foregoing proceſs: if a vegetable acid be employed, the alkali of the *hepar ſulphuris* forms with this a neutral ſalt, called the *polychreſtum rupellenſe*: in this ſalt the union of the acid and alkali is ſo weak, that it may be eaſily diſſolved by the action of the fire; a proper calcination therefore diſſipates the acid, and leaves the alcali in its pure ſtate.

Dr. Lewis has thus brought to a concluſion the firſt volume of his Philoſophical Commerce of Arts, in which he has been very full upon the following heads: I. The deſcription of a portable furnace for making experiments. II. The hiſtory of gold, and the various arts and buſineſſes depending thereon. III. Experiments of the converſion of glaſs veſſels into porcelain, and for eſtabliſhing the principles of the art. IV. Of the expanſion or contraction of certain bodies at the time of their paſſing from a fluid to a ſolid ſtate. V. Of the blowing air into furnaces by a fall of water. VI. The hiſtory of colours; Part I. of black colours. VII. The hiſtory of platina.

We are ſorry to obſerve, from a paſſage in our Author's preface, that the further proſecution of this valuable work may now probably be dropt.——' How far, ſays he, theſe principles and theſe views have a juſt foundation, or may tend to the advancement of arts and uſeful knowledge, and whether this laborious and expenſive undertaking ſhall be dropt or proſecuted, is left to the determination of the public.'

When we conſider the application, labour, and expence, which muſt attend the execution of ſo great a deſign; we almoſt wonder that any thing leſs than a SOCIETY, of able, induſtrious, experienced, and philoſophical chemiſts, ſhould have been hardy enough to enter into ſo wide a field. Such a work, however, we ſee, has been planned, entered upon, and in part executed, by an INDIVIDUAL: executed too in ſuch a manner, as to be at once entertaining, intereſting, and very extenſively uſeful: for Dr. Lewis not only relates his own experiments and obſervations, together with the common practices in the reſpective arts, but refers likewiſe to ſuch improvements as have been made by the beſt authors who have turned their chemical inquiries towards theſe ſubjects.——As the continuance therefore of that amazing power and grandeur, to which this nation has arrived, ſtrictly and neceſſarily depends upon the perfection, vigour, and extent of our arts, manufactures, and commerce; we truſt that the Author of the *Commercium Philoſophico-Technicum*, will not be left, UNENCOURAGED, UNPATRONIZED.

Twenty-two Sermons on the following Subjects: The Explication and Proof of the Divine Goodneſs.—The Goodneſs of God illuſtrated in Creation, particularly in the Frame of Man, in Providence, and Redemption.—The principal Properties of the Divine Goodneſs.—The Objections drawn from moral and natural Evil, and future Puniſhments, anſwered.—The Evidences of a future State.—The Neceſſity of Holineſs.—The proper Temper for enquiring after eternal Life, and Jeſus Chriſt the beſt Guide to it. By Thomas Amory. 8vo. 6s. bound. Becket and De Hondt.

AS the belief of a Deity is the foundation of all religion, juſt and honourable ſentiments concerning the Deity are, conſequently, of the utmoſt importance in every inquiry wherein religion is concerned. GOODNESS, in particular, is that perfection of the Divine nature, of which, above all others, it moſt concerns us, to have juſt conceptions, and ſatisfactory evidence. Without the belief of the divine goodneſs, indeed, there can be no true religion, and the univerſe muſt appear a dark, uncomfortable waſte. Neceſſary exiſtence, eternity, independence, immenſity, unerring wiſdom, and conſummate rectitude, can only fill the mind with awe and admiration: it is GOODNESS alone that can excite love and reverence. When this glorious attribute is added to the other perfections of

Deity, the face of nature aſſumes a bright and chearful aſpect, omnipotence is diſarmed of all its terrors, the awful ſplendors of eternity and independence are ſoftened into the milder glories of kindneſs and condeſcenſion; the tribunal of impartial juſtice becomes the ſeat of mercy; the mind of man is reconciled to all events; his heart is filled with joy and confidence; and he can look up to the dread ſovereign of the univerſe as to a kind and gracious Father.

There cannot therefore be a more important or a more delightful ſubject of enquiry than that of the goodneſs of God; and to the unſpeakable comfort of every rational being, there is no truth of which there is clearer evidence. The traces of the divine power are not more ſtriking or more numerous than thoſe of his bounty; nor is any thing wanting in order to be convinced of this, but due attention and conſideration.

The ſubject has been often treated by many able writers; but the beſt of theſe, as the judicious Author of the diſcourſes now before us obſerves in his preface, have aimed more at the ſatiſfaction of the thoughtful and ſtudious, than the inſtruction and conviction of the main body of Chriſtians, who yet are equally intereſted in this important doctrine.

'They have alſo omitted, continues he, a diſtinct and animating repreſentation of the practical conſequences. The author of the following diſcourſes hath therefore endeavoured to ſet the evidences of this great doctrine in a light eaſy to the underſtandings of the generality, ſtill preſerving their clearneſs and ſtrength; and to aſſiſt perſons in regarding the works of God in a view, proper to raiſe their apprehenſions of the divine goodneſs, and to warm their hearts with an habitual ſenſe of it, and engage them to live as always ſurrounded with the preſence and kindneſs of the beſt of Parents, well affected to their brethren, alike children of the great Father of Spirits, chearfully reſigned amidſt the trials of life, and ſerene and full of hope at death.

'This the Author can ſay, that to the firm belief, and frequent meditation of thoſe intereſting truths, which are included in the boundleſs benevolence of our Creator and Governor, he himſelf hath been obliged for the moſt valuable ſatisfaction he hath known in life; and to theſe he owes it, that he can look forward to a future ſtate with the nobleſt hopes. And if the publication of the following diſcourſes ſhall make theſe truths more cordially received, and their beneficial intereſt more felt, he ſhall greatly rejoice in the time and thought employed for theſe purpoſes.'

As Mr. Amory has purſued the main ſubject of his ſermons thro' ſeveral diſcourſes, and proved and illuſtrated the great doctrine of the divine goodneſs from a variety of important topics, a regular abſtract of what he has advanced cannot be expected from us. We ſhall content ourſelves, therefore, with ſeriouſly recommending his work; which is, indeed, one of the moſt uſeful and important, of the kind, that we are acquainted with. The ſubjects of the ſeveral diſcourſes are extremely intereſting, and they are treated with perſpicuity and judgment. From the great variety of arguments which may be produced in ſupport of the divine benevolence, the Author hath ſelected ſuch as are beſt calculated to carry conviction into the minds of the generality of readers; and he has placed theſe arguments in ſuch a light as ſeems beſt adapted to ſtrike and impreſs them. Through the whole of his work too there runs a vein of rational and well-founded piety, which cannot fail to recommend it to every well-diſpoſed reader.

A General View of England; reſpecting its Policy, Trade, Commerce, Taxes, Debts, Produce of Lands, Colonies, Manners, &c. &c. argumentatively ſtated; from the Year 1600, *to the Year* 1762. Tranſlated from the French, firſt printed in 1762. 8vo. 2s. 6d. ſewed. Robſon.

THE Tranſlator, in his preface, ſays, that the Author of the following treatiſe (which appears in the form of a letter) is ſuppoſed to be a French gentleman who reſided ſome time in England.——‘ During his reſidence here, he was extremely aſſiduous in obtaining all the information he could procure with regard to our conſtitution, laws, finances, tillage, manners and commerce; and the following work ſhews what uſe he has made of the information he got, and of his obſervations thereupon; how accurate, and well-founded they both are, is ſubmitted to the conſideration of the reader; the tranſlator neither adopting, nor being anſwerable for the author's ſentiments; which, partial, and groundleſs, as ſome of them may be, do many of them, however, convey hints that may prove extremely ſalutary and beneficial to this kingdom.’

After a long chain of argumentation upon the different topics enumerated in the title, the Author proceeds to draw the following concluſions; ſeveral of which muſt be allowed to have the appearance of *too much* truth;—though, as Engliſhmen, we could wiſh ſome of them had leſs of it for their ſupport, viz.

‘ That a nation may have a foreign and *limited* trade, and yet *gain* conſiderably by exchange; as on the contrary, it may have a foreign and very *extenſive* trade, and yet *loſe* conſiderably by its exchange.

‘ That a nation can only gain by its foreign trade, while it ſells

from being effectively ſo; her military expences, the in
the national debt, together with the great ſums paid for
due to foreigners, make a large breach in it, ſo that,
military phraſe, there is little more to do, *than to order*
tack, to know how to conduct it with ſpirit, and forthwith
the breach.'——Spoke like a *true Frenchman.*

But though our Author, we hope, is greatly miſta
drawing *this concluſion*; yet we think many of his *premiſ*
thy of due conſideration, from thoſe who have it moſt
power to promote the real intereſts of Great Britain.

The Life of Cardinal Reginald Pole, written originally in
by Lodovico Beccatelli, Archbiſhop of Raguſa; and now fir
lated into Engliſh. With Notes critical and hiſtorical.
is added, an appendix, ſetting forth the Plagiariſms, falſ
lations, and falſe Grammar in Thomas Phillips's Hiſto
Life of Reginald Pole. By the Reverend Benjamin Pye,
8vo. 3s. 6d. Bathurſt.

POOR Mr. Phillips really ſeems to have met with
fate! Ridley firſt knocked him down; Neale th
him the *coup de grace*; and now comes Pye, to *kill* him
But is it not ſomewhat inhuman, thus to *ſlay* the *ſlain*, a
barouſly triumph over the dead? Does not this reſem
cruelty of the Roman catholics, who uſed to harrow
breathleſs bodies of the proteſtant reformers, try them
hereſies of their departed ſouls, and hang and burn the p
ſive carcaſes, with as much zeal as if they were alive, a
able of feeling the edge of ſuch keen arguments?—at th
a popiſh *author* ſtands but a poor chance of making con
his *writings*, in this heretical country: and we may co
if the Romiſh faith does, as hath been much aſſerted
gain ground among us, it muſt be owing to other mean

The zeal of a proteſtant divine, to counteract the eff
Romiſh prieſt, may be eaſily accounted for, and will n
be approved, in a proteſtant country; but that ſuch a
ſhould be at the pains of tranſlating, and the expence o
ing, a panegyrical account of the life of a Romiſh c
written by a Romiſh eccleſiaſtic, is a circumſtance th
ſeem to demand ſome explanation.——Let Mr. Pye,
explain it:

'These curious remains,' ſays he, in his dedication
preſent Biſhop of Durham, 'were lately reſcued from th
vion of almoſt two hundred years, by one of Pole's zeal
mirers, Cardinal Quirini, who profeſſes to have drawn

'That conſequently the payment of the intereſts due abroad, cannot be placed to the account of the extention and profits ariſing from foreign trade; ſince, without breaking in upon the main ſtock, they have only been paid when England did not carry on ſo much of this ſame trade, but that this payment has ariſen ſolely from oeconomy and the national ſavings, ſeeing from that moment, that this oeconomy and theſe ſavings no longer took place, the aforeſaid payment could no longer be made, any other way, but by breaking in upon the main ſtock, and borrowing in order to pay it, which is always the caſe with thoſe who ſpend more than they have coming in.'

What follows, certainly deſerves to be noticed:

'The riches of nations, like thoſe of individuals, ſhould be conſidered both as *realities* and *relatives*. An individual who has an income of 100,000 livres a-year *is really* richer, than one who has but 50,000; but if the latter ſpends no more than 48,000 livres, and the other ſpends 102,000; the *laſt** becomes *relatively* the richeſt of the two, and is in fact more and more ſo, till at laſt he ceaſes to be *relatively* ſo, and then becomes *really ſo*. This is pretty nearly the caſe of England, comparing it at different times with itſelf. Under the reign of Queen Elizabeth, and till the revolution of 1688, its lands were much leſs cultivated, it had much leſs territorial income, few objects of barter, and but little trade either foreign or domeſtic; now, without being *really* rich, at that time, ſhe was however *relatively* ſo, compared with what ſhe has been ſince, and ſhe actually became *really* ſo, more and more every day. Since that revolution, her lands have been greatly improved, ſhe has made great augmentations in her territorial income, in a variety of objects of barter, and alſo in her foreign and domeſtic trade; in ſhort, ſhe has become *really rich*.—But then, from that very moment, ſhe began to ſpend, in ſome ſhape or other, more than ſhe had coming in, and has become *relatively poor*, compared with what ſhe was formerly, till at laſt, by continually increaſing her expence, and going ſuch lengths as even to borrow money, to pay for her luxurious importation of baubles, and the ſupport of her trade, ſhe has become *really poor*. The groſs of her territorial income, that *in the beginning* I fixed at 810 millions *ſterling* †, is at preſent merely nominal, for it is very far

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* Somewhat inaccurately expreſſed;—but, by the *laſt*, we ſuppoſe he means him who ſpends no more than 48,000 livres, though here mentioned before the other.

† Thus it ſtands at p. 164; but, *in the beginning*, viz. at p. 10, this ſame territorial income is really fixed at 810 millions of *livres only*.——This, we apprehend, is what the *Author* means; though the *Tranſlator* has, above, changed the ſum (a little inadvertently) into *pounds ſterling*.

from

‘ This may be a probable reaſon why writers of
ſhould be the more prodigal growth of Italy than of
ſoil; and they ſeem to have been at no period ſo numerou
16th century, when ſcarce a perſon of eminence appear
them, but, ſoon as ever he left the ſtage, next to t
buſt, and monumental inſcription, ſucceeded the *P*
his Memory, though under the leſs flattering denomi
The Hiſtory of his Life.’

As no account hath ever been given of Beccatelli, v
the panegyrical hiſtory of his friend and patron Card
our Tranſlator hath collected a few anecdotes concer
from his own writings, and other memoirs in the col
Cardinal Quirini: of theſe we ſhall give a very conciſ

Beccatelli was a native of Bologna, and had his edu
Padua; where he became acquainted with Pole, at a fe
made by the Cardinal to that univerſity. The inti
friendſhip in which they engaged, may be traced, ſays
thor, through the progreſs of both their lives, for mor
ſucceeding years, till Pole's promotion to the ſee of Ca
and Beccatelli's ſettlement in that of Raguſa.

‘ But this intimacy, continues our Author, was not
by any particular connection till after the death of Card
tarini in 1542, during which interval Beccatelli was *h*
diate ſecretary and domeſtic, and ſpent the ſeven laſt
which that cardinal lived, chiefly in *his* family, who e
his arms at Bologna, Auguſt 24, 1542.

‘ Upon this misfortune, he ſeems to have paſſed ov
diately into the houſhold of C. Pole, carrying with
grateful and affectionate remembrance of their commo
and as he had oftentimes before been his companion
tendant in his journies and his embaſſies, he became
chearful partner of his happier hours in his elegant r
Viterbo.

‘ Here he indulged his natural bent to poetry, the
lightful amuſement of a diſengaged mind, in the ſociet
gay and lively Flaminius, who has addreſſed him in an i
copy of verſes publiſhed by Mr. Pope, in the ſecond vo
the *Poemata Italorum.*———

‘ When C. Pole was called away from his repoſe at
in 1545, Beccatelli accompanied him, in character of ſ
to the council of Trent: here we find him extremely bu
duties of his office, and poſting to and fro between R
Trent, to receive freſh orders from the pope as new di
aroſe in the council, and to communicate to him minut
the buſineſs which paſſed there.

‘ After this time he ſeems to have continued a dom
the Engliſh cardinal's; and it has been ſaid (though

B

Beccatelli himſelf) was one among the vaſt ſhoal of Italians who attended him into England, to ſhare in the bounty of a bigoted queen, and in the penſions of a very opulent metropolitan.'

Our Tranſlator, not conceiving himſelf obliged to follow his Author to the grave, drops him at the council of Trent, in 1562; and proceeds to characterize him, as the panegyriſt of Cardinal Pole. ' He has dwelt upon, ſays Mr. Pye, and embelliſhed, every incident of his ſtory that can throw a luſtre round his favourite character; and expunged, or caſt into ſhades, whatever might ſeem to blemiſh or obſcure it.—And yet, notwithſtanding this avowed partiality, either through a natural candour in his temper, or rather through a ſtrong prepoſſeſſion of the unblameableneſs of his hero's conduct, he has developed ſome actions of the cardinal's life with a freedom and unreſervedneſs uncommon in the writers of the papal party, which his copyiſts both in Latin and Engliſh, A. Dudithius and T. Phillips, have either diverſified or diſguiſed.

' As a foreigner, he is very deficient in his knowlege of the hiſtory, cuſtoms, revenues, and even ſituation of our country; inſomuch that I ſhould apprehend (if no evidences appear to aſcertain it) he never ſet his foot upon the iſland; but if he did, the very ſhort ſtay he certainly made here, will intitle him to pardon for ſome not very material inaccuracies.

' As a minute biographer, he has entered into a petty detail of every the moſt familiar circumſtance of Pole's domeſtic œconomy and converſation: he has taken pains to bring us acquainted with his air, his perſon, and his countenance; and has even deſcended to a frivolous repetition of his table-talk, his ſallies of mirth, and his repartees; which they, who can admire the like in Plutarch, may not diſapprove in Beccatelli.'

Beccatelli's original work, we are informed, in a note, ' is in the 5th volume of Cardinal Quirini's Collections, intituled, " Epiſtolæ Cardinalis Poli, & aliorum ad ipſum,"—and was publiſhed from two MSS. in the library at Breſcia in 1757; one taken from the original MS. in the Vatican at Rome, the other communicated to him by a family of the name of Beccatelli, at Bologna.'

The uſe made by Mr. Phillips, of this work of the Italian archbiſhop's, is conſidered by our Tranſlator, as a downright plagiariſm; the Engliſh writer having, as Mr. Pye ſtrongly aſſerts, mangled and diſguiſed, and ſent it abroad into the world, as his own perſonal property.——As to the intrinſic merit of Beccatelli's compoſition, he thus ſpeaks of it, in the concluſion of his preface. ' Let, ſays he, this *elegant piece of flattery* of Beccatelli's have its true merits, and let it ſtand in the firſt rank of the many ingenious compoſitions of the ſame kind, which

employed the pens of the literati in the 16th century ;
its characteriſtic title be, *Splendidè Mendax.*

‘ But let not this ſenſible nation, ever intent on *ma*
both in hiſtorical as well as philoſophical inquiries,
writer to have any ſhare of credit or commendation her
boaſted hiſtory is but *the ſpurious offspring of a ſpecious pa*

We think it inexpedient to give any ſpecimen of th
Cardinal Pole ; our Readers having, probably, been ſu
entertained with the ſubject already : we ſhall ther
mention the Tranſlat [illegible] *dix*, and conclude the a

This Appendix is [illegible] to eight parts. In the
have 14 pages employ [illegible] hibit our Tranſlator's
Mr. Phillips's *plagiariſms* [illegible] Cardinal Quirini's *Di*
the ſecond, we have a collec [illegible] of Mr. P.'s falſe *tranſl*
falſe *references*, &c. The t [illegible] diviſion contains ‘ Fal
lations, &c. of *Les Ambaſſa* [illegible] *de Noailles.*’ In the 4th
‘ Plagiariſms from a noted [illegible] *tical* work, printed by t
printer, entitled *Hiſtorical* [illegible] *lections*, &c.’ written,
Author, ‘ by ſome inſidious papiſt,—the P——ps of
Next come ‘ Plagiariſms from Collier's Church-hiſtory.
‘ Plagiariſms from Father Paul, Meſſ. Bayle, Moreri, &
venth, ‘ *Canons* of plagiariſm ;’ and laſtly, ‘ *Specimens,*
matical, unintelligible, and nonſenſical.’

With reſpect to the charge of plagiariſm, ſo oft
againſt Mr. Phillips, it will be but juſtice to him, in t
to lay before our Readers what he has, very lately, ſa
own defence, on that head. The paſſage we ſhall
taken from a little tract of his, entitled ‘ An Anſw
principal Objections which have been made to the
the Life of Cardinal Pole ;’ and added to a third editio
Diſcourſe on the Study of Sacred Literature, juſt printed.—
charge of plagiariſm, ſays he, is ſubmitted to the de
every equitable and intelligent reader, when he has co
paſſages ; but not to the ſpleen of a determined adverſa
ſets out with no other view than to find fault. But, if
guage, the deſcriptions, the images, the drawing of th
ters, and what the French term, *l'ordonnance du tableau*,
poſition of the whole piece, be the author's genuine pr
does not ſee how he can be treated as a plagiary. He gi
tory of facts which happened 200 years ago, and, conſe
muſt have been related by others, and, ſometimes, v
rently. He has not only conſulted original documen
alſo, intermediate writers, whoſe authority appeared
able : and he has not ſwelled his notes with endleſs an
ceſſary references to books and authors ſufficiently i
throughout the whole work.’

How far this apology will be deemed ſatisfactory, to thoſe who have collated the paſſages in queſtion, eſpecially to Mr. Pye and his readers, we muſt not ſtay to enquire; and therefore ſhall only add, what every candid perſon will readily allow, that, of all kinds of writers, the *compiler* ſhould be moſt tenderly uſed with reſpect to the charge of plagiariſm.

The Want of Univerſality no Objection to the Chriſtian Religion. A Diſcourſe preached at the Temple-church, Nov. 10, 1765. By Gregory Sharpe, L L. D. Maſter of the Temple. 8vo. 1 s. Hawkins.

IN the dedication to Sir Joſeph Yates, the learned Author obſerves, that—'the uſual objections to Chriſtianity are, that it is deſtitute of demonſtration, perſpicuity, and *univerſality.*—The firſt of theſe imputations, he ſays, is entirely removed by the *argument from prophecy**, which is a continued miracle and an increaſing evidence: and as to the charge of want of perſpicuity, ariſing from the miſtakes, failings, and diſputes of ſome who have profeſſed the Chriſtian religion, he thinks it ſhould no more be objected againſt Chriſtianity, than the moſt unrighteous and ſanguinary judgments of the *Auto de Fe's* againſt the moſt benevolent ſyſtem of piety and virtue ever communicated to the world.—The preſent diſcourſe is offered as a reply to the third charge, that *Chriſtianity is not univerſal.*—And here it muſt be acknowledged, as he ſays, that the Chriſtian religion cannot be proved to have been [yet] *univerſal* from theſe words of the text—'The goſpel was preached to every creature which is under heaven.' *Col.* i. 23.—The creature, or more exactly, the creation under heaven is [here put, he ſays, for] the earth or world. And that the earth in ſcripture often means [only] the holy land, and the world the extent of the Roman empire; he proves from a variety of texts: and in this ſenſe, the goſpel has undoubtedly been publiſhed to the ends of the world; though the time for its becoming *univerſal* is not yet arrived,—as 'it ſeems to have been the grand object of Providence in this conſtitution, that a *gradual* conveyance of its ſalutary benefits ſhould be vouchſafed in different ages and nations, ſo that before the kingdom of the Meſſiah ſhould terminate, effectual means ſhould be uſed for the moſt extenſive propagation of truth and righteouſneſs.'——'The places of the ancient and latter ſcriptures, relating to the goſpel, ought [therefore] to be conſidered as propheſies to be gradually fulfilled in ſucceſſive ſeries of times and ſeaſons, and not as facts which have already taken place.'

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* Publiſhed 1762.

He then proceeds to inquire whether all knowledge is, in fact, confined to ſo few men, as ſome are pleaſed tain: and thinks it evident, from a variety of authori duced, that the Perſians, Indians, Tartars, and Chi not intirely ſtrangers to the hiſtory, doctrines, and in of our Lord, though intermixed with pagan notions, groſsly corrupted; and thence concludes, that Chriſ more univerſal than many have imagined it to be. But, this part of his argument may be generally adopted, o muſt, however, be al [illegible] ll fair reaſoners, that— not follow that C [illegible] nnot be true unleſs u known to all men .. the [illegible] me. It is ſufficient that is univerſal, and that all [illegible] be ſaved, that the rem general as the diſeaſe, " [illegible] as in Adam all die, e Chriſt ſhall all be made aliv [illegible]

After treating his ſubject [illegible] h great clearneſs, cand preciſion, our Author ſhews [illegible] miable ſpirit of true Ch by devoutly praying—'T [illegible] the adverſaries of div and wiſdom may be convert [illegible] from the errors of th and feel the genuine energy of thoſe principles which t ſo induſtriouſly miſrepreſented and diſdainfully rejected.

A Sermon preached before the Univerſity of Oxford, May 1

By Benjamin Kennicott, D. D. Fellow of Exeter and one of his Majeſty's Preachers at Whitehall Notes on the Sermon, on Pſalms 48 and 89, and late Reflections of the Ld. Bp. of Glouceſter. 8vo. Rivington.

THIS ſermon, we are told in the dedication to chancellor and heads of houſes in Oxford, was to be preached in Whitehall-chapel on Chriſtmas-d when the Author thought he could not diſcharge his fore ſo reſpectable an audience, with more propriety, endeavouring to explain that celebrated prophecy of Iſ *hold a virgin ſhall conceive and bear a ſon*; and to vind Matthew's application of theſe words to the Virgin M her ſon Jeſus Chriſt.

Concerning the words of the text, viz. Iſaiah, ch. vii. 14, 15, 16; the Author ſays, there have been four opinions.

I. That the whole paſſage relates only to *a ſon of Iſa* An opinion ſtrenuouſly contended for by Jews and Dei

II. That the whole paſſage relates only to *Chriſt*.— the words (he ſays) cannot wholly be applied to an even by more than 700 years; becauſe the concluding clauſe ſpeaks of a child, either *then born*, or *to be born ſoon*: and before the child, *ſo ſpoken of*, ſhould be old enough to diſtinguiſh natural good from evil; the two kings, then advancing againſt Jeruſalem, were to be themſelves deſtroyed.'

III. That the whole paſſage relates both to *Iſaiah's ſon* and to *Chriſt*; to the former in a primary and literal ſenſe, and in a ſecondary ſenſe to the latter.—But no ſuch double completion (Dr. Kennicott thinks) can poſſibly take place here.——The remaining opinion is,

IV. That the text contains *two* diſtinct prophecies; each literal, and each to be underſtood in one ſenſe only; the firſt relating to *Chriſt*, the ſecond to *Iſaiah's ſon*.——This is the opinion adopted by Dr. K. who brings many ſtrong arguments in ſupport of it;—but for which we muſt refer to the diſcourſe itſelf, wherein he has ſhewn much critical learning and acumen.—Neither has he forgot to produce ſeveral freſh proofs of the great uſe and expediency of that very laborious taſk which he has undertaken, viz. *a collation of the Hebrew manuſcripts of the Old Teſtament*, in order to aſcertain the true reading in a great variety of paſſages, which are not unjuſtly ſuppoſed to be rendered obſcure, and ſometimes even unintelligible, by the errors which may have crept into the preſent printed text, through the inaccuracy of tranſcribers. Many inſtances of this ſort have already been produced by Dr. Kennicott, whoſe abilities for this arduous undertaking are ſo generally acknowledged, that a ſubſcription hath been ſet on foot, (to enable him to proſecute his deſign) ſo ample as hath not before been known (he ſays) in favour of any literary undertaking.—Some reflections, however, have been caſt upon his deſign, as of no great utility, by a very eminent writer, even the author of the *Divine Legation* himſelf. So that how prudent ſoever it might be to let the animadverſions of anonymous or inconſiderable writers paſs unnoticed, yet Dr. K. thinks that when he is directly cenſured by an author ſo high in ſtation, and literary fame, as *Bp. Warburton*, ſilence might then be wrong, on different accounts.—'It may lead ſome (ſays he in his *Supplement*) to ſuſpect a conſciouſneſs of guilt in myſelf; others may infer a conviction of the inutility of the work I am engaged in; and poſſibly it may be conſtrued diſreſpect even to his lordſhip, not to pay ſome attention to his wit, and (if there be any) to his argument. But if the reflections of this renowned writer, with regard to my work, are a mere fortuitous concourſe of words, of heterogeneous and incompatible meanings; which are therefore incapable of forming any regular ſyſtem of oppoſition, and have the benevolent faculty of deſtroying one another: a few proofs even of theſe matters may furniſh ſome *entertainment*, and be of real ſervice.'—'When ſerious men conſider the work, in which I have the honour to be employed;—they will be apt to infer, that the cauſe of this ſingular attack muſt either be—a reſolution in his lordſhip to be *ſingular*,—or ſome offence taken rather at the *author* of the work, than at the *work* itſelf. And if there ſhould be no real foundation for the former part of this alternative; there is certainly too much for the latter.

'But indeed, *it is a ſad thing*, (and I have his lordſhip's own authority for ſaying it, Ded. to the Jews, p. 9.) *when polemics or blacker paſſions have gotten ſo entire poſſeſſion of a man's heart, that he cares not what harm he does to* a common cauſe, *or even to common ſenſe, ſo he can but anſwer* the man *or the opinion he happens to diſlike.* The foundation of diſlike to *the man*, in this caſe, is ſomewhat curious in itſelf, and may be worthy the Reader's notice. *It fortuned* (to adopt his lordſhip's phraſe) that a little before the collation of the Hebrew MSS. was undertaken, I publiſhed a *Second Diſſertation on the Hebrew Text**; in which I *chanced* to ſuppoſe, that there was now a corruption in a certain verſe (in the *Proverbs*) on which his lordſhip had a written (not a printed) ſermon. And though it be marvellous, that any great writer ſhould expect the world to be apprized of, and to reverence, every paper in his private cabinet; yet it is no marvel at all, that his lordſhip ſhould be very angry with a criticiſm, which, if good for any thing, would render his lordſhip's ſermon good for nothing.

'*The very head and front of my offending*
'*Hath this extent; no more.*

'What now was to be done, in his lordſhip's caſe? It was ſoon determined, for fear of the worſt, to preach this ſermon before an honourable audience, with an occaſional inſertion of words of contempt and diſpleaſure againſt the innocent author of the guilty criticiſm.'—The ſubſtance of this ſermon was ſoon after publiſhed, it ſeems, in a *Preface* to *The Doctrine of Grace*,—where it ſtands 'with many a contemptuous and ireful phraſe, about *a dull conceit—modern ſentences made ancient readings—ancient readings made the true—a careful collation of blunders—antiquity's native garb—received text—no reverence for the text*—and *his own incumbered ideas*: which, with other parts of that preface, are now for the firſt time rendered intelligible to the public, by this diſcovery of their *eſoteric* ſignification.'——'Having this *maſter-key* to the preface, the reader will eaſily account, not only for the ſeveral angry things he finds there intermixed with the ſenſe; but alſo for thoſe other things there, which ſenſe can lay no claim to. For it fortunes, that *reſentment* and *reaſon* do not always go together.'

Inſtances are then produced, not only from the *Preface* to the

* *Anno* 1759.

the *Doctrine of Grace*, but alſo from *The Divine Legation*, as lately reprinted; in many of which inſtances, Dr. K. has placed his lordſhip in ſuch a light, as plainly ſhews he is not infallible: and that even his high rank will not protect him from being ſometimes beſpattered with his own *dirt*. For indeed moſt of *that* thrown upon the preſent occaſion, is drawn from his lordſhip's own ſtores, which, in this reſpect, may well be ſaid to be inexhauſtible.——Dr. Kennicott's apology, for making ſo free with his lordſhip, is this,——'I would hope, that the preceding animadverſions, which his lordſhip has made neceſſary, may be of uſe to both of us; to *him*, by the diſcovery of his own fallibility; to *myſelf*, by ſhewing the weakneſs of his attempts to diſgrace *The Collation of the Hebrew MSS.* a work, on which it was little expected ſuch *faſtidious cavils* would have been thrown by his lordſhip. Eſpecially, as he has probably heard of the argument called a *dilemma*, in favour of my work, thus happily ſtated:

Either—*this enquiry into Hebrew MSS. will diſcover various Readings of conſequence*: or,—*it will not.*

'If, the former; the work will be then *important*, for diſcovering, that there are *ſuch various readings.*

'If, the latter; the work will be then *important*, for diſcovering, *that we have already the beſt text of the Hebrew Bible which can be procured*: of which, at preſent, no man is, or poſſibly can be, certain.'

Crito, or, Eſſays on various Subjects. Vol. I. 12mo. 3s. Dodſley.

WE have here three eſſays on ſubjects, which, though often diſcuſſed, are ſtill intereſting, and on which an ingenious writer may both entertain and inſtruct his readers. The Author appears to be a man of ſenſe and obſervation, a ſincere friend to freedom of enquiry, and to liberty, both civil and religious. He expreſſes his ſentiments on ſome topics of a very delicate nature with a manly freedom, and ſeems through the whole of his work to be deſirous of promoting the higheſt and beſt intereſts of his fellow-creatures. In regard to his ſtile and manner, he appears little ſolicitous about elegance; there is a ſtrength and boldneſs in his diction, however, which to many readers will be pleaſing and agreeable.

In his firſt eſſay, he makes ſome very pertinent reflections, though with little regard to order or method, upon the following ſubjects:—the unalienable right of a free people to call their governors to account; the impropriety, as well as inutility, of

puniſhments for pretended libels ; the arts of ſtateſmen
neral cauſe of commotions among free ſubjects ; the excu
inconſiſtencies of our political approbations and diſap
tions ; the neglect of real grievances amidſt party-
tion, &c.

In what our Author advances on theſe ſubjects, there
to us an air of impartiality ; it is impoſſible, however
writer to have the character of impartiality with man
readers, when writing upon the ſubjects we have men
—ſuch is the effect of party-ſpirit and prejudice !

The following paſſage may ſerve as a ſpecimen of
and ſentiments. Towards the cloſe of his firſt eſſay,
ſiders ſome of our real public grievances, and offers ſo
towards a redreſs of them.—' It has often been propoſ
he, that, for the advantage of the ſinking fund, places a
ſions ſhould be taxed. If I were conſulted on the ratio
tax, I ſhould adviſe, that it might be at leaſt one hund
cent. The heaping of penſions, to the amount of man
ſands a year, on perſons in eaſy, often in affluent circum
to be continued from generation to generation, and the
up innumerable needleſs poſts and places, with exorbi
laries annexed to them, at an enormous national exp
the great encouragement of idleneſs, and exciting of
contention, and to the heavy detriment of the arts, m
tures and commerce, while the ſtate is almoſt ſwallowe
debt ; is ſo directly contrary to the policy we ought to
at ſuch a time as this, and ſo barefaced an acknowledg
a total indifference about the public intereſt, when it
competition with private, that there is no power in
equal to the ſetting forth of its atrociouſneſs. Yet h
has this glaring abuſe been, without effect, complai
How has every ſucceeding adminiſtration increaſed the
any thing good were to be hoped from ſtateſmen, it mig
been hoped, that in our times, a little moderation in th
cular might have been ſeen, when we have ſo cogent a
ment for public frugality, and when our gracious ſovere
ſet ſo remarkable an example of it, in reſtricting his de
eight hundred thouſand pounds per ann. of which ſu
little above ſeven hundred thouſand remains to his Maje
the deduction for other accounts. Q. Anne's revenu
money was more valuable than at preſent) was ſeven
thouſand pounds per ann. and ſhe had no family, of an
quence as to expence, compared with what his preſent
has, and hopes to have.

' It is reaſonable enough, that thoſe, who apply the
their time, and labour hard in the ſervice of the public,
tained by the public. But why muſt a gentleman of for

a man of quality, be hired like a ſordid mechanic, and at exorbitant wages, to do what may be diſpatched in a few hours a-day, or perhaps a-week, and will ſcarce defile the tip of his finger, or diſcompoſe one curl of his full-bottom. To deſcend to the meanneſs of pocketing the paltry gettings of the laborious multitude; "to wring," as Shakeſpeare ſays, "from the hard hands of peaſants their vile traſh;" are they *great*, are they *patriots*, who, in times of public exigencies, can do this? If a king wanted a pair of ſhoes, he could hardly expect to have them without paying for them; becauſe honour is not a proper reward for a ſhoemaker. But if the king has occaſion for a perſon of fortune and rank to ſuperintend the weighty affairs of ſtate, muſt he pay the nobleman with the ſame dirt which pays the ſordid artizan? Be it ſo, if it muſt. But then, let not the tinſelled thing pretend the leaſt ſuperiority over the ſhoemaker. They both ſerve their king for money. They are both alike hirelings. The great ſpirits of antiquity made their poverty their glory. Witneſs Epaminondas, Phocion, Manius Curius, Atilius Regulus, Fabricius, &c. all perſons in high ſtations, which put the acquiſition of riches in their power; but they had the virtue to deſpiſe them. The brave Walſingham died ſo poor, that he left not enough to bury him. When Lord Sunderland was diſplaced, and had a penſion offered him, his anſwer was, "If I cannot ſerve my country, I will not plunder it." And it is much to the honour of a noble duke now living, that he imitated this great example, while others, of whom better things might have been hoped, acted a different part. Unattached to any party, unobnoxious to all, and alike an enemy to the corrupt practices of thoſe in power as of thoſe in diſgrace, I care not whom this may ſting. "Let the ſtricken deer go weep." Every induſtrious ſubject has a right at leaſt to complain, where he ſees the fruit of his labour devoured by a ſet of over-grown blood-ſuckers; ſuch are all thoſe placemen and penſioners, who, having of their own by inheritance, or being able by induſtry to gain a competency, receive, on any pretence, any of the public money in times of public exigency. Why are truſtees of roads, churches, and other public works; governors of charities; jurymen; ſheriffs of counties; city-magiſtrates; juſtices of the peace; church-wardens, and the like, expected to ſerve their country for nothing? why ſhould not perſons of high quality, and large property, take care of that ſtate in which they have ſo large concerns, and do that buſineſs which is ſo much their own, generouſly? If they dread the rigour of the labour, let them take it by rotation. As we proceed at preſent, one would imagine the ſtate was looked on, not as the object of general care, but as a fat carcaſe for a ſet of ravenous beaſts, called Grandees, to worry one another about.'

In his ſecond Eſſay, our Author conſiders the difficulty and importance of education, and makes ſome very pertinent remarks on what Mr. Rouſſeau has advanced on this ſubject. It plainly appears by this eſſay that the Author has thought much on the ſubject of education, and experienced ſome of the many difficulties that attend the practical part of it. What he ſays deſerves the attention of almoſt every reader, particularly of parents, whoſe conduct, in general, he very juſtly though ſeverely cenſures.

'Some parents, ſays he, (and thoſe not in narrow circumſtances) pay no ſmall attention to the point of *cheapneſs* in the education of their children, conſulting œconomy in an affair of a *liberal* nature, as much as in matters of commerce and profit: whereas they ought to take it for granted, that a *cheap* education in this *expenſive* country, muſt be a *ſcurvy* one. How can an unhappy man, whoſe employment ſcarce maintains him, think of any thing *worthy* or *generous?* How is he to inſpire his pupils with ſentiments, which his pinching circumſtances will not ſuffer to riſe in his own mind? Ever anxious about his private œconomy, ever in dread of bankruptcy and poverty, how ſhould he apply a due attention to what is ſufficient alone to engage the whole man, with the abilities of an angel, and undiſturbed by every other ſolicitude? To preſide in a houſe of general education, a perſon ought to be furniſhed with the neceſſary apparatus for general improvement, as a ſet of the beſt books on the ſeveral arts and ſciences, the principles of which are to be taught; and ſome of the moſt neceſſary inſtruments, as globes, teleſcopes, microſcopes, &c. The purchaſe of all theſe will amount to no inconſiderable ſum. But, if parents will not contribute liberally for the purpoſe, how are they to be procured? Parents ought therefore to find out capable men, and to give them ſuch encouragement, as may enable them to apply themſelves with comfort and pleaſure to their laborious office. But what is to be thought of the *prudence*, or the paternal *affection* of thoſe parents who feed on veniſon and turtle, who roll in their gilded chariots, and amuſe half the week at their country-houſes; yet chooſe that education for their ſons, which coſts the leaſt, and are afraid of over-paying the ſevereſt of all labours, the labours, which to reward in an adequate manner, is beyond the power of both parent and pupil. Hear Quintilian on the ſubject, "You purchaſe of a phyſician, for a trifling fee, what [illegible] ineſtimable, health. You receive from your educator kn-ledge and virtue. Do not imagine, that you have acquitted y ſelf of your obligations to thoſe who have done you ſuc portant ſervices, when you have paid their legal demands.' ought to think yourſelf indebted to them while you live generous tutor deſires, however, only to ſee in the yout have been under his care, and in their parents, a proper *gratitude.* He does not wiſh to plunder them of their money. But what probability is there of the pupils valuing that education which he ſees his father reward *meanly?* If the pupil does not *honour* his preceptor, is he likely to follow his directions? Will he honour him, whom his father does not honour?

'Suppoſe the maſter were to imitate the magnanimity of the parent, and to grudge beſtowing a little extraordinary trouble in *teaching*, as the frugal parent grudges a few annual pounds in *rewarding* his care? "No," ſays the parent; "that muſt not be. The maſter is *generouſly* to wear himſelf out with the fatigue of teaching; and we are to reward him as frugally as we can. A place of education is a learning-warehouſe." [Little do they know of education, who think, the maſter's *chief* work is, to teach *languages* and *ſciences.*] "And why ſhould we not, as at other warehouſes, get the beſt pennyworth we can for our money?" Let parents, who are in eaſy circumſtances, lay their hands on their hearts, and conſider the following paragraph:

'Twenty pounds (or even fifty) ſaved by pinching the educator of your ſon, will be nothing in your ſon's fortune; if you ſhould be able only to afford him one ſingle thouſand. But three hundred times twenty pounds, generouſly given by as many fathers (an educator of youth may in his life-time have three hundred pupils under his care) will put a uſeful member of ſociety in eaſy circumſtances; with-held, will leave your ſon's beſt friend, next after yourſelf, in want and diſtreſs, to comfort himſelf, in his old age, with the reflexion, that a ſet of ungrateful people have aſſigned the retribution of his labours to One abler, as well as more willing to reward them.'

Many perſons of good ſenſe and knowledge of the world will probably object to what our Author advances in regard to the degree of knowledge of learned languages neceſſary for thoſe who were deſigned for buſineſs; and here indeed he appears to us to be evidently in the wrong. But as this is matter of opinion only, we ſhall leave our Readers to determine for themſelves.

In the third eſſay, he conſiders the difficulty of accounting for the origin of evil; collects the ſentiments of many writers both ancient and modern upon the ſubject, and endeavours to ſhew the inconſiſtency of their reaſonings. This is a point which our ingenious Author ſeems to have particularly ſtudied; whether his notions in regard to it are juſt or not, it would be great preſumption in us to determine. The origin of evil is a ſubject, on which the moſt exalted human underſtanding may very eaſily bewilder itſelf, and concerning which it certainly becomes us to conduct our reſearches with great modeſty and diffidence.

Our Author is of opinion, that all the evil, both natu moral, which prevails in the world, is the effect of the h of powerful, malignant, ſpiritual beings; and that Chri is the deliverance of the human ſpecies from this peculi adventitious diſtreſs, as an enſlaved nation is, by a patrioti delivered from tyranny.

‘ By ſome of thoſe, ſays he, who have acknowledg *reality* of evil in the world, the origin of it has been to the agency of ſubordinate *inviſible beings*, who, in conſe of the conſtitution of the univerſe (of any poſſible univerſ to have power to affect us and our world to our prejudice. if the exiſtence of beings inviſible to corporeal eyes may mitted as having in it nothing contrary to reaſon; if, ſuch beings, different individuals may be imagined to thoſe of our ſpecies, of different moral *characters*, ſom diſpoſed, others the contrary; if the *agency* of ſuch bein without abſurdity, be conceived to have *effects* on us world; if the tyrannical influence of ſuch beings may (of human tyrants) be ſuppoſed to prevail to a conſiderable and through long periods of *time*; if theſe things may mitted without violence to reaſon, and conſiſtently wit logy, ſo far as analogy reaches; here ſtarts out, at once. out ſtraining, without metaphyſical quibbling, without ing reaſon in her citadel, a ſatisfactory ſolution of the gra blem. Yet I do not pretend to ſay, that it is eaſy to un how, reſpecting many *particulars* of the diſorder now pr in the world, the introduction of them may be aſcribe ſecondary agency of malignant ſpirits. Only in genera ſeems to be no difficulty in imagining that the agency beings may prove detrimental to a world. A mere mort ſeſſed of the art of rendering himſelf inviſible, and as k in chemiſtry and other parts of phyſiology, as a Baco Boyle, and maliciouſly diſpoſed, what miſchief might produce!’

Such of our Readers as are deſirous of knowing what thor ſays in ſupport of his opinion, muſt have recourſe eſſay itſelf, where they will find that he hath diſplayed deal of reading, and advanced many things which deſe rious conſideration.——His Eſſays are introduced with humourous and ingenious dedication to—the Right R Father, (of three years old) his Royal Highneſs Frederic Oſnabrugh.

FOREIGN ARTICLE.

Lettres de M. de Voltaire, &c. a Geneve, 1766. 8vo. pages 200, pr. 3s.

Letters of M. Voltaire to his friends of Parnaſſus, with hiſtorical and critical notes.

WE learn by the advertiſement prefixed to theſe letters, that Mr. Voltaire hath diſowned thoſe which were publiſhed laſt year under the title of *Lettres Secretes* *, — whence the editor concludes, that he will probably do the ſame by theſe; but he is of opinion that they carry in themſelves a ſufficient atteſtation of their authenticity. Some of them indeed are not unworthy to be read; whilſt, on the contrary, others among them are very trifling and inſignificant. But, it may be aſked, if M. Voltaire be not himſelf the editor, by what poſſible means can we ſuppoſe, that ſo many letters, written to ſo many different people, ſhould fall into the hands of any individual? The anſwer may, perhaps, be this: They are little more than a bare collection of epiſtolary ſcraps which have heretofore appeared in print, chiefly, if we miſtake not, in the foreign journals: in ſome of which we remember to have ſeen ſeveral of theſe letters. The three firſt, were, in the opinion of the commentator, not written by M. Voltaire, but by the author of l'Eſprit des loix. Of theſe take the following ſpecimen:

Let. I. *To the Chevalier de Bruant.*

'I was not at the B—— when your letter arrived. You embarraſs me extremely, and I anſwer you with no other intention than to amuſe myſelf a little with a perſon who is himſelf abundantly capable of reſolving the queſtions he has propoſed. I differ from you in opinion concerning deſpotiſm. It appears to me monſtrous and abſurd, that a whole people ſhould be blindly ſubject to the caprice of one man, even though he were an angel: I would not live a ſingle day under him. This angel might poſſibly become a blood-thirſty monſter. Deſpotiſm is, in my opinion, the moſt abominable and moſt hateful of all bad forms of government, under which mankind are conſtantly debaſed and cruſhed to death. Open every volume of ancient and modern hiſtory, and ſee, whether you can find an inſtance on the face of the earth, where deſpotiſm failed to abuſe, to outrage human nature. Monarchy would doubtleſs be the beſt form of government, if it were poſſible to have always ſuch a monarch as Henry IV. the only king who merits the homage and veneration of the people of France. All kings ought, like that excellent prince, to be inſtructed in the ſchool of misfortune; for ſuch only are truly great; ſuch only love mankind. T ſenſibly touched with the miſeries of others, it is neceſſar ſhould ourſelves be acquainted with miſery. The ſouls of princes, on the contrary, hardened by proſperity and cor by pride, are inacceſſible to pity and inſenſible to true g I am not at all ſurpriſed that in monarchies, eſpecially in there have been ſo few princes worthy of eſteem. Surrou conſtantly by debauchery, hypocriſy, and deceit, they lea regard mankind with diſdain, and eſteem thoſe only, wh courage their vi [illegible] lot of moſt monarchs. men are every w [illegible] great kings are infinitely ſo. Thus the [illegible] monarchy is tranſitory. kingdom of Fran [illegible] ks a [illegible] to miſery and contempt. ther this century w [illegible] beho [illegible] nnihilation, or it will be a ſacrifice to ſome audacious [illegible] queror.

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* See an account of theſe letters, in the appendix to our XXXI. Vol. p. 525.

The government of Engl [illegible] as nothing more than a cious appearance, which ſe [illegible] the people becauſe they gine themſelves poſſeſſed of [illegible] e power. I know no co in which it is eaſier to nouriſh [illegible] tentions ruinous to the A king of abilities and generoſity, in the ſpace of ten years eaſily render himſelf deſpotic, and reign with more ſecuri London than in Moſkow. You remember Cromwell. alone is ſufficient to corrupt the whole parliament. The lity, always jealous and deſirous of power, and conſtant voted to fortune which ſurrounds the throne, will not fail cond the attempts of majeſty. The Great once gained phantom *liberty*, which appears only at intervals in the con paroxiſms of the commons, and then again hides her head be totally annihilated on the firſt ſignal from the prince.'

Having tranſlated this letter, we make no ſcruple to affir the original was neither written by M. Voltaire, Baron teſquieu, or any other perſon remarkable for accuracy gance of compoſition. The manifeſt impropriety in the ing of the original, is alone ſufficient to betray the counte

We ſhall now tranſlate part of M. Voltaire's firſt letter concerns in ſome meaſure our own language. It is addre *Abbé d'Olivet*. Speaking of his intended commentary on neille, 'There are, ſays he, many curious anecdotes, a marks on our language which may be agreeable to the I find, for example, ſeveral words which we have entirel gotten, but which our neighbours the Engliſh have happil ſerved. They have a term to ſignify that pleaſantry, th *comica*, that gaiety, that urbanity, thoſe ſallies which eſc it were without intention; and this they expreſs by the *humour*, which they pronounce *yumor*, and of which they t themſelves ſolely poſſeſſed, no other nation having a word preſs this character. Nevertheleſs, it is an ancient word in our language, and uſed in the ſame ſenſe by Corneille in ſeveral of his comedies.———The word *partie* is alſo to be found in the comedies of Corneille inſtead of *Eſprit*. Such a one *a des parties*. This is what the Engliſh call *parts*. This is an excellent word.——We aſſign, we appoint a time, a rendezvous. The perſon who punctually keeps his appointment, not finding the perſon he expected, is *deſappointé*. We have no word at preſent to expreſs this ſituation.—— —A road, a ſtreet, which has no outlet on one end was perfectly ſignified by the words *non-paſſe*, *impaſſe*, which the Engliſh have imitated, whilſt we are reduced to the impertinent and low expreſſion of *cul-de-ſac*, which ſo frequently occurs to the diſgrace of the French language.'

We now turn to letter the fourth, addreſſed to Lord Lyttleton, the author of the ingenious Dialogues of the Dead; in which, ſays M. Voltaire, 'I find, that I am *exiled*, and that I am guilty of ſome exceſſes in my writings.' From the firſt of theſe aſperſions, M. Voltaire found it very eaſy to clear his reputation; and with regard to the ſecond, he expreſſes himſelf with equal ſpirit and modeſty. But we need mention nothing farther concerning ſo unimportant a ſubject; eſpecially as this very letter has already appeared in an Engliſh dreſs; together with Lord Lyttleton's anſwer: and were printed in the Gentleman's Magazine, about four years ago.

To the above letter the commentator has thought fit to add the following note, than which nothing can be a ſtronger proof both of his impertinence, and his ignorance of the real character of this nation.

'Lord Lyttleton hath ingeniouſly confeſſed his error with regard to M. Voltaire, in a letter which was made public. Though the Engliſh in general are daily writing againſt every thing both good and bad which is done in France; though they cordially hate all the French, not becauſe they are their rivals, but becauſe they are not Engliſhmen, and becauſe theſe pretended Albion philoſophers believe themſelves ſuperior to every people upon earth; there are nevertheleſs among *theſe iſlanders* ſome men who are true philoſophers and friends to foreign merit.' What inſolence! what falſehood!

We now proceed to letter XI. written by M. Voltaire in the name of Charles Gouju to his brethren the Jeſuits. Thus it begins. 'I conjure not only my dear countrymen, but alſo all my dear brethren of Germany, of England, and even of Italy to conſider well with me, for their edification, the affairs which are now tranſacting relative to the reverend fathers the Jeſuits, thoſe doers and preachers of good things. I am couſin to M.

Cazot, and attached to M. Lionci, whom the right rever
ther La Valette, apoſtolical prefect of commerce, hath
ruined. God be merciful to his prefect! But I aſk eve
who is capable of reaſoning, whether it be poſſible that
verend father La Valette, profeſſing divinity for the ſpace
years, could poſſibly believe in the Chriſtian religion, wh
ter making a vow of poverty, and knowing the goſpel, he
for above ſix millions? Is it in human nature for a prie
believes in his religion, to proceed in the gaiety of his h
work his own damnation, by doing that which his religio
demns as highly criminal? That a believer, hurried al
violent paſſion, may commit a crime, and repent, is co
with human nature; but when our lords in Iſrael rob us
they are preaching to us and confeſſing us; when they pe
this *manoeuvre* for years together, I aſk you my dear br
whether it be poſſible they ſhould ſtill believe and ſtill
whether they can believe they hold their God in their ha
maſs, and yet can pillage their neighbours the momen
have quitted the holy table? It is proved by the confeſ
the conſpirators at Liſbon, that the Jeſuits, their confeſſor
aſſured them, they might with a ſafe conſcience aſſaſſina
king. Now I aſk this ſimple queſtion, whether it b
ſible that thoſe who uſe a ſacrament to inſpire parricide,
believe in that ſacrament?'—'A man may believe i
yet murder his father; but is it poſſible he can believe in
yet paſs his whole life in a ſeries of premeditated crimes,
interrupted chain of frauds and impoſture? At leaſt he
pent upon his death-bed; but I defy you to produce a ſin
ſtance, from any hiſtory, of a prieſt who confeſſed his cri
his laſt moments. We have frequent examples among th
of public confeſſion and repentance; but I will engage to
ten thouſand crowns (which is all that father La Valett
left me) if you can ſhew me one inſtance of a penitent
ſiaſtic.'

Letter XXII. *To M. Rouſſeau* * *of Thoulouſe.*

'You wrote to me, Sir, ſome time ago concerning a le
abſurd as criminal, printed in the Monthly Review for *Ju*
have already ſignified to you my indignation and conten
this low impoſition; but as names the moſt reſpectable ar
prehended in that letter, it is of importance to know its a
for the diſcovery therefore of whom, I do engage to pay t
of 50 *Louis*.'

As the foregoing letter to our brother journaliſt of Tho
is printed without a date, we cannot diſcover in what *ye*
month of June, to which the letter-writer refers, belongs

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* Conductor of the *Journal Encyclopédique*.

can we ſo much as gueſs at the very *criminal* paper about which he is ſo mighty angry: although he does not ſo much as vouchſafe to *hint* at the ſubject of it. On the whole, we are ſomewhat inclined to doubt whether ſuch letter was ever inſerted in any number of the Monthly Review whatever. We ſhall not, therefore heſitate, in imitation of M. Voltaire, to offer a reward —of fifty *farthings* (a great deal of money, out of the pockets of *poor authors!*) to any perſon who ſhall diſcover what paper it is, to which M. Voltaire refers, and in what volume or month of our Journal, it was inſerted.

The foregoing extracts, we apprehend, will ſuffice to give our Readers an idea of the nature and importance of theſe letters. With regard to their authenticity, we muſt confeſs ourſelves by no means ſatisfied. There are, indeed, circumſtances which might induce one to believe ſome of them genuine; but on the other hand, there are many reaſons, with regard to a conſiderable number of them, which incline us to a contrary opinion: particularly in reſpect of the language and ſtyle, which are in general much inferior to that terſe, correct, and ſpirited manner which uſually characteriſes the writings of M. de Voltaire.

MONTHLY CATALOGUE,

For APRIL, 1766.

MISCELLANEOUS.

Art. 14. *The Effuſions of Friendſhip and Fancy.* In ſeveral Letters to and from ſelect Friends. The ſecond Edition; with large Additions and Improvements. Small 8vo. 2 Vols. 6s. Becket.

FROM the many alterations which theſe letters have undergone, in the ſecond impreſſion, they are entitled to the farther notice of the Reviewers. We gave an account of the firſt edition, in our *Twenty-eighth* Vol. p. 481; where the Reader will find a ſpecimen taken from the ludicrous part of theſe Epiſtles. Thoſe lighter and gayer effuſions of the Author's fancy, however, are all rejected in this ſecond edition; and, in their ſtead, we now find a proportionate number of more ſerious papers, on more important ſubjects: ſo that, in this reſpect, theſe elegant little volumes have in reality received much *improvement*, as their title-pages juſtly profeſs; and the whole may indeed be conſidered, in no ſmall degree, as a new work.

As in our former article we made what we thought a diverting extract, we ſhall now ſelect a ſpecimen of the Writer's more *ſerious* manner, in a ſhort letter, on, indeed, a very *ſerious ſubject*:—it is taken from the new, additional epiſtles.

'Religion has always ſuffered much from the folly or the treachery of her own profeſſors; but ſurely a more daring, or a more infamous ſet of wretches than at preſent appear upon her liſts, never diſgraced or diſhonoured her intereſts.——You will not require a moment to reflect that I mean thoſe venal and ſhameleſs eccleſiaſtics, who have of late, in ſuch numbers, and with ſuch uncovered countenances, proſtituted the ſacred writings, openly and avowedly retailing them for profit in periodical publications.—Avowedly, I ſay; for their advertiſements plainly prove it. One recommends *his* Bible for its CHEAPNESS; another for *the Elegance of the Print, the Excellence of the Engravings, or the Beauty of the Paper.* A third ſollicits your cuſtom by a Royal, or Imperial Title, or from dedicating, by Permiſſion, to a Prince in Pettycoats. A fourth affects a diſplay of learning, and, to prove it, gives you a ſtring of Dutch and German commentators, from whoſe ingenious labours he propoſes to furniſh you with improvement and delight. A fifth, modeſtly and wiſely ſparing a diſplay of his own learning, would engage your attention by collecting the MS. ſcraps of men who had acquired conſiderable reputation in different provinces of literature, but who, like the immortal Newton, when they commenced divines, only proved that they had the weakneſs of men.——A ſixth, or poſſibly a ſixteenth, for indeed the number is not eaſy to be aſcertained, after having been palpably guilty of one pious fraud, as palpably engages in another; and having acquired ſome popularity amongſt poor fanatics, ſeeks an additional contribution from them, by loading the ſacred writings with the miſinterpretations of ignorance, and the cant of enthuſiaſm.

'I am no advocate for the interpoſition of the civil power in ſuch matters, but as it has been called in to the aſſiſtance of religion, in caſes where it was much leſs liable to ſuffer, I am aſtoniſhed to ſee this proſtitution of every thing that is moſt ſacred allowed without cenſure or reſtraint.—I am aſtoniſhed even to ſee the public ſo patient under the groſs impoſitions which theſe compilers exerciſe upon them:—for their honeſty, in general, keeps pace with their abilities; and when they have drawn in the unwary to ſubſcribe to their wretched publications, by repeated aſſurances that they ſhall not exceed ſuch a number, they are determined to bring the word of God to the beſt market, and ſcruple not to extend it to twice the number propoſed.

'It is with the utmoſt indignation I have long beheld this ſcandalous practice, and I am convinced, that, for the honour and intereſt of religion, you will do every thing in your power to diſcountenance it.'

There is no occaſion for any comment on the foregoing letter; nor is this the firſt complaint we have heard, on the ſubject: ſee Review, Vol. XXX.. p. 41.

Art. 15. *Proceedings of a Court-martial, on the Trial of Lieut. Gov. Philip Thickneſſe; held at the Judge-advocate-general's Office at the Horſe-guards, July 3d, 1765; and continued by Adjournments, to the 9th of the ſame Month, &c.* 4to. 1s. Williams.

Of eight charges exhibited againſt Mr. Thickneſſe, at this trial, he was acquitted of ſix. The two of which he was found guilty, are, 1. 'Supporting and countenancing the ſoldiers of the company of In lids doing duty within the garriſon of Landguard Fort, in diſob their commiſſioned officers, and depriving ſuch officers of their command and authority.' 2. 'Enjoining the commiſſioned ing duty in the ſaid garriſon, not to countenance or the each other:—in violation of an expreſs order for promoting harmony among the officers of the ſaid garriſon.'

In reſpect of the above articles, whereof the defendant was convicted, the court adjudged, 'That he be publicly and ſeverely reprimanded, in ſuch manner as his Majeſty ſhall be pleaſed to direct.'

Art. 16. *Obſervations on the Growth and Culture of Vines and Olives: the Production of Silk: the Preſervation of Fruits.* Written at the Requeſt of the Earl of Shafteſbury, to whom it is inſcribed, by Mr. John Locke. Now firſt printed from the original Manuſcript, in the Poſſeſſion of the preſent Earl of Shafteſbury. Small 8vo, elegantly printed, by Richardſon and Clark, for W. Sandby. Pr. 1s. 6d.

Every production of a pen ſo truly reſpectable, as that of our moſt excellent LOCKE, cannot fail of proving highly acceptable to the public. The value of this little tract, however, will depend leſs on its Author's great reputation as a philoſopher, than on the general uſefulneſs of the ſubjects to which it relates. The culture of vines, olives, &c. will, indeed, appear to thoſe who do not conſider thoſe articles in a commercial view, to be of ſmall benefit to this country; but if we reflect on the advantages which may poſſibly be drawn from them, to our American colonies, and conſequently to ourſelves, we ſhall then behold them in a very different light:—towards which the Editor of theſe obſervations hath directed our attention, in a ſhort but very ſenſible preface. 'No union, as he juſtly remarks, is ſo firm and laſting, as that which is founded on the ſolid baſis of a mutual intereſt.'—'However populous and great,' continues he, however 'induſtrious and rich, the ſettlements in the vaſt continent of America may hereafter become, this, the mother country, may for ever be connected with it more intimately than with the ſouthern nations, by encouraging the growth and produce of vines and olives, ſilk and fruits, which cannot advantageouſly be raiſed in England: and ſound policy will always engage the ſubjects in England and America not to be rivals in trade, by ſetting up ſuch manufactures in one country, as muſt neceſſarily diſtreſs the other.'

As to the inſtructions given, by Mr. Locke, for the culture of vines and olives, the production of ſilk, and the preſervation of ſuch fruits as are dried by the ſun, or in ovens, we do not think it neceſſary to enter into particulars: thoſe whom curioſity or intereſt may induce to enquire farther into theſe ſubjects, will readily have recourſe to the *Obſervations* themſelves.

Art. 17. *The Midnight Spy; or, a View of the Tranſactions of London and Weſtminſter, from the Hours of Ten in the Evening, till Five in the Morning; exhibiting a great Variety of Scenes in high and low Life, with the Characters of ſome well-known nocturnal Adventurers, of both Sexes, &c. &c.* 12mo. 2s. Cooke.

The public have been often edified and entertained with a variety of theſe *Spies*, who pretend to ſpy out and diſcover *who and who's together*, in every dark and ſecret corner. This ſon or grandſon of Ned Ward, undertakes to conduct his readers to all the 'round houſes, night-houſes, bagnios, gaming-tables, routs, and other places of midnight reſort:—a moſt uſeful guide! and of almoſt as much conſequence to ſociety as Italian *Cicerone*.

Art. 18. *Examination of Mr. Kenrick's Review of Mr. ſon' tion of Shakeſpeare.* 8vo. 1s. 6d. Johnſton

That Kenrick attacked the editor of Shakeſpeare in ſuch a ner as j ave offence to every candid reader, is a truth which lieve very few will diſpute. For this he has been frequently repel by ſeveral of the learned editor's friends; whoſe faint and diſtant however, ſeem to have indicated their fear of coming to cloſe q with this furious combatant: but, in the preſent Examiner, we th hath indeed met with his match, in every reſpect.

If Mr. K. hath groſly treated Mr Johnſon,—in return, our mous Author doe ut falls on without mercy, re on him, as the ag lous controverſy, all his virule outrage.——Bu *are* to do, in this chimney-ſ warfare? Can th mmortal writings be ſolved, obſcurities illuſtra in *St. Giles's?* ———Fo gentlemen! If ye eing regarded as gentlemen, continue to diſgra ature by ſuch unlettered be What will the le ye, conclude, if they ſhoul to hear of your il —what, but that the *litera* country, inſtead ation at the pure ſpring of had inebriated them hy kennels of Grubſtreet?

Art. 19. *A Narrative of the Extraordinary Effects of a* *well known all over Europe, by the Name of* Le Lievre's de Vie; *to which is prefixed an Account of its Nature a ration; wherein all the Objections made to it, by the igno intereſted, are fully refuted, and its Efficacy, in a Variety caſes, juſtified on the moſt reaſonable Principles. With an to the Public, from the Proprietors in this Country; and* traordinary and well-atteſted Caſes, *ſince its firſt P here.* 8vo. 1s. Nicoll, &c.

'Many extraordinary and well-atteſted caſes'—! Let us, by attend to theſe *atteſtations*.—Not *one* to be found, in all the if by that term is meant, a declaration on oath, or the teſti competent witneſs, or ſome eligible kind of collateral evide thing of this ſort, however, appears in this collection of miracul Mr. G. of Chiſwick, indeed, and Mr. H. of St. Paul's ch with J. L Eſq; of Gray's Inn, and a number of other initial *tell* us of the wondrous relief they found, in their reſpective vous diſorders;—but who are Meſſrs. G, H, and L?—Oh! don, Gentlemen, we may hear farther of your 'extraordinary *atteſted* caſes,' by enquiring of Mr. N. or Mr. B. the venders powerful *Beaume de Vie*.———Doubtleſs the word of an hon man, eſpecially a *bookſeller*, ought to be taken; and we q but Mr. N's word, or Mr. B.'s, may be as good as their b vertheleſs, we can by no means reſt ſatisfied with ſuch k *teſtations*.

Art. 20. *The Life of Mr. James Quin, Comedian. Wit tory of the Stage, from his commencing Actor, to his Bath, &c. &c.* 12mo. 1s. 6d. Bladon.

Mr. Quin's life does not afford many extraordinary inci ſuch as it *did* afford, are made the moſt of, by this his anonymous Biographer: who has eked out the ſubject, and made himſelf amends for its barrenneſs, by anecdotes of other theatrical heroes (and ſome heroines too) collected from Cibber's and Victor's hiſtories of the ſtage.

Art. 21. *Quin's Jeſts; or the Facetious Man's Pocket-companion. Containing every Species of Wit, Humour, Repartee, &c. &c.* 12mo. 1s. 6d. Bladon.

It is cuſtomary, on the demiſe of any genius, remarkable for wit or humour, for a certain claſs of compilers to publiſh *The Jeſts* of the ſaid departed genius. Accordingly, Mr. *Quin's* Jeſts now make their appearance: uſhered to the favourable notice of the public, by an introduction, in which the Editor aſſures his readers, that he has inſerted nothing groſs or indecent; nothing that might offend 'the chaſteſt or moſt delicate ear.'—The gentleman was himſelf, perhaps, too much a wit, to *remember* every thing contained in his collection. Or, poſſibly, his ideas of delicacy and chaſtity may have been ſomewhat over-charged, by feeding too plentifully on the high-ſeaſoned rarities and luſcious fragments that fell from the table of this celebrated voluptuary.

Art. 22. *An impartial View of Engliſh Agriculture, from permitting the Exportation of Corn, in the Year* 1663, *to the preſent Time.* 4to. 1s. Kearſly.

No fact is more ſelf-evident (ſays this Writer) than that this country is entirely dependent on trade; which, in proportion to its increaſe, becomes of more importance to the ſtate, and ſhould not be incumbered or reſtrained, but on the moſt mature conſideration.—His profeſſed deſign is to ſet before the public, the advantages received from encouraging the exportation of corn, and the imminent danger of ſtopping a trade, to which we have been beholden for plenty, little leſs than a century.—The export-corn trade, is, he apprehends, the moſt valuable and beneficial trade we at preſent poſſeſs. It is all neat produce of this country, unalloyed with any foreign commodity.—Our anceſtors, he ſays, hoped to procure plenty, by prohibiting the exportation of corn: but this, by preventing the ſale, diſcouraged the growth of grain, ſo that it operated diametrically oppoſite to their intention. In the year 1663, an act was paſſed for permitting the exportation of corn, but incumbered with a heavy rate thereon. This was, in ſome meaſure, alleviated by another act in 1670; by which means, agriculture was promoted, and grain became more plentiful.—But what our Author calls the *Magna Charta* of Engliſh agriculture, was the act of 1 *Will. & Mary*, by which a *Bounty* of 5s. for every quarter of wheat exported, is allowed, when that grain does not exceed 48s. per quarter; and in proportion, for other ſorts of grain. The ſucceſs of theſe ſtatutes may appear (he ſays) from this one circumſtance, that 'although every other neceſſary of life is become twice, or thrice, the price of that time, yet corn is on the average not half the price.' For before the exportation was permitted, 'wheat has often been five pounds a quarter:' ſo that while no more was grown than for home conſumption, one unfavourable ſeaſon made a ſcarcity, two, a famine.

In the remainder of this pamphlet, the Author, (who is a ſtrenuous defender of the neceſſity of continuing the bounty, in its utmoſt latitude) brings a variety of arguments to ſhew the inexpediency of ſtopping the

exportation of grain at this time: and concludes with obſervin
the exportation has been for many years the ſupport of the farm
the *poor labourer depends on it for bread*; that it brings immenſe
nually into the kingdom; that, ſo far from being ſubject to fam
have ſince been always bleſſed with plenty; and laſtly, that the
tation is ſo interwoven with the whole ſyſtem of huſbandry, tha
fringement of this privilege may endanger the whole.'

Art. 23. *A candid Examination of a Pamphlet, entitled,*
partial View of Engliſh Agriculture, from permitting
portation of Corn. 4to. 1s. Wilkie.

This is intended as an anſwer to the laſt article; though it
means ſo *candid* an examination thereof, as the title would imply
an aſſertion in the *Impartial View*, that '*the export corn-trade is*
valuable and beneficial trade we at preſent poſſeſs;' he does not
but alledges, as the true reaſon thereof, that 'ſuch quantities
have been exported with a *Bounty*, to ſupport our *rival* manuf
that they have no longer occaſion for any of *our* manufactures
quently our artizans want employment, and when employed,
earn money ſufficient to buy bread for their families.'

The former very high price of grain, brought (in the laſt art
proof of the great benefits now ariſing from a bounty upon expo
is accounted for, by this Writer, from the many inteſtine war
have heretofore raged in this nation, from whence thoſe who plou
ſowed the land, had but little proſpect of a joyful reaping time. '
land was frequently turned into a waſte, for want of uſeful in
hands to manure and improve it.'——A contrary cauſe, as he
ſerves, may produce a contrary effect: and therefore he aſcribes
plenty of corn raiſed in this nation for a century paſt, rather
ternal *peace* we have happily enjoyed, than to the *bounty*
portation.

He does not, however, venture to aſſert that this *bounty*
wiſe and ſalutary meaſure, at the time it was granted; but, a
now tried it ſeventy-eight years, he wiſhes we might 'try to d
it one year or two, or at leaſt limit it to that living price, fou
pence a buſhel, or thirty-ſix ſhillings a quarter.' As this laſt
ſeems very rational, we heartily wiſh it may be taken into con
by thoſe who alone have the power to *determine* the point in di
ourſelves have heard farmers declare, that even four ſhillings a
wheat may be eſteemed a living price: where then would be
ſhip of limiting the bounty as above propoſed? eſpecially if
exportation were ſtill allowed, after that, but *without any*
the price amounted to 48s. per quarter; and then abſolutely
courſe? This we ſhould think more equitable, for all ſides,
a tax upon the public, by way of bounty, when our own po
purchaſe a buſhel of wheat for leſs than ſix ſhillings:—for ſo
ſent, it is extended.

Art. 24. *An Hiſtorical Account of the Life of Charles*
King of Great Britain. After the Manner of Mr. Bayle
from original Writers and State Papers. By William
D. D. 8vo. 2 Vols. 10s. Millar.

We have given our Readers ample ſpecimens of Dr. Harris'
com

compilements, from his lives of the firſt James, the firſt Charles, and Oliver Cromwell. It may therefore, be now ſufficient, if we barely apprize our Readers, that he proceeds on the ſame plan, animated by the ſame zeal for freedom, and perſevering in the ſame laborious method of producing evidence from the various writers who have borne teſtimony to the miſrule and tyranny of the Stuarts. He appears likewiſe, in this, as well as in his former publications, to have been favoured with ſome original, new materials, communicated by gentlemen, equally deſirous with himſelf, of contributing towards the farther ſecurity of our liberties, by increaſing our abhorrence of arbitrary ſway, from additional proofs of the cruel and wanton manner in which it was exerciſed by the Stuart-race, in proportion as their power of tyrannizing extended.

Art. 25. *Royal Mornings.* From the French. Small 8vo. 1s. 6d. No Bookſeller's Name.

We have here a tranſlation of a little ſatirical piece, entitled, *Matinées Royales.* The King of Pruſſia is repreſented (by ſome anonymous Wit, who is moſt certainly no friend to that illuſtrious prince) as diſcourſing to his nephew on the following topics, viz. the origin of his family, the manners of his ſubjects, religion, juſtice, politics, literature, dreſs, pleaſures, alliances, &c.——The following ſhort ſpecimen will clearly ſhew our Readers the Author's deſign, and give them a tolerable idea of the manner in which it is executed.

'Religion is abſolutely neceſſary in a ſtate. This is a maxim which it would be madneſs to diſpute; and a king muſt know very little of politics, indeed, that ſhould ſuffer his ſubjects to make a bad uſe of it; but then it would not be very wiſe in a king to have any religion himſelf. Mark well, my dear nephew, what I here ſay to you; there is nothing that tyrannizes more over the head and heart than religion; becauſe it neither agrees with our paſſions, nor with thoſe great political views which a monarch ought to have. The true religion of a prince is his intereſt and his glory. He ought, by his royal ſtation, to be diſpenſed from having any other. He may, indeed, preſerve outwardly a fair occaſional appearance, for the ſake of amuſing thoſe who are about him, or who watch his motions and character.

'If he fears God, or, to ſpeak as the prieſts and women do, if he fears Hell, like Lewis the XIVth, in his old age, he is apt to become timorous, childiſh, and fit for nothing but to be a Capuchin. If the point is to avail himſelf of a favourable moment for ſeizing a province, an army of devils, to defend it, preſent themſelves to his imagination; we are, on that ſuppoſition, weak enough to think it an injuſtice, and we proportion, in our conſcience, the puniſhment to the crime. Should it be neceſſary to make a treaty with other powers, if we remember that we are Chriſtians, we are undone, all will be over with us; we ſhould be conſtantly bubbles. As to war, it is a trade, in which any the leaſt ſcruple would ſpoil every thing; and, indeed, what man of honour would ever make war, if he had not the right to make rules that ſhould authoriſe plunder, fire, and carnage?

'I do not, however, mean, that one ſhould make a proclamation of impiety and atheiſm; but it is right to adapt one's thoughts to the rank one occupies. All the popes who had common ſenſe, have held no principles of religion but what favoured their aggrandiſement. It would be the ſillieſt thing imaginable, if a prince was to confine himſelf to ſuch paltry trifles as were contrived only for the common people. Beſides, the beſt way for a prince to keep fanaticiſm out of his country, is for him to have the moſt cool indifference for religion. Believe me, dear nephew, that holy mother of ours has her little caprices, like any woman, and is commonly as unconſtant. Attach yourſelf, then, dear nephew, to true philoſophy, which is ever conſolatory, luminous, courageous, diſpaſſionate, and inexhauſtible as nature. You will then ſoon ſee, that you will not have, in your kingdom, any material diſpute about religion; for parties are never formed, but on the weakneſs of princes, or that of their miniſters. There is one important reflexion I would wiſh you to make: it is this; your anceſtors have, in this matter, conducted their operations with the greateſt political dexterity; they introduced a reformation which gave them the air of apoſtles, at the ſame time that it was filling their purſe. Such a revolution was, without doubt, the moſt reaſonable that could ever happen, in ſuch a point as this; but ſince there is now hardly any thing left to be got in that way; and that, in the preſent poſition of things, it would be dangerous to tread in their footſteps; it is therefore even beſt to ſtick to toleration. Retain well, dear nephew, the principle I am now to inculcate to you; let it be your rule of government, that men are to worſhip the divinity in their own way; for, ſhould you appear in the leaſt neglectful of this indulgence, all would be loſt and undone, in your dominions. Have you a mind to know why my kingdom is compoſed of ſo many ſects? I will tell you: in certain provinces the calviniſts are in poſſeſſion of all the offices and poſts; in others, the lutherans have the ſame advantage. There are ſome, where the catholics are ſo predominant, that the king can only ſend there one or two proteſtant deputies: and of all the ignorant and blind fanatics, I dare aver to you, that the papiſts are the moſt fiery and the moſt atrocious. The prieſts in this ſenſeleſs religion are untameable wild beaſts, that preach up a blind ſubmiſſion to their wills, and exerciſe a complete deſpotiſm. They are aſſaſſins, robbers, violators of faith, and inexpreſſibly ambitious. Mark but Rome! obſerve with what a ſtupid effrontery ſhe dares arrogate to herſelf dominion over the princes of the earth! As to the jews, they are little vagrants; poor devils, that at bottom are not ſo black as they are painted. Almoſt every where rebuffed, hated, and perſecuted, they pay, with tolerable exactneſs, thoſe who endure them, and take their revenge by bubbling all the ſimpletons they can light on.'

The whole is written in the ſame ſtrain: there are ſeveral good ſtrokes in it, but a writer of true genius and humour would poſſibly have executed our Author's plan in a more maſterly way.

THEATRICAL.

Art. 26. *Falſtaff's Wedding, a Comedy, &c.* The Second Edition. By Mr. Kenrick. 12mo. 6d. Wilkie.

This is reprinted, according to the firſt edition, mentioned in our laſt Month's Catalogue, p. 240.

Art. 27. *Falſtaff's Wedding, a Comedy; as it is acted at the Theatre Royal in Drury-Lane: being a Sequel to the Second Part of King Henry the Fourth.* Written in Imitation of Shakeſpeare. By W. Kenrick. 8vo. 1s. 6d. Davis, &c.

The above mentioned comedy, much altered by omitting the hiſtorical parts;—the king, lords, and commons, being all turned out, with as little [illegible] ceremony as were the members of the rump parliament, by Oliver Cromwell. Thus reduced, and perhaps better adapted to the ſtage, Mr. Love, an actor of conſiderable merit, ventured on the part of Falſtaff, for his own benefit; and the performance, notwithſtanding the boldneſs of the attempt, with reſpect both to the Author and the Player *, was not ill received. A ſuitable prologue and epilogue were added, on this occaſion: which are printed with this edition of the play.

* This performer was, however, no novice in the part, having before frequently played *Shakeſpeare*'s Falſtaff, with more ſucceſs than any other who hath attempted it can juſtly boaſt, ſince Quin entertained the town with his inimitable exhibition of this very difficult and ſingular character.

POETICAL.

Art. 28. *The Race.* By Mercurius Spur, Eſq; With Notes, by Fauſtinus Scriblerus. The ſecond Edition. With large Additions and Alterations. 4to. 2s. 6d. Flexney.

We have heard that Mr. ‘Mercurius Spur Eſq;’ hath *objected* to the ſlight cenſure we paſſed on his firſt edition, *becauſe* we gave no ſpecimen of his poem, in ſupport of the judgment we *preſumed* to form of it. We ſhall now, therefore, (partly in regard to this young Bard's complaint, and partly on account of his ‘large additions and alterations,’——and more eſpecially becauſe we really think there is conſiderable merit in his performance) proceed to a more particular account of it.

The ſubject and deſign of this poem, are thus explained by the bard himſelf:

——— The ſubject is, a Race.
Unlike the Race which fam'd *Newmarket* boaſts,
Where pimps are P—'s companions, whores their toaſts,
Where jockey-nobles, with groom-porters * vye
Who beſt can *hedge a bett*, or *cog a dye*.
Nor like the Race, by ancient *Homer* told,
No ſpears for prizes, and no cups of gold:
A poet's Race, I ſing——a poet's prize
Who gold and fighting equally deſpiſe.
To all the rhyming brethren of the quill
Fame ſent her heralds to proclaim her will.
“Since late her vot'ries in abuſive lays
“Had madly wrangled for the wreath of bays;
“To quell at once this foul tumultuous heat,
“The day was fix'd whereon each bard ſhould meet.
“Already had ſhe mark'd the deſtin'd ground,
“Where from the goal her eager ſons ſhould bound,
“There, by the hope of future glory fed,
“Prove by their heels the proweſs of the head;
“And he, who fleeteſt ran, and firſt to fame,
“The chaplet and the victory ſhould claim.”

The proclamation thus iſſued, the ſeveral writers and ſcribblers of the age become candidates for the prize, and ſeverally reſort to the place appointed for the conteſt.

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* What does the Author *mean* by groom-porters? There is ſuch an officer at court, as the Groom-porter: but we never before heard of *Newmarket* groom-porters!

To view the various candidates for fame,
Bookſellers, printers, and their devils came.

Many of *the trade* are accordingly introduced, as ſpectators, wit
tirical glances at the diſtinguiſhing characteriſtics of each individual
ſeller and printer: but not a word more of the devils,—whether
fear or favour, is beſt known to the Author himſelf.

The field on which the race is to be run, is next deſcribed;
here,

High on a hill, enthron'd in ſtately pride,
Appear'd the goddeſs; while on either ſide
Stood *Vice* and *Virtue*, harbingers of fame,
This ſtamps a good, and *that* an evil name.
On flow'rs thick ſcatter'd o'er the moſſy ground
The nymphs of *Helicon* reclin'd around;
Here, while each candidate his claim preferr'd,
In ſilent ſtate the goddeſs ſat and heard.
Not far from hence, acroſs the path to fame,
A horrid ditch appear'd—known by the name
Of *Black Oblivion's Gulph*. In former days
Here periſh'd many a poet and his lays.

Cloſe by the margin of this horrible ditch, ſtood the *Revi*
armed with dreadful clubs to knock *poor** authors into the *ſable ſ*
Mr. Spur, in revenge of paſt provocations, is very alert in his fre
attacks of the Reviewers; eſpecially in his preliminary *addreſs to th*
tics. He deſcribes them (with what truth it may not become us
quire) as the implacable foes to literary merit; and it is acknowle
he retaliates on them the affronts he may have received, with ſpiri
vivacity. Wit is of no party; and we freely allow, that ſome
ſmarteſt things in this performance, are to be found in the Autho
dicule of the critics. We think him particularly happy in the la
the two following couplets:

Merit, alas! with them is no pretence;
In vain the pleas of poeſy and ſenſe:

* * * * * * * * * * * *

But ſtrange! to *Dulneſs* they deny the crown;
And damn even works as ſtupid as their own!

A good hit, Mr. Spur! in return for which, you ſee, we have
rouſly taken care, by this article, to ſave you and your poem, fr
Gulph of Oblivion.

But, room for the candidates!——theſe are ſucceſſively charac
as they appear, addreſſing themſelves to the goddeſs, and implori
favourable regard. Of this part of his work, the ſkill, and the d
tive powers of our bard, the reader may form ſome conception
the following ſpecimens:

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* Does this epithet relate to their poverty as *authors* or as m
the former, it was no great injuſtice if they did get a tumble in
ditch, in reward of their vanity and preſumption in aiming
wreath: if the latter, we confeſs, they were rather objects of ch
and it would have been more commendable to have recommended
to the overſeers of the pariſh workhouſes.

Here *Johnſon* comes—unbleſt with outward grace,
His rigid morals ſtamp'd upon his face,
While ſtrong conceptions ſtruggle in his brain
(For even wit is brought to bed with pain)
To view him, porters with their loads would reſt,
And babes cling frighted to the nurſe's breaſt.
With looks convuls'd he roars in pompous ſtrain,
And, like an angry lion, ſhakes his mane.
The *Nine*, with terror ſtruck, who ne'er had ſeen
Aught human with ſo horrible a mien,
Debating, whether they ſhould ſtay or run——
Virtue ſteps forth, and claims him for her ſon.
With gentle ſpeech ſhe warns him now to yield,
Nor ſtain his glories in the doubtful field;
But wrapt in conſcious worth, content ſit down,
Since *Fame*, reſolv'd his various pleas to crown,
Though forc'd his preſent claim to diſavow,
Had long reſerv'd a chaplet for his brow.
He bows; obeys—for *Time* ſhall firſt expire,
E'er *Johnſon* ſtay, when *Virtue* bids retire.

Thoſe who are perſonally acquainted with the excellent author of the Rambler, will perceive that our poetical painter has, in one or two reſpects, rather over-charged this picture: particularly in the 10th line: but the Doctor is amply made amends by the compliment at the cloſe of the deſcription.

There are ſome exquiſite touches in the following ſketch:

Next *Wilkes* appear'd, vain hoping the reward,
A glorious patriot, an inglorious bard,
Yet erring, ſhot far wide of *Freedom*'s mark,
And rais'd a flame, in putting out a ſpark:
Near to the throne, with ſilent ſtep he came,
To whiſper in her ear his filthy claim;
But (ruin to his hopes) behind ſtood near
With fix'd attention and a greedy ear,
A ſneaking *prieſt*, who heard, and to the croud
Blab'd, with *moſt grievous* zeal, the tale aloud.
The peaceful *Nine*, whom nothing leſs could vex,
Flew on the vile aſſaſſin of the ſex,
Diſown'd all knowledge of his brutal lays,
And ſcratch'd the front intended for the *bays*.

But we cannot truly ſay, that our Author hath dealt equal juſtice to every character he hath here attempted to draw. Some ſevere and invidious ſtrokes are aimed at ſeveral perſons, againſt whom the Poet hath perhaps conceived an unjuſt prejudice; and we are ſorry that any thing which hath the appearance of ſpleen or ſpite ſhould interfere, to ſubſtract from the merit of the leſs malignant parts of his production:—which, though not a correct and highly finiſhed piece, is greatly improved in the preſent edition; and, on the whole has no inconſiderable claim to the approbation of the public: there is, for the moſt part, *genuine wit* in the Author's conceptions, *ſtrength* in his expreſſion, and *harmony* in his numbers.

Art. 29. *Yarico and Inkle, an Epiſtle.* By the Author of *Elegy written among the Ruins of an Abbey.* 4to. 1s. Dodſ

We have more than once expreſſed ourſelves in favour of this Auth poetical abilities; we thought he had tenderneſs and melody, and think ſo ſtill; nevertheleſs the epiſtle before us has not anſwered our pectations. Though the ſituation of Yarico was peculiar, there not ſeem to be an adequate peculiarity of ſentiment; and ſhe compl in too trite, if not too feeble a manner.—All epiſtles of this kind, h ever, lie under great diſadvantages, by making us unavoidably remem that of Eloiſa to Abelard.

Art. 30. *The Ocean, a Poem in Blank Verſe.* Written by Sea-ſide. 4to. 6d. Walter.

A ſpirit of contemplative piety runs through this little poem; wh though not written in the beſt taſte, is not without ſome kind of ſcriptive merit and fancy.

The following deſcription of a poor captive confined in a fort b ſea-ſide is pathetic, and the painting juſt to nature:

> Th' impriſon'd captive of ſome neighbouring fort,
> Who, in his lone abode confin'd, ſurveys
> The raging ſtorm, as oft before *He*'s done
> For twenty mournful years in grief conſum'd,
> Since firſt condemn'd to pine remaining life
> In fetter'd ſolitude, remote, forlorn,
> As round his tower he hears the whiſtling winds
> And ſees the foaming deep in wild uproar
> From forth his duſky caſement half-obſcur'd
> With the dim vap'ring miſts, extends his eye
> Along the raging main from hour to hour,
> Inur'd to woe.

Art. 31. *Hackwood Park, a Poem.* By Richard Michell. 1s. 6d. Hawes and Co.

Young poets, like young painters, ſhould be careful to withhol productions from the public eye, till their judgment is ripened an execution perfected by time and experience. This poem is quite rile performance, and yet there are ſcattered through it ſome ſpa genius;——therefore, without farther diſcouraging the Autho only adviſe him to defer a little his addreſſes to Fame.

Art. 32. *A Caveat to the Will of a Northern Vicar.* Addreſ the Rev. W. C*****, Rector of K**** W****. 4t Flexney.

In our Catalogue for Auguſt laſt, p. 164, we mentioned *The a certain Northern Vicar*; in which *we*, at this diſtance from the bourhood of Newcaſtle, could diſcover very little meaning, thou had the mortification of reading a number of very bad verſes.— *Caveat*. we are ſtill under the ſame local diſadvantage; and been plagued with three times as many wretched lines.—*Why* are in this part of the kingdom to be peſtered with ſquabbling rhymes are intellible only on the other ſide the Trent?

POLITICAL and COMMERCIAL.

Art. 33. *An Addreſs to the P———t, in Behalf of the ſtarving Multitude. Pointing out the Cauſe of the preſent high Price of Proviſions: with eaſy and effectual Methods how to make them cheap.* 8vo. 1s. Baldwin.

Although this *old-faſhioned farmer*, as he ſtiles himſelf, is evidently too tenacious of old opinions, merely, as it ſhould ſeem, becauſe of their antiquity; and although he affects to ſneer at the new improvements in huſbandry and agriculture, yet we cannot but think he is very right in his obſervations on the preſent general neglect of tillage; the engroſſing of farms; and ſome other growing evils of the like kind. As to his *advice*, offered to parliament, for remedying the grievances of which he complains, we are of opinion, that if he can convince the right honourable and honourable gentlemen, that it is their *intereſt*, as landlords, to adopt his propoſed regulations, they will not fail to lend a favourable ear to his repreſentations.

Art. 34. *A Parallel drawn between the Adminiſtration in the four laſt Years of Queen Anne, and the four firſt of George the Third.* By a Country Gentleman. 8vo. 1s. Almon.

This country-gentleman imagines 'that he ſees the moſt ſtriking parallel that ever exiſted in any period of the Engliſh hiſtory,' between the four laſt years of the Queen, and the four firſt years of his preſent Majeſty. In the former period, the principal perſons in the great political drama, were the Lords Oxford and Bolingbroke, and that *great general*, the Duke of Marlborough. To theſe he adds Mrs. Maſham, 'who, he ſays, was the ſecret manager in the cloſet, and the artful contriver of all thoſe fatal changes that were brought about in the year 1709. From the firſt moment this tory-adminiſtration ſat at the helm, they determined to make peace with France at all events, and to run into meaſures directly oppoſite to thoſe of their predeceſſors.

'In the great ſcene that has been ſo lately exhibited, we may reckon the principal actors were the Earl of B——, the Duke of B———, and that great commoner, Mr. Pitt. In this ſcene a ſimilar female character muſt be introduced, which directly correſponds with that of Mrs. Maſham. She was the ſecret ſpring that directed all the late political operations, and ſerved Lord B—— in the ſame capacity, as Mrs. Maſham did Lord Oxford, by poſſeſſing the royal ear, and whiſpering every thing they could hatch up to the diſcredit of the great commoner; in the ſame manner as Lord Oxford and Mrs. Maſham had done to the diſcredit of the great general. They procured their vile ſycophants, the tools of any men in power, to proclaim it aloud in all companies, that we had conquered too much, and that more victories and conqueſts, like thoſe of Pyrrhus, would quite undo us.'

The Author continues to run this parallel, in a manner which may be eaſily gueſſed, from the ſpecimen here given; and he concludes with ſome ſtrictures on the neglect of all our *whig*-adminiſtrations, with reſpect to our national conſtitution *in the church*, to which he ſays they have never paid due regard; although he owns they have always taken proper care of the conſtitution in the *ſtate*.—The *intereſts* of the church, as he expreſſes it, is a point about which he ſeems very ſolicitous; and he reminds us of the great effect which the notion that the church was in *danger* had in the days of Q. Anne. But we cannot perceive what reaſon this writer can poſſibly have for inſiſting ſo much on this point, at this juncture. Is the church in any danger *now?* The Author himſelf does not even inſinuate that this is the caſe: and perhaps what he has ſaid on the ſubject proceeds merely from the exceſs of his zeal for religious eſtabliſhments. Thus Daniel Burges (whoſe averſion to the whore of Babylon was always uppermoſt, whatever was the ſubject of his pulpit diſcourſes) ſeldom or never concluded a ſermon till he had taken '*a whack at the pope:*' as he himſelf expreſſed it.

Art. 35. *The Anſwer at large, to Mr. Pitt's Speech.* 8vo. 6d. Nicoll.

What is called Mr. Pitt's ſpeech, in favour of the repeal of the American ſtamp-act, has appeared in the public papers, and is, if not *wholly* authentic, undoubtedly the eccho of many things which the *great Commoner* ſaid, on that *great Occaſion.* As to this *reply*, it is—like the good woman's anſwer to thunder: or, a pop-gun againſt a piece of ordnance.

Art. 36. *A ſeaſonable Addreſs from ſeveral Perſons intereſted in the propoſed Alteration of the Law for regulating Entails; to the Noblemen and Gentlemen of North Britain: and to the Members of the Britiſh Parliament in general.* 8vo. 1s. Millar.

This ſubject hath, of late, been much diſcuſſed, eſpecially in the northern parts of this iſland, on account of the propoſed amendments of the law of Entails in Scotland; and we have already expreſſed our thoughts upon it:—ſee Review, Vol. XXXII. p. 466—469. The preſent ingenious Writer adviſes that great caution ſhould be uſed, in regard to any alterations, in a matter of ſo much conſequence; and he ſeems, in great meaſure, to take the ſame ſide of the queſtion with the author * of '*Conſiderations on the Policy of Entails, &c.*'—Though we differ from our Author, in ſome very material points, yet, in juſtice to his abilities, we muſt ſay, that his arguments ought to be ſeriouſly attended to, before the propoſed alterations are determined upon; for, as he rightly obſerves, it is no proof of wiſdom to be either too tenacious of old principles, or too haſty in the adoption of new ones.

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* Mr. Dalrymple. See Rev. for June 1765.

RELIGIOUS *and* CONTROVERSIAL.

Art. 37. *A farther Appeal to the unprejudiced Judgment of Mankind, in Behalf of the Indians. Containing,* 1. *Animadverſions upon ſome late Arguments of a Right Reverend Prelate of the Church of England, in Reference to our ſending Miſſionaries from hence to convert the Indians. Written in the Year* 1760. 2. *Thoughts upon the proper Means and Meaſures of converting the Indians to true Chriſtianity. Written in the Year* 1764. *To which are added, Conſiderations relative to the Subject of the foregoing Propoſals, particularly that of appointing Biſhops or Superintendents in our Colonies abroad.* By another Hand: both Joint-writers in the *Free and Candid Diſquiſitions relating to the Church of England,* &c. 8vo. 1s. 6d. Millar.

The impartial Reader, who is a friend to liberty, to the unalienable rights of conſcience, and to genuine Chriſtianity, will be much pleaſed with this appeal; it is written with ſpirit and judgment, and contains ſeveral ſmart and pertinent obſervations relating to the propagation of the goſpel among the Indians, and the epiſcopizing of our colonies.

Art. 38. *The Harmony of the Evangeliſts: or, The Four Goſpels connected into one regular hiſtorical Series.* By William Greenwood, D. D. Rector of Solyhull, and Vicar of St. Nicholas in Warwick. 12mo. 2s. 6d. Rivington.

Of the ſeveral Harmonies of the Goſpel already publiſhed, ſome have been ſo well executed, and ſo favourably received by the public, that there could be but one reaſon for this addition to their number, viz. the conſiderable bulk and price of the former compilations: too great for the circumſtances of the lower ranks of readers,—who are the very people that moſt need the aſſiſtance of ſuch books. This was Dr. Greenwood's motive for offering the preſent little connective view of the New Teſtament, to the Chriſtian world; and we ſuppoſe it will anſwer the laudable end he had in view: as it appears to be very judiciouſly executed. He has chiefly followed the ſteps of Dr. Macknight; whoſe valuable performance we recommended to our Readers at its firſt appearance; and have ſince had the ſatisfaction to ſee our judgment of that work fully ratified by the public ſuffrage in its favour.

Art. 39. *The Sovereignty of the Divine Adminiſtration vindicated; or, A Rational Account of our bleſſed Saviour's remarkable Temptation in the Wilderneſs; the Poſſeſſed at Capernaum, the Demoniacs at Gadara, and the Deſtruction of the Swine: with Free Remarks on ſeveral other important Paſſages in the New Teſtament.* By the late Rev. Mr. Thomas Dixon of Bolton. With a Preface, by the Rev. Mr. John Seddon of Mancheſter. 8vo. 1s. Becket.

Mr. Dixon propoſes a figurative or allegorical interpretation of our Lord's temptations. He is of opinion that the devil was not at all concerned in it; but that ſuch thoughts aroſe in the mind of our Saviour, in the courſe of his meditations, as would naturally have ariſen in the mind of any perſon, in the ſame or like circumſtances with thoſe in which Chriſt then was. The Editor of this poſthumous publication, has obſerved, in a note, at p. 20, that the 'propriety of the temptations, and their application to the courſe of our bleſſed Saviour's miniſtry, is repreſented in a full and ſatisfactory manner by Mr. Farmer *, in a tract publiſhed ſince the death of our Author, which, had he lived to ſee, would have rendered his own performance more perfect.' He adds, however, that Mr. Dixon's notion of an allegorical repreſentation of *real temptations*, ſeems preferable to an entire *viſionary ſcene*; and he aſks, 'Is it not more honourable to our Lord, and more exemplary?'

This worthy Divine ſeems, indeed, to have been ſo thorough an enemy to the devil, that he appears deſirous and determined, to the utmoſt of his abilities, to drive the black gentleman entirely out of the world. It appeared to him that many things ſaid in ſcripture concerning the devil, muſt be interpreted figuratively, if we would avoid aſſerting the moſt abſurd and ridiculous things. ‘ Every one, ſays he, who is acquainted either with human or divine learning, knows, that the moſt beautiful parts of it conſiſt in figurative, bold, hyperbolical deſcriptions. Nay, nothing is more uſual or ornamental in all kinds of poetry, than to repreſent good or evil qualities, virtues, or vices, under the characters of perſons. Thus in the heathen poetry, the muſes, the graces, and furies, faith, fortune, &c. have been repreſented as real perſons. In like manner St. Paul has in proſe, with great elegance, introduced ſin and death, as though they were real perſons; from whence our famous poet Milton, took one of his univerſally admired epiſodes. Hence, as the ſcriptures were wrote in the bold, figurative, eaſtern manner, when the literal ſenſe of a paſſage is abſurd, recourſe may juſtly be had to a figurative interpretation. This is what proteſtants univerſally allow, in arguing againſt the church of Rome, and particularly againſt tranſubſtantiation; for we ſay, our Lord's words, *This is my body, and this cup is the New Teſtament, in my blood*, are to be underſtood figuratively, and not literally, leſt abſurdity and contradiction ſhould follow from the literal ſenſe. In like manner, when Satan is ſaid to preſent himſelf before the Lord among the ſons of God, there is a neceſſity of interpreting this figuratively; ſince one would think nothing could be more abſurd, than as this place is commonly underſtood, that the devil preſented himſelf before God amongſt the holy angels. But I am inclined to think, that the devil is neither really nor figuratively intended; for the word Satan may ſignify nothing more than an adverſary, or a calumniator, or the abſtract quality called calumny; which may with the greateſt beauty be poetically deſcribed, either among the worſhippers of the ſons of God on earth, or the angels in heaven, accuſing Job, as is repreſented in this ſecond chapter; or it may mean no more, than the ſlanders of his envious neighbours. The word Satan does not only ſignify, but is rendered adverſary by our own tranſlators. Again, to interpret our Lord's temptation literally of the devil, would make it look very ſtrange, if not expoſe it to ridicule. Can any thing be more indefenſible or incredible, than that the devil ſhould actually tranſport our Lord from the wilderneſs through the air to a pinnacle of the temple, and that from thence he conveyed him to a high mountain? If the fineſt poetical writings, not to ſay proſe ones too, were thus literally to be interpreted, they would loſe all their beauty, and mankind would ceaſe to admire, and be charmed with them.’

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* See Review, Vol. XXV. p. 130.

With reſpect to Chriſt's caſting out devils, our Author underſtands no more, thereby, than that he cured ſeveral diſeaſed, mad, and lunatic perſons. In this notion he has the countenance of ſeveral learned critics, whoſe writings on this ſubject have been long before the public; and many ſtill living muſt remember the notable controverſy concerning the *Demoniacs*, in which the late Leonard Twells, and other able divines, were ſo much concerned.

For farther particulars of Mr. Dixon's ſcheme of demonology, we muſt refer to the pamphlet; particularly recommending to the Reader's attention, Mr. Seddon's very honeſt and ſenſible prefatory diſcourſe on the right of private judgment, and the proper exerciſe of that right.

[*The Single Sermons in our next.*]

THE

MONTHLY REVIEW,

For MAY, 1766.

The Confeſſional; or, a full and free Enquiry into the Right, Utility, Edification and Succeſs, of eſtabliſhing Syſtematical confeſſions of Faith and Doctrine in Proteſtant Churches. 8vo. 5 s. Bladon.

WHATEVER opinion may be entertained, or notice taken, of this work, by thoſe whom it principally concerns to give it an attentive and ſerious peruſal, it will be read with pleaſure, we are perſuaded, and with approbation, by every conſiſtent proteſtant, by every friend to civil and religious liberty.

The great point our Author has in view, and for which he is an able and zealous advocate, is the reformation of our eccleſiaſtical conſtitution; a point in which the honour of Chriſtianity, the intereſts of religion, and the credit of the church of England, are intimately concerned. He does not ſeem to flatter himſelf, however, that any ſteps towards a reformation will be taken by the preſent dignitaries of our church;—and, poſſibly, ſome will ſay ‘ they are in the right; that they are wiſe and diſcreet men;—Men well acquainted with the genius and temper of the times in which they live; and who, from the heights of their elevated ſtations, are enabled to take extenſive views of things, and to perceive the *dangerous tendency* of thoſe *romantic* ſchemes of reformation, which *viſionary* mortals, who know little of the world, are apt to entertain.’—The *dangerous* tendency, indeed, of every ſtep towards the reformation of our eſtabliſhed church, hath often been urged; but for our parts, we cannot ſee what it is that men are afraid of. It hath, indeed, been inſinuated, that the dignified clergy are apprehenſive, that ſhould a farther reformation take place, it might poſſibly extend *too far*, and affect their *temporalities*.——But ſuch an inſinuation, we verily believe to be highly injurious to the general

character of our clergy: who, for candour of diſpoſition,
neroſity of ſentiment, good ſenſe, and manly ſpirit, are n
be exceeded by any ſet of eccleſiaſtics in the world.——W
then ſhall we look for the true cauſe of their backwardne
ſecond the laudable motion made, a few years ago, by the le
and worthy Authors of the Free and Candid Diſquiſitions ?
Let us try whether we can diſcover it, by the light held
in the excellent performance before us.

The author introduces his work with a long preface, w
is both entertaining and inſtructive.——' The author o
following performance, ſays he, freely confeſſes himſelf
one of thoſe, who, in common with an eminent pr
" have been ſeized with that epidemical malady of *idle* an
ſionary men, *the projecting to reform the public.*" ' Nor v
he have any reaſon to be aſhamed of claſſing with ſo co
cuous a character, were it not that he hath unhappily tak
antipathy to that courſe of medicine, to which ſo many
of the fraternity owe the recovery of their *health* and *ſenſes*
is ſtill, alas ! labouring to bring his project to bear, even
all the world about him, is exclaiming at the folly of
one who is engaged in ſo deſperate an enterprize.

' The honeſt truth is, he thinks the remedy worſe tha
diſeaſe; having ſeldom obſerved any one of theſe patients
fectly cured, but by the application of a *charm*, which u
operates in the other extreme; and, in the ſhape of *politica*
tacles, repreſents the public as *too good to need reformati*
ſort of *viſion* which, of courſe, ends in a perfect conformity
principles and manners in faſhion, and not ſeldom pu
reſtored fanatic in a hopeful way of recovering with adva
whatever he was in danger of loſing, by perſiſting
former *rêverie*.

' Our ſage adviſers will no doubt ſuggeſt that there is a
way between the two extremes; and that a man of pr
and probity, having tried his talent at reforming, withou
ceſs, may well ſit down contented, enjoy his own opinio
practiſe his own virtue in ſome corner out of the way of
tation, and, for the reſt, leave others, who are willing t
the public as they find it, to make their beſt of it.

' To this ſober counſel, I, for my own part, ſhould ha
leſs objection, could I be ſatisfied, that a *neutral* charac
matters concerning public reformation, where talent
vouchſafed, though ever ſo ſparingly, were to be juſtified
particularly where, as in this country, every man may,
decent reſtrictions, *publiſh*, as well as *enjoy*, his own opi

' There are certain provinces and ſtations, where, if the
lic really [illegible] to be reformed, they who occupy them,
be at ſo [illegible] in ſtifling their own convictions, befor

can lie down *peaceably* in the repoſe of a *neutrality*. To many of theſe provinces belong conſiderable degrees of influence and authority, ſufficient to give weight and ſucceſs to ſeaſonable and ſpirited remonſtrances. And they who are in the loweſt ſtations of watchmen and labourers, may bear their teſtimony, perhaps with more advantage than may be apprehended by thoſe who conſider not, from whom we are to look for the *increaſe* of what is *planted* or *watered* by *any* hand. And wherever the obligation exiſts, I ſhould think it can hardly be removed out of view, without opening the proſpect of ſome diſcomfort, at that awful period when every man's final account ſhall be called for.

‘ But indeed, indolent *neutrality* is not a common, and hardly a poſſible effect of the cure performed upon *idle* and *viſionary* reformers of the public. *Idleneſs*, in the proper ſenſe of the term, is not their failing. They are commonly perſons of active and lively ſpirits, who are not eaſy under want of employment. Their inexperience leads them into ſanguine hopes, that fame, honours, and rewards muſt crown their labours. It is inconceivable to them, that where the public is ſo groſsly and notoriouſly wrong, it ſhould not acknowledge its obligations to thoſe who intereſt themſelves to ſet it right, by the moſt ſubſtantial inſtances of its gratitude. And this is the *idle* part of the character, in the figurative ſenſe.

‘ But when the aſtoniſhed viſionary finds his miſtake, and perceives that public error of the moſt palpable kind, has its champions ready armed at all points, and prepared to diſpute every inch of ground with him, — that nothing would be got by the unequal conflict but diſgrace, contempt, and poverty; human nature, and an impatience to be figuring with eclat, commonly bring him over, without much heſitation, to the ſurer ſide; where he ſets himſelf to act the part of a *true proſelyte*, that is to ſay, to *reform backwards*, with a violence and precipitation proportioned to the ſuſpicions his new allies might entertain of his hankering after his old deviations, ſhould he not give the moſt ſpirited proofs of his effectual converſion.

‘ Were not the ſubject of too ſerious a nature, (for the particulars above are to be underſtood of reformation and reformers of religious matters) and were not the *Dramatis perſonæ* of too ſolemn a caſt to be exhibited in *Comedy*, one might give very diverting inſtances of this kind of frailty, in more than one of thoſe who have affected, with a kind of philoſophical grimace, to ridicule their own former conduct as *idle* and *viſionary*, but alſo, to fill up the meaſure of their merit with their party, have been the forwardeſt to *expoſe*, *reprobate*, and to the utmoſt of their goodwill, *perſecute* thoſe who perſiſt in this epidemical folly.

'The *perſiſters* indeed are but few; and no wonder.
their diſcouragements conſidered, they may be ſaid, like *A*
ham, againſt hope, to believe in hope. In the firſt ranks of t
adverſaries appear thoſe who enjoy plentiful emoluments
the *nature* and *conſtruction* of the *eſtabliſhment*, who are there
concerned to defend every thing belonging to it, not becau
is *true*, or *reaſonable*, or *righteous* in itſelf, or with reſpect t
deſign of the *Goſpel*, but becauſe *it is eſtabliſhed.* With liti
of this complexion, arguments drawn from reaſon, from ſ
ture, from the moſt notorious facts, are of no force. W
particular anſwers fail them, they have general ones at h
which do their buſineſs effectually. Public authority,
poſſeſſion, the concurrence of the majority, the danger to
lic peace from attempts to innovate, &c. &c. &c. have ſu
formidable appearance, even in the eyes of ſome of the wa
friends of Reformation, that they will often ſhudder at th
merity of their own champions, when they conſider with w
and with what they are to engage, and (ſuch are the effe
this kind of intimidation) will ſuppreſs their own ſpecula
to avoid ſuſpicions of being connected with a ſet of men, w
the nature and tenor of ſuch anſwers, go near to ſtigm
with ſomething more heinous than faction and ſedition.'

This whole caſe with its ſeveral appendages, is ſet for
Mr. *Bayle* in ſo maſterly a manner, that our Author cann
ſiſt the temptation of giving his Readers a pretty long e
from him: this gives him an opportunity of making
very pertinent reflections ariſing from the caſe as ſtated by
compared with the conduct of the Anti-reformers in our
country.

'The weakneſs of the few anſwers that have been mad
he, to the important remonſtrances of ſerious and judiciou
on the article of a farther reformation, and the ſupercilious
tempt with which the moſt reſpectful, as well as the moſ
ſonable of them have been paſſed by, muſt detract ſome
from the eſtimation of thoſe whom the thinking part of
kind will ſuppoſe to be chiefly concerned to take not
them. It will look like a combination to adhere to the
bliſhed ſyſtem, for ſome *political* purpoſes not fit
owned; while no ſollicitude is perceived to relieve the
ſonable ſcruples of conſcientious diſſenters, or to conſult th
neceſſities of our own people by ſubſtituting, in the ro
hackneyed, and not always juſtifyable forms, more intelli
as well as more animating methods of public worſhip, and
lic edification.

'To be plainer ſtill, this temper and conduct in a
men, many of whom make it appear, on other occaſions,
they want neither learning nor capacity to form an ac

jud

judgment on ſo intereſting a caſe, will hardly allow us to think them in earneſt in their weekly exhortations to chriſtian piety and virtue, or the zeal they occaſionally expreſs for the proteſtant religion and government. Their doctrine, contraſted by their practice, will look to the diſcerning part of the public, as if nothing was meant by theſe terms, in *their* mouths, but mere conformity to an eccleſiaſtical eſtabliſhment, and a reſolution to ſupport and defend that at all events, with, or without reaſon.

'But if ever the maſk ſhould fall off in ſome future ſkirmiſh, (the probable and frequent effect of a rivalſhip for temporal honours and emoluments) and one of the parties ſhould be reduced to the neceſſity of leaning upon the friends of reformation, by way of balance to the other; 'tis then that the labours of theſe *idle* and *viſionary* men may come to have their weight, and ſome of thoſe, at leaſt, who are now pining away in a deſponding obſcurity, under the frowns of their diſobliged ſuperiors, may poſſibly live to ſee the way they have been preparing, gradually opening to the accompliſhment of what all well informed Chriſtians and conſiſtent Proteſtants have been ſo long and ſo ardently wiſhing for in vain.

'But let this happen when it will, the church will not get half ſo much credit by a reformation into which ſhe is compelled by an unwelcome neceſſity, as would attend her undertaking it freely and of her own bounty.'

Our very ſenſible Author now proceeds to give his Readers a curſory view of the ſteps taken, by authority, to reform the church of *England*, after the ſettlement of it by Queen *Elizabeth*'s act of uniformity, with ſome very pertinent remarks upon them. He goes on in the next place, to conſider one intereſting circumſtance in our preſent eſtabliſhment, which has not a little employed the ſpeculations of men of the firſt abilities of all parties, *viz.* the *ſacramental teſt*, enjoined as a qualification for holding civil offices: and here the Reader will find ſome very acute and judicious obſervations upon the *Alliance between Church and State*.

After this he proceeds as follows.—— 'It may now perhaps be expected that I ſhould give ſome account of a publication, which has in it ſo very little of the complexion of the times, and which appears at a ſeaſon, where there is but little proſpect of engaging the attention of the public to ſubjects of this nature and tendency.

'The Reader will perceive, that ſome part of theſe papers were written at times very diſtant from others, and not in the ſame order in which they now appear. Perſons and facts are mentioned or alluded to, which, when they were noticed, were ſtill upon the ſtage, but have now many of them diſappeared;

nor has the Author perhaps been ſufficiently careful to a his remarks upon them to the preſent period, ſo as to avoid imputation of anachroniſms.

‘ The *Free and Candid Diſquiſitions*, and afterwards the *on Spirit*, gave occaſion to ſeveral little pamphlets on the ject of a *review* of our public ſervice, and to the diſcuſſio ſeveral particular points, which were ſuppoſed to be proper jects of it. And at the ſame time, when cards were not in way, the ſame topics were debated in private parties.

‘ Into one of theſe the Author was accidentally thro where it was his hap to mention a glaring inconſiſtency in caſe of ſubſcription to our eſtabliſhed *articles of religion*. S gentlemen of good ſenſe and reſpectable ſtations, then pre expreſſed the utmoſt ſurprize on the occaſion; nor did a di fied divine, who alſo made one of the company, ſeem to been apprized of the impropriety before it was then mentio though for the honour of the church, he made an attempt ſolution by that ſort of caſuiſtry, of which ſeveral ſamples be met with in the enſuing diſcourſes.

‘ One of the lay-gentlemen deſired to have the caſe ſt upon paper, which after ſome time, was preſented to him, makes a part of the following work, though placed at ſ diſtance from the beginning. In going through the particu then to be conſidered, the author found new matter ari upon him; which he purſued at leiſure hours, without thin of putting any thing into form upon the ſubject immediatel

‘ In thoſe days, the two principal ſees were filled with prelates, well known, while they were in ſubordinate ſtati for their zealous attachment to civil liberty, and for their larged, generous, and Chriſtian ſentiments in religion; in w one of them perſiſted to the laſt moment of his life, am the higheſt eminence of ſtation, and gave proof of it in a markable inſtance, which, when the time comes to give character its full luſtre, will do him honour with our l poſterity.

‘ Here was then encouragement to venture ſomething for truth, and on that fair occaſion, the author methodized and the finiſhing hand to his collections. But a ſudden change the face of affairs quickly convinced him, that a publicatio ſuch ſentiments would be now quite out of ſeaſon.

‘ It would certainly now be demanded, if out of ſeaſon t what is it that hath brought to light a work of this ſort a period, when there is not only ſo conſiderable a change in public taſte, but when other circumſtances, unfavourable to cauſe of reformation, ſeem to diſſuade an enterprize of kind, for ſtill more cogent reaſons?

“ It may look like a paradox to allege (in anſwer to this expoſtulation) that there are others who can give a better account of this matter than the author himſelf; which however is pretty much the caſe. Suffice it to ſay on the part of the author, that his principal inducement to acquieſce in the publication was, his obſerving the redoubled efforts of popery to enlarge her borders, without being at the pains, as heretofore, to cover her march, and the ſurprizing indifference with which ſome public and even clamorous notices of her progreſs were received, where, one would have thought, both intereſt and duty were concerned to remark and obſtruct her paſſage.’

What our Author intimates here, and in other parts of his work, concerning the ſpread of popery, and the indifference of thoſe who are principally concerned to watch her ſteps, and check her progreſs, is very alarming, and calls aloud for the attention of every friend to the liberties of his country. Even upon the ſuppoſition that what is ſaid upon this ſubject is not always ſufficiently grounded, it can never be improper to have a watchful eye over our avowed and inveterate enemies, who, we well know from fatal experience, will avail themſelves of every favourable opportunity to hurt us, and who are well acquainted with the various arts of ſeducing the ignorant and unſuſpecting.

We now come to the work itſelf, which is divided into eight chapters; in the firſt of which our worthy Author takes a ſummary view of the riſe, progreſs, and ſucceſs of eſtabliſhed confeſſions of faith and doctrine in Proteſtant churches. In the ſecond he conſiders the claim of a right to eſtabliſh confeſſions as teſts of orthodoxy, in *Proteſtant* churches; and in the third examines, very particularly, their *expedience and utility*.

The fourth chapter contains a particular examination of Biſhop Burnet's introduction to the expoſition of the thirty-nine articles of the church of England. Before our Author conſiders his lordſhip's ſolutions of the ſeveral difficulties which have been ſuppoſed to *encumber* the caſe of our Engliſh ſubſcriptions, he thinks it neceſſary to give a little previous attention to the motives and reaſons which engaged his lordſhip in this particular work of expounding the *articles* of our church.

In the ſenſible *concluſion*, ſubjoined to this prelate's *hiſtory of his own times*, his lordſhip has not ſcrupled to declare, *that the requiring ſubſcription to the* 39 *articles is a great impoſition.* He had expreſſed himſelf to the ſame purpoſe to the principal men of Geneva, with reſpect to their *conſenſus doctrinæ*, many years before he could have any view to the circumſtances which gave riſe to the *Expoſition*, and that with ſo much zeal and eloquence, that, according to the writer of his life, (a witneſs worthy of all belief) it was through his credit, and the weight of his character, that the clergy at Geneva were releaſed from theſe ſub-

ſcriptions, and only left ſubject to puniſhment or cenſur
caſe of writing or preaching againſt the eſtabliſhed doctrin

Theſe being his lordſhip's uniform ſentiments, in the ea
as well as the latter part of his life, a queſtion is naturally
geſted, why he ſhould write a book, in the mean time,
the avowed purpoſe of making men eaſy under their obligat
to ſubſcribe? An attempt which could have no other tend
than to perpetuate the *impoſition* in all ſucceeding times.
the point the Biſhop was to clear being this, *that the ar*
were capable of the ſeveral ſenſes of different Doctors, the c
quence would be, that *all* might ſafely ſubſcribe them: w
would of courſe ſupercede the neceſſity of aboliſhing ſubſ
tions on the part of the church, let the impoſition be ev
grievous to thoſe who could not come into the Biſhop's e
dients; and this, as his lordſhip had good reaſon to know,
no uncommon caſe.

Whether Biſhop Burnet conſidered, or indeed whether he
his enterprize in this point of light, our Author ſays, ca
be determined. That there were *ſome* conſiderations, howe
which, notwithſtanding the weight of a royal command, m
him enter upon this taſk with no little reluctance, app
pretty plainly, he thinks, from the following particulars.

1. In his lordſhip's remarks on the examination of his e
ſition of the ſecond article of our church, pag. 2. we are
formed that he undertook his *expoſition*, at the comman
Queen Mary; by whom he likewiſe ſays elſewhere, he
firſt moved to write it. But in the preface to his *expoſi*
he ſays, he was firſt moved to undertake that work, by
great prelate, who then ſat at the helm (Archbiſhop Tillot
and only determined in it, by the command above-menti
afterwards.

‘ You may, if you pleaſe, ſays our Author, call this a
tradiction; to me the truth of the caſe is clearly this, that
great prelate, unable to prevail with his friend Burnet, to
dertake an affair of that nature at his own motion, applie
the Queen, whoſe influence, added to his own, left the
Biſhop no room to decline the ſervice, however diſagreeab
might be to him.

‘ 2. The Queen and the Archbiſhop, dying ſoon after
expoſition was finiſhed, and before it was put to the preſs,
Biſhop, as he informs us himſelf, “ being adviſed no
publiſh it, by ſome of his friends, who concurred with hi
opinion, that ſuch a work would lay him open to many m
cious attacks, kept it by him, in manuſcript, no leſs than
years: at the end of which interval, he was prevailed on by
Archbiſhop [Tenniſon] and many of his own order, to de

the publiſhing it no longer *. To which ſollicitations, we may ſuppoſe his lordſhip to have given way with the leſs difficulty, as he was now at liberty to ſpeak his mind in a *preface*, which it is highly probable, had never ſeen the light in the circumſtances we now have it, if the Queen and Tillotſon had ſurvived the publication of the *expoſition*. For,

‘ 3. In this *preface*, the Biſhop takes particular care to apprize his readers, “ that his *expoſition* was not a work of *authority*; and that in what he had done, he was, as to the far greater part, rather an *hiſtorian*, and a *collector* of what others had written, than an *author* himſelf.” But what is ſtill more, he there freely declares, the ſlender opinion he had of the effect of ſuch expedients as he had ſuggeſted in his *introduction*. “ The ſettling on ſome equivocal formularies,” ſays his lordſhip, “ will never lay the contention that has ariſen, concerning the chief points in difference between the Lutherans, and the Calviniſts †.” An obſervation which will equally hold good, with reſpect to equivocal ſenſes put upon more poſitive and dogmatical formularies. In neither caſe are the men of different ſyſtems “ left free, as the Biſhop thinks they ſhould be, to adhere to their own opinions :” and ſo long as they are not, they will be for ever ſtruggling to break looſe. No peace will enſue.

‘ Theſe ſentiments, I humbly apprehend had not appeared where we now find them, if the *expoſition* had been publiſhed as ſoon as it was finiſhed. The right reverend Author would moſt probably have ſuppreſſed them, in mere tenderneſs to the good Archbiſhop, whoſe notions concerning theſe *healing meaſures*, and *middle* ways were very different from thoſe of Biſhop Burnet. His Grace's temper was mild and cautious, even to the borders of timidity. His leading object was to keep church-matters in peace. What he thought of ſubſcriptions is not very clear. Poſſibly he might think they were unwarrantable impoſitions, and wiſh at the bottom, to be *well rid of* them ‡. But the virulence of the oppoſition to a propoſed *review* of the liturgy in 1689, had taught him caution with reſpect to ſuch attempts. His Grace might, and certainly did, wiſh to procure more liberty for himſelf and all honeſt men, to write and ſpeak their ſentiments freely. But the *articles* ſtood in the way, an immoveable barrier to the church, —a ſort of a *guard-houſe*, to which the centinels of the hierarchy were for ever dragging poor culprits, who had ſtrayed ever ſo little beyond the verge of the court. All that could be done, as the caſe then ſtood, was to *expound* theſe articles ſo, that men of different opinions might ſubſcribe them; and by that means, be brought to bear with each other in controvertible points, and to debate matters freely, without incurring ſuſpicions or reproaches of hereſy or prevarication. Into this ſervice, I preſume, was the Biſhop of Saliſbury preſſed by his Grace of Canterbury; and with whatever reluctance he might undertake it, we may be ſure he would never mortify his friend by publicly declaring, as he does in his *preface*, the contemptible opinion he had of ſuch expedients.

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* ‘ Hiſt. O. T. ubi ſupra.

† ‘ See Bayle's *Dict.* MUSCULUS, Rem. [G]

‡ ‘ And yet Dr. *Birch*, in his *Life* of this eminent prelate, hath preſerved an anecdote, by no means favourable to this ſurmiſe. I mean that ſtrange equivalent propoſed by his Grace, in lieu of the common form of ſubſcription, *viz. We do ſubmit to the doctrine, diſcipline, and worſhip of the Church of England, as it* SHALL BE *eſtabliſhed by law, and promiſe to teach and practiſe accordingly.* This would be bowing our necks to the yoke with a witneſs. What we ſubſcribe to now, is before us; and in a condition to be examined before hand. What SHALL BE eſtabliſhed hereafter, we know not. By ſuch a ſubſcription, a man might oblige himſelf to teach and practiſe popery itſelf: “ The Church of *England*,” ſaid Biſhop Burnet once in a debate, “ is an equivocal expreſſion ; and if popery ſhould prevail, it would be called the Church of *England* ſtill.” See *Vox Cleri*, pag. 68. *Birch*, Life of *Tillotſon*, 8vo. pag. 183.’

‘ 4. There is one circumſtance farther to be obſerved on this ſubject, which is well worth our notice. Biſhop Burnet was under a greater difficulty with reſpect to ſuch an undertaking, than moſt men. The readieſt way to have anſwered Tillotſon's purpoſe, would have been to conſider and expound this articular ſyſtem ſo, that ſubſcription to it might ſtand for no more than a peaceable acquieſcence, or, at moſt, an engagement not openly to contradict it. But unluckily for the preſent expounder, he had long before declared in a celebrated work, “ that there appeared no reaſon for this conceit, no ſuch thing [as their being intended only for articles of peace] being declared when the articles were firſt ſet out; inſomuch, that they who ſubſcribed them *then*, did either believe them to be true, or elſe they did groſsly prevaricate*.”

‘ It is, indeed, highly probable, that his lordſhip never altered his opinion in this matter. For even when his *Expoſition* was about to be publiſhed, Biſhop *Williams* ſtrongly recommended, that they might be conſidered only as *articles of peace*. Upon which the late Judge Burnet, mentioning this incident in his father's life, obſerves, “ that there might, perhaps, be reaſon to wiſh that they had only been impoſed as ſuch, but there was nothing in our conſtitution to warrant an expoſitor in giving that ſenſe to them.” His father was plainly in the ſame ſentiments when he ſet out his *Expoſition*; which makes it the more extraordinary, that ſome modern writers ſhould ſtill contend for this *pacific* ſenſe of ſubſcription, when two ſuch able judges, the one of the original intention of the church, the other of point of law, have ſo clearly and poſitively determined againſt them.

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* Hiſt. Reformat. vol. ii. p. 169.

'Whether Biſhop Burnet would have given more room to ſubſcribers in his *Expoſition*, if that paſſage in his *Hiſtory of the Reformation* had been out of the way, it would even be impertinent to gueſs. Had Biſhop Williams been the *expoſitor*, he would, it is likely, have carried ſubſcriptions no higher than an obligation to *acquieſce* in the doctrine of our articles; upon a preſumption, poſſibly, that the preſent generation, if they could agree upon it, need not be bound by the *original* intention of the church or the compilers. Sir Thomas Burnet, however, we ſee, carries us back to our *conſtitution*; and that implies, that what was *once* the intention of the church in this matter, muſt be ſtill her intention: and ſo, undoubtedly, thought the biſhop his father. And as his lordſhip had all along ſeen things in this light, it is amazing to me, that the ſenſe he expreſſed of the firſt ſubſcriptions, in his *Hiſtory of the Reformation*, ſhould not ſuggeſt to him, that he could no more give the ſubſcribers of the preſent age the privilege of availing themſelves of different *grammatical* ſenſes, than he could allow them to conſider the articles, as articles of peace.

'His lordſhip hath ſaid in plain terms, "that they who ſubſcribed the articles when they were firſt ſet out, did either believe them to be true, or elſe they did groſsly prevaricate." Now, if they believed them to be true, they certainly believed them to be true in *one preciſe uniform ſenſe*, that is to ſay, in a ſenſe *excluſive* of all *diverſity of opinion*, as the title of the articles plainly imports. And if ſo, what is there in our conſtitution to warrant an expoſitor to allow men to ſubſcribe in *different* ſenſes? If the firſt ſubſcribers would have prevaricated in ſo doing, the original intention of the compilers will fix the ſame reproach upon *all* ſubſcribers who deviate from the church's ſenſe to this hour.

'But whether we are right in ſuppoſing the good biſhop to have undertaken this taſk againſt the grain or not, we have good reaſon to believe, that his ſucceſs did not yield him the higheſt ſatisfaction in the latter end of his life. His diſcontent will appear by and by, in a citation from a pamphlet he was obliged to write in defence of his *Expoſition*, immediately after it was publiſhed; and in his golden legacy, at the end of his laſt hiſtory, he ſcruples not to ſay, "that the greater part of the clergy ſubſcribe the articles without ever examining them, and others do it becauſe they *muſt* do it, though they can hardly ſatisfy their conſciences about ſome things in them." Is not this ſaying, that all his pains in expounding the articles, and all his expedients to temper the caſe of ſubſcription to all taſtes and complexions, had been abſolutely thrown away;

and that ſubſcription, after all the colours that can be put upon it, is no better than an unwarrantable impoſition?

‘I cannot leave this view of the connexion between theſe two prelates Tillotſon and Burnet, without a ſhort reflexion on theſe *trimming* methods in matters of religion. When were they ever known to ſucceed? And where were they ever known to conciliate the mind of any one of thoſe unreaſonable zealots, to whoſe humour they were accommodated? We, of this generation, have lived to ſee how greatly Archbiſhop Tillotſon was miſtaken, in thinking to win over the high churchmen of thoſe days, by his healing expedients. His gentle, lenitive ſpirit, was to their bigotry, what oil is to the fire. B. Burnet's friendſhip for the archbiſhop carried him into theſe meaſures, contrary to his natural bent, and in mere complaiſance to the archbiſhop's apprehenſions of a ſtorm, which he dreaded above all other things. And I remember to have heard ſome old men rejoice, that Burnet was kept down by Tillotſon's influence, from puſhing the reformation of the church to an extremity that might have endangered the government itſelf. Some of theſe men, however, might have remembered, that when the archbiſhop was no longer at hand to temper Burnet's impetuoſity, the latter had prudence ſufficient to balance his courage, and to keep him from attempting, what he had ſenſe enough to perceive was impracticable. But after all, what has been the conſequence of Tillotſon's gentleneſs, and Burnet's complaiſance for the times? even this; theſe two eminent lights of the Engliſh church, could not have been more oppoſed while they lived, or more abuſed and vilified ſince they died, had they firmly and vigorouſly promoted, at all adventures, that reformation in the church of England, which, they were both of them deeply conſcious, ſhe very much wanted*.’

The fifth chapter contains a view of the embarraſſed and fluctuating caſuiſtry of thoſe divines, who do not approve of, or differ from, B. Burnet's method of juſtifying ſubſcription to the 39 articles of the church of England.—The heroes of this chapter are Biſhop Conybeare, the Doctors Nicholls, Bennet, Waterland, Stebbing, &c.——Our Author concludes it thus:

‘If the ſubject were not too ſerious, ſays he, one might find abundance of mirthful entertainment, in the *quirks* and *ſubtleties* of theſe eminent doctors. But ſhould we laugh at them, no doubt but we ſhould be told, that we wounded the church and religion through their ſides. We ſhall therefore content ourſelves with recommending to them to conſider, how far this ridiculous ſelf-contradicting caſuiſtry may have been inſtrumental in giving diſſenters a contemptible opinion of our church and her diſcipline, and in making our holy religion itſelf (though in reality it has nothing to do, either with the caſuiſts or the caſuiſtry) the ſport and ſcorn of infidels.

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* ‘Beſides the ſtaler inſtances of the outrageous treatment theſe two eminent prelates have met with in and nearer their own times, how implacably the malice of ſome men purſues them even to the preſent ment, may be ſeen in an abuſive and ſcandalous character given t Burnet, in a late thing called, *Obſervations upon Tacit* Jacobite *Remarks on the Life of Archbiſhop Tillotſon*, by

'I do not doubt, but ſome perſons will be curious to know, how it was poſſible for men ſo famous in their generation, who were ſo learned, judicious, and penetrating in other things, and who all thought they were driving the ſame nail, to be ſo contradictory and inconſiſtent, not only with each other, but even with themſelves? Let ſuch curious enquirers know then, that all theſe experienced workmen were endeavouring to repair, and *daub with untempered mortar*, certain *ſtrongholds* and *partition walls*, which it was the deſign of the goſpel to throw down and to level. An attempt of this ſort could hardly be more agreeable to the divine will, than the building at Babel. And no marvel that the *craftſmen* ſhould meet with the like ſucceſs. That is to ſay, that their language ſhould be confounded, and rendered unintelligible both to each other, and to all who are otherwiſe concerned to underſtand it.

'It is true theſe particular doctors, are all gone off the ſtage. But they have left plenty of diſciples behind them, who affect to ſpeak the jargon of their reſpective maſters. And it is certain, that, while our ſubſcriptions continue upon the preſent footing, there will be no end of *accuſing* on one ſide, or of *recriminating* on the other. Let us, at length, come to ſome temper with each other, and, if a form of words cannot be agreed upon, which every Chriſtian miniſter may ſubſcribe willingly, and with a good conſcience, let us join in a petition to the legiſlature, that the expedient propoſed, not long ago, in one of our *monthly* pamphlets, may receive the ſanction of law; namely, that the affair of ſubſcription ſhould henceforth be conſidered in no other light, than as *an office of inſurance for our reſpective preferments*.'

In the ſixth chapter our Author examines the ſentiments and reaſonings of thoſe writers who have pleaded for a latitude in ſubſcribing to the articles and liturgy of the church of England, upon the ſuppoſition that every proteſtant church muſt act conſiſtently with its profeſſing to aſſert and maintain Chriſtian liberty. This he acknowledges is the moſt diſagreeable part of his undertaking, namely, that of declaring, and giving reaſons for his diſſatisfaction with ſuch arguments, as the ſons of *truth* and *liberty* have offered, by way of juſtifying their compliance with the church in this demand of ſubſcription to her liturgy and articles.

‘ When we conſider, ſays he, the irreſiſtible force and perſpicuity of that reaſoning, by which ſome of theſe worthies (when debating the queſtion concerning church-power in the abſtract) have demonſtrated the unreaſonableneſs of that demand, as well as the inconſiſtency of it with the profeſſions o every proteſtant church, one cannot but lament, that, to the laurels they gained in that diſputation, they did not add the glory of becoming confeſſors to their own principles, and of rather declining the affluence of a plentiful income, or the figure of a ſuperior ſtation, than accept of theſe emoluments on conditions, which muſt have been impoſed upon them with ſome violence to their inclinations.

‘ It is true, ſome of theſe have ſaid, that “ the reaſonableneſs of conformity to the church of England is perfectly conſiſtent with the rights of private judgment *.” But they mu only mean, of *their own* private judgment. For it is we known, that others who diſſent from the church of England, ar clearly juſtified in ſuch diſſent, upon thoſe very principles whic theſe *conforming* writers have laid down ; and conſequently, th *nonconformity* of the *one* is juſt as *reaſonable* as the *conformity* of th *other*. On the other hand, it is equally well known, that th moſt eminent and ſucceſsful defenders of our church-eſtabliſhment, are *they* who have attacked theſe principles of liberty, an have proceeded upon the ſuppoſition that the private judgmen of individuals ought to give way to the authority of the church being well aware that, if theſe theories of Chriſtian liberty a allowed to ſtand upon a firm foundation, it would be impoſſib to vindicate the church of England, with reſpect to the partic lars of her conſtitution. And therefore I muſt own, I nev could ſee how the authors and defenders of theſe theories cou make their conformity conſiſtent with the enjoyment of th rights of private judgment, otherwiſe than by ſuppoſing that might be *reaſonable* for them to ſubmit to conditions, which it *unreaſonable* in the church to impoſe.

‘ In the mean time, their adverſaries have long and loud accuſed them of prevarication, in complying with the churc which, whether the accuſation be juſt or not, has certainly tak much from the influence they might have had, both with t true friends of Chriſtian liberty, and the partial and prejudic retainers to church power. On which account it has been great misfortune to the preſent generation, and will be a great to the next, that theſe gentlemen did not ſtand aloof a lit longer, till they had tried at leaſt what conceſſions the chur would have made them, rather than have wanted their ſervic

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[*] ‘ Dr. Sykes's Anſwer to Rogers's Viſible and Inviſible Church Chriſt. p. 6.’

which, under all diſadvantages, have been ſo great an honour and an ornament to her.

‘ What might not the firmneſs of an Hales or a Chillingworth formerly, or more lately of a Clarke or an Hoadley, have obtained for us by this time? Which of us all, abuſed and vilified as theſe men have been, by bigots of different claſſes, would have wiſhed to have ſeen them in another communion? And who is he that will affirm, the church eſtabliſhed has loſt nothing by depriving theſe champions of the power of adding to their victories over the ſpiritual tyranny of Rome, a complete and ſolid vindication of her own doctrine, diſcipline, and worſhip?

‘ But that day is paſt and gone beyond recall; with this cold comfort indeed, that theſe worthy men have left their principles to thoſe among us, who are inclined to profit by them. From theſe principles, compared with their practice, we cannot but judge they were under ſome ſmall reſtraint, touching the ſubject now in hand. And if it ſhould be found, upon a fair examination, that, for the ſake of preſerving the appearance of conſiſtency, they have ſet their apologies for ſubſcribing in a light which has thrown back the real truth into ſhade and obſcurity; it is but juſtice to bring it once more forward to public view; if haply a circumſtance in our diſcipline, which has more or leſs turned to our reproach with diſſenters of all denominations, may at length be either quite diſcarded, or put into a condition fit to be owned by every honeſt man and ſincere proteſtant among us.’

In the ſeventh chapter our Author endeavours to diſcover whence the practice of ſubſcribing the 39 articles in different ſenſes, was derived; and by what ſort of caſuiſts, and what ſort of reaſoning it was firſt propagated, and has been ſince eſpouſed. —In the laſt chapter he ſums up the account, and conſiders to what it amounts.

Before we take our leave of the preſent work, (on which we could with pleaſure have enlarged farther, had our limits permitted) we think it incumbent upon us, as friends to liberty and freedom of enquiry, earneſtly to recommend it to the attentive peruſal of our Readers. The main ſubject of this performance has, indeed, been often diſcuſſed by writers of the firſt diſtinction for learning and abilities; notwithſtanding which, our Author, by his extenſive knowledge of our eccleſiaſtical hiſtory and conſtitution, and by a variety of intereſting anecdotes, has treated it in a manner equally inſtructive and agreeable. There is little proſpect indeed of his ſeeing the ſcheme of reformation take place, which he ſeems to have ſo much at heart: the conſcioufneſs, however, of doing every thing in his power to forward this good work, muſt give him great ſatisfaction, and render him the object of the eſteem of every conſiderate, impartial, and public ſpirited Reader. In regard to the dignitaries of our church, they would do well to reflect, that every work of this kind muſt create and ſtrengthen prejudices againſt them; and that the time may come, when, in order to ſecure their *temporalities*, (if that be their great object) they will be glad to favour the views and wiſhes of the friends of REFORMATION.

But how much rather were it to be deſired, that they would bear in mind the ſalutary hint from our Author, already quoted; viz. "*That the church will not get half ſo much* CREDIT *by a* REFORMATION *into which ſhe is* COMPELLED *by an unwelcome* NECESSITY, *as would attend her undertaking it* FREELY *and of her own* BOUNTY."

Fourteen Sermons preached on ſeveral Occaſions. By Thomas Secker, L. D, now Lord Arch-Biſhop of Canterbury. 8vo. 5 s. Rivington.

THESE Sermons, half of which have appeared ſeparately before; are on the following occaſions.

Sermon I. Preached before the Univerſity of Oxford on Act Sunday, July 8, 1733.

II. On the 30th of January, 1733-4.

III. On the death of Queen Caroline, 1737.

IV. Before the Lord Mayor on Eaſter Monday, 1737.

V. Before the Houſe of Lords, on the 29th of May, 1739.

VI. Before the Society for the Propagation of the Goſpel, 1740.

VII. At the Anniverſary Meeting of the Charity Schools, 1743.

VIII. On Occaſion of the Earthquake, 1750.

IX. On reſigning the Rectory of St. James's Weſtminſter, 1750.

X. Before the Governors of the London Hoſpital, 1754.

XI. At the Yearly Meeting of the Religious Societies, 1754.

XII. Before the Society for promoting Engliſh Proteſtant working Schools in Ireland, 1757.

XIII. On the fifth of November, 1758.

XIV. On the Anniverſary of his Majeſty's Acceſſion, 1761.

The 1ſt, 4th, 5th, 6th, 7th, 10th and 12th of theſe ſermons have been publiſhed before; the reſt are now, for the firſt time, communicated to the public. From the 8th ſermon, as it is one of thoſe that had not hitherto been printed, we ſhall ſelect a ſpecimen of the moſt Reverend Author's pulpit compoſitions. This diſcourſe is on the ſubject of the earthquake, and the text is Pſal

ii. 11. *Serve the Lord with fear and rejoice unto him with reverence.*——Thus it opens—‘ The paſſion of fear is an extremely neceſſary one for all creatures, whoſe good or evil depends on their behaviour: for it prompts them inſtantly to avoid whatever would harm them: and accordingly God hath given it a ſtrong and deep root in human nature. But as our frame is diſordered throughout, we are liable, in this reſpect, as well as many more, now to exceed, now to be deficient: and fearing too little, on ſome occaſions, is the cauſe of our fearing, on others, much more, than elſe we ſhould need. Religion, if we permit it, will regulate all our inward feelings to our preſent and eternal advantage: and is particularly ſerviceable, not only in exciting, but directing, and moderating this. Without religion, there may be endleſs alarms. Were not the world governed by infinite juſtice and goodneſs; every perſon, that would, might, in multitudes of caſes, do any hurt to others, with impunity: and all miſchief of all kinds befall us, however innocent, ſingly or jointly, through the whole courſe of life, unalleviated by a proſpect of recompence after death. Nay indeed, as nothing hinders, but that, if it were poſſible for us to exiſt without God here, it might be poſſible hereafter too: there could be no certainty, that death itſelf would end our ſufferings, or even would not increaſe them. But the knowledge of a gracious and wiſe providence entirely ſecures us, if we believe it as we ought, not only againſt all imaginations of inexorable fate and blind chance, but all real detriment from the worſt efforts of men or devils. For *if God be for us, who can be againſt us?* It is very true, religion baniſhes theſe objects of apprehenſion by ſubſtituting in their room another, unſpeakably more formidable than them all. *I ſay unto you, my friends, be not afraid of them that kill the body; and after that, have no more, that they can do. But I will forwarn you, whom you ſhall fear. Fear him, which after he hath killed, hath power to caſt into hell: yea, I ſay unto you, fear him.* And did not reaſon afford us hope; and ſcripture, aſſurance, of his accepting and rewarding us, on moſt equitable terms: our condition under the divine government would be ſurrounded with incomparably greater terrors, than any other poſſibly could. But ſince we know the means of obtaining his Favour, in this life and the next: if we will but uſe them conſcientiouſly, the Awe, which we cannot but feel, of an Almighty arm, will be ſweetly mixed with faithful truſt and thankful love: and thoſe things, which give others the moſt grievous diſturbance, will not need to give us the leaſt. *Fear ye not their fear, neither be afr but ſanctify the Lord of hoſts, and let him be your fear, and let be your dread: and he ſhall be a ſanctuary.* Firſt therefo to *ſerve the Lord with fear:* and then you will be intitled to *rejoice unto him with reverence.*

'The word of God, far from encouraging groundleſs and ſuperſtitious horrors, cautions againſt them ſtrongly. In all ages and nations, men have been terrified with eclipſes of the ſun and moon: in many, with conjunctions, oppoſitions and aſpects of the ſtars, and other celeſtial appearances: Things altogether harmleſs. Therefore ſuch frights the prophet expreſly condemns. *Thus ſaith the Lord: learn not the way of the heathen, and be not diſmayed at the ſigns of heaven, becauſe the heathen are diſmayed at them: for the cuſtoms of the people are vain.* But whatſoever things are real inſtruments of our maker's will, we are to conſider as ſuch; and reſpect all that is wrought by them, as proceeding from his appointment. Were we ſure of living ever ſo long on earth; we are abſolutely in his hands all the time we live; and ought to be deeply ſenſible, that our happineſs or miſery, even here, depends continually upon him. But he hath paſſed a ſentence of death on us all, to be executed, at furtheſt in a few years: and this furniſhes a new motive to ſerioußneſs of heart, which we ſhould be recollecting daily and hourly. But inſtead of that, we contrive all poſſible means never to think of it; and we ſucceed too well. Therefore to awaken us from this lethargy, he hath ordained beſides, that the whole of life ſhall be full of diſeaſes and accidents, to cut it ſhort on a ſudden, often when there was leaſt cauſe to expect them: and here is a more preſſing call to *conſider our latter end.* But however ſurpriſing each of theſe may be, when it happens very near us; yet, as one or another of them happens pretty frequently; for that very reaſon, though they ought to affect us the more, they ſcarce affect us at all. Therefore he alſo brings on, from time to time, the leſs common, and more widely deſtructive events, of wars and peſtilences. Of the former we have for ſeveral years, not long paſt, had heavy experience. And what we ſee and hear to this day of the latter amongſt our cattle, tells us, one ſhould think, in a very intereſting manner, to what we are ſubject ourſelves. But if all theſe things fail of the good effects, which he propoſes by them, as it is notorious they do with us moſt lamentably: he hath in reſerve more alarming methods of admonition ſtill: one in particular, by which he ſhakes whole cities, whole countries and nations, ſometimes to the extent of many hundred leagues at once, notwithſtanding the intervention of large and deep ſeas; and hath frequently taken away the lives of thouſands in a moment, by a ruin, which no wiſdom can foreſee, no caution prevent, no ſtrength withſtand, no art evade.

'You have often read and heard of ſuch threatnings and devaſtations elſewhere: but did not look on them, as having the leaſt relation to yourſelves. Poſſibly ſome of you imagined, that this part of the world was exempt from them. But indeed your anceſtors have felt them, many times recorded in hiſtory, probably many more. However, that, you might think, was long ago; and would be long enough, before it happened again. Yet not a few perſons, now alive, remember one earthquake in this city: and that you may not dream of being ſafer than they, Providence hath taken care, that you ſhall feel another. Still, when you had eſcaped one ſhock, perhaps you thought the danger was over. Therefore you have felt a ſtronger. And which of you can be ſure, that this will prove the laſt?

'But you will ſay, neither theſe nor the former have done any harm: and therefore why ſhould we fear it from future ones? But let me tell you, earthquakes have done harm in this kingdom, in this town: overturned many private houſes, many churches, not without the loſs of many lives. But if that were otherwiſe, have we any reaſon to doubt, but the cauſes of earthquakes are the ſame here, as in other places? Why then may not the effects be the ſame in our days, though formerly they have been leſs? Who can look into the bowels of the earth and aſſign a reaſon? Place the cauſe, if you will, contrary, I think, to plain evidence, not in the earth, but the air, what will you gain by it? Would not a very little more force, nay a few moments longer continuance of the ſame force, that ſhook our houſes the other morning, have buried many or moſt of us under them, whenceſoever it came? And if it had, let us aſk ourſelves, were we in due readineſs to have appeared before God?'

This ſpecimen may ſuffice to give ſome idea of the archbiſhop's talents as a preacher, which if they are not of the brighteſt or moſt perſuaſive, are at leaſt of the ſerious and uſeful kind.

Letters Religious and Moral, deſigned particularly for the Entertainment of young Perſons. By Daniel Turner. 8vo. 3s. Johnſon and Co.

SEVERAL of theſe letters were addreſſed to a young gentleman abroad, and the reſt to the Author's juvenile friends at home; but tho' intended originally for the entertainment and inſtruction of youth, they may be read with profit by perſons at every [illegible] of life. They do not treat ſo much of moral as of religi[illegible]ties, which the Writer piouſly yet rationally enforce[illegible]voiding ſpeculative diſputes, and recommending a practical devotion to his young correſpondents.—He does not write with ſuperior abilities, but with competent parts and knowledge; and what muſt principally recommend him to thoſe who judge with candour and rectitude of ſentiment, is the attention he pays to reaſon in all religious inquiries.——' Our reaſon, ſays he, is particularly concerned in the affairs of religion.——However weak and impaired, it does not follow that it muſt not be uſed in humble dependence on the gracious aſſiſtance promiſed us. A ſyſtem of religion inconſiſtent with reaſon, is not the ſyſtem of the Bible, nor any way adapted to the human nature. The paſſions, indeed, muſt have their ſhare here, (for we are ſentimental as well as rational beings) but it is only in proportion to the hold that divine truth has of the underſtanding, and the ſubjection of the paſſions to that influence, that we can ever act regularly and conſiſtently in religion; fix upon right objects of faith and worſhip; and bring forth the ſolid fruits of evangelical righteouſneſs.——The moſt violent zeal for theological opinions, and the moſt rapturous fervours of devotion, without a rational conviction in the mind to ſupport them, deſerve not the name of religion; and are very far from that "reaſonable ſervice," as the apoſtle ſtiles it, which the bleſſed God requires of us.

' It muſt be allowed, indeed, that the reaſoning faculties of many of the common people, not only of the illiterate, but of thoſe who have been driven through a courſe of education without a literary genius, are extremely low and limited; and that were it not for ſome religious oddity, as I may call it, or ſome party abſurdity under a religious appearance, ſtrongly impreſſed upon their imaginations (which, with them, is generally the ruling power) they would have no religion at all. Were you to laugh, or to reaſon them out of theſe conceits, unleſs, at the ſame time, you could reaſon them into ſome ſerious truths of equal influence and authority over them, you would deprive them of the chief ſupport of their moral character and conduct; and expoſe them in a very dangerous degree to the attacks of the prophane and vicious. It is better for them, and for ſociety, to let them alone in their miſtakes, than attempt with ſuch hazard to rectify them.

' It is alſo poſſible, that even ſacred truth itſelf, in ſome conſtitutions, may operate more ſenſibly upon the imagination, than the reaſon; which will naturally give their religion an air and appearance of abſurdity, to people of more rational diſcernment, even though it may be real and ſincere in the main. They reaſon weakly, but they feel ſtrongly; feel what leads them to the practice of a lower and leſs perfect kind of piety and virtue. And, therefore, though too much of their own weakneſs, and *many* miſtakes and contradictions, mix with their religion, as they are right upon the whole, they juſtly claim our moſt tender allowances and charity. But even many of theſe alſo, we had better leave to themſelves, and the good providence of God, than attempt to reaſon them out of their errors, and inſtruct them better; unleſs from ſome particular circumſtances, we are pretty ſure of ſucceſs. It requires a great deal of prudence and addreſs to deal with people under deep prejudices, and of a naturally enthuſiaſtic temperament, ſo as at once to preſerve their zeal for religion, and cure them of their abſurdities. One principal thing here, I think, is to endeavour to rectify their notions about the uſe and importance of reaſon in religion; and, if poſſible, convince them, that there is a real difference between reaſon as ſuch, and the corruption of reaſon, and that they put the latter for the former. And yet if this is not done with caution, it is much but you draw upon yourſelf ſome reproachful epithet, and be eſteemed no better than an heretic as the reward of your Chriſtian compaſſion; and ſet them but the farther from the hope of recovery to juſter ſentiments.'

Theſe obſervations are certainly very juſt, for reaſon has nothing to expect from bigotry but reproaches.

Vectis. The Iſle of Wight: a Poem in Three Cantos. By Henry Jones, Author of *The Earl of Eſſex, Kew Gardens,* &c. 4to. 2s. 6d. Flexney.

POETICAL paintings, when executed with any degree of merit, have a charm for the imagination, which is founded in the love of nature;—that love is very powerful, particularly in ſenſible hearts and cultivated minds; and Mr. Jones's deſcriptive poem cannot fail of giving pleaſure to readers of that caſt.—The Iſle of Wight, from its romantic and agreeably wild ſituation, afforded him an opportunity for the happieſt deſcriptions: and thus, in general, he gives us an idea of its beauties:

Thou little world, divided from the great,
Where pleaſure ſports, and plenty rules in ſtate,
Where nature in her richeſt robe is dreſs'd;
Tranſparent robe! diſtinguiſh'd from the reſt:
Thy ſummer mantle, o'er the mountains thrown,
That blue ætherial gauze in Eden known,
For paradiſe would call that garb its own,
Adorns thy hills, thy valleys, and thy ſhore,
And tho' it ſeems to hide, reveals thee more:
Here hills, here vallies, in perſpective riſe,
That blend at diſtance with the meeting ſkies,
In perfect union to the painter's eyes.

Thy ſummers revel with ſereneſt pride,
Thy ſilver ſeas roll murmuring near thy ſide,
The ſmootheſt ſeas thy peaceful ſhores now lave,
And Halcyons ſlumber on thy ſliding wave;
Ceres and Flora bleſs thy teeming vales,
And load, with fragrance ſweet, the paſſing gales;
Far off on Ocean's ſmiling face they play,
And thy rich treaſures to the pole convey;
Thy fragrant breath now lulls the enamour'd deep,
All nature's paſſions on its ſurface ſleep;
Thy cryſtal firmament now ſhines ſerene
Around the ſilver tr [illegible]'s pale queen;
Now golden gems [illegible]uſtre glow,
Reflected from the [illegible]elow,
A mimic heaven in [illegible] mirror lives,
That mocks the true, ye[illegible] ſplendor gives;
At equal diſtance in the [illegible] ſky,
As far from mortal reach [illegible] mortal eye;
Enjoy'd with ſovereign t[illegible] by the ſight,
For beauty ſhines wit[illegible]harms by night:
Here bounteous natu[illegible]rpoſe true,
Beſtows her beauty and he[illegible]ure too:
Her picture here ſhe muſt with pride ſurvey,
Her ſmiling likeneſs in its beſt array.

The inverted landſcape of rocks and verdure reflected in the ocean has a happy effect in the following expreſſive lines:

Lo white inverted rocks up-grown with green,
Their waving verdure in the ocean ſeen;
The downward trees with gentle bendings move,
Obedient to the gale, that breath of love,
Soft whiſp'ring to the trembling leaves above;
The magic picture charms the gazer's eye,
That ſeems to mingle with the ſtars and ſky;
The ſtars and ſky their mimic luſtre lend,
And with the rocks and verdure ſeem to blend;
Where pleaſing ſhadowy ſhapes ſerene and pure,
In darkneſs viſible, in light obſcure,
With doubtful certainty inchant the ſight,
Like the dim neutral duſk that mingles day with night.

In the third canto, the mention of Cariſbrooke-Caſtle, where Charles the Firſt was confined, naturally leads the Author to expatiate on the ſufferings of that unfortunate prince, for whom, in our opinion, he expreſſes a greater regard than is conſiſten with the poetical principles of freedom. But without any farther attention to that part of his performance, we ſhall onl take one more view with him, in this delightful iſland, and hen quit the ſcene:

Look round, ſee art and nature in their pride,
The neighbouring Newport and the foreſt wide;
The royal foreſt rich with rural dies,
Beneath the caſtle's foot ſee Cariſbrooke riſe;

Delightfu

Delightful village, mentioned oft by ſame,
That to the lofty fortreſs gives its name;
That ſeems to ſlide adown the adjacent hill,
The trees, the ſteeple and the houſes fill
With pleaſing glad alternatives the ſight,
That mingle moral gloom with nature's light:
From fractur'd battlements and broken walls,
Where horror's curtain o'er the fancy falls.
Oh! ſee what pleaſing landſcapes ſhine from far,
In contraſt to the guilt of civil war;
A continent out-ſpread to pleaſure's view;
For ever beautiful for ever new,
Where nature triumphs in her genial toil,
Who faſter can produce than war can ſpoil:
How plenty there with pleaſure joins the hand,
Smiles on the ſea and ſwells upon the land;
Lo! Aſhy Down, where angels oft might play,
As erſt at Eden in their bright array;
Appears at diſtance to the longing eye,
A paradiſe juſt fallen from the ſky.

Notwithſtanding the attention we have ſhewn to this deſcriptive poem, we are ſenſible that there are in it many weak lines and exceptionable paſſages, which, for the ſake of the better parts, we forbear to cenſure in particular.

Poems, chiefly Paſtoral. By John Cunningham. 8vo. 4s. Dodſley.

SOME of the poems that appear in this publication have come under our review in detached pamphlets, and we have found occaſion both to cenſure and approve the Author. His principal merit ſeems to lie in the paſtoral way: when he attempts ethics or philoſophy, he ſinks under the weight of his themes, and his efforts are feeble or uncouth;——but nothing can be prettier than the following paſtoral eſſays, or rural deſcriptions:

CONTENT: a Paſtoral.

I.

O'er moorlands and mountains, rude, barren, and bare,
As wilder'd and weary'd I roam,
A gentle young ſhepherdeſs ſees my deſpair,
And leads me—o'er lawns—to her home.
Yellow ſheafs from rich Ceres her cottage had crown'd,
Green ruſhes were ſtrew'd on her floor,
Her caſement, ſweet woodbines crept wantonly round,
And deckt the ſod ſeats at her door.

II.

We ſat ourſelves down to a cooling repaſt:
  Freſh fruits! and ſhe cull'd me the beſt:
While thrown from my guard by ſome glances ſhe caſt,
  Love ſlily ſtole into my breaſt!
I told my ſoft wiſhes; ſhe ſweetly reply'd,
  (Ye virgins, her voice was divine!)
I've rich ones rejected, and great ones deny'd,
  But take me, fond ſhepherd—I'm thine.

III.

Her air was ſo modeſt, her aſpect ſo meek!
  So ſimple, yet ſweet, were her charms!
I kiſs'd the ripe roſes that glow'd on her cheek,
  And lock'd the lov'd maid in my arms.
Now jocund together we tend a few ſheep,
  And if, by yon prattler, the ſtream,
Reclin'd on her boſom, I ſink into ſleep,
  Her image ſtill ſoftens my dream.

IV.

Together we range o'er the ſlow riſing hills,
  Delighted with paſtoral views,
Or reſt on the rock whence the ſtreamlet diſtils,
  And point out new themes for my muſe.
To pomp or proud titles ſhe ne'er did aſpire,
  The damſel's of humble deſcent;
The cottager, Peace, is well known for her ſire,
  And ſhepherds have nam'd her CONTENT.

The VIOLET.

I.

Shelter'd from the blight ambition,
  Fatal to the pride of rank,
See me in my low condition
  Laughing on the tufted bank.

II.

On my robes (for emulation)
  No variety's impreſt:
Suited to an humble ſtation,
  Mine's an unembroider'd veſt.

III.

Modeſt tho' the maids declare me,
  MAY in her fantaſtic train,
When PASTORA deigns to wear me,
  Ha'nt a flow'ret half ſo vain.

A LANDSCAPE.

I.

Now that ſummer's ripen'd bloom
  Frolicks where the winter frown'd,
Stretch'd upon theſe banks of broom,
  We command the landſcape round.

II. Na-

II.

Nature in the proſpect yields
Humble dales, and mountains bold,
Meadows, woodlands, heaths,—and fields
Yellow'd o'er with waving gold.

III.

Goats upon that frowning ſteep,
Fearleſs, with their kidlings brouſe!
Here a flock of ſnowy ſheep!
There an herd of motly cows!

IV.

On the uplands, every glade
Brightens in the blaze of day;
O'er the vales, the ſober ſhade
Softens to an evening grey.

V.

Where the rill by ſlow degrees
Swells into a cryſtal pool,
Shaggy rocks and ſhelving trees
Shoot to keep the waters cool.

VI.

Shiver'd by a thunder-ſtroke,
From the mountain's miſty ridge,
O'er the brook a ruin'd oak,
Near the farm-houſe, forms a bridge.

VII.

On her breaſt the ſunny beam
Glitters in meridian pride;
Yonder as the virgin ſtream
Haſtens to the reſtleſs tide:——

VIII.

Where the ſhips by wanton gales
Wafted, o'er the green waves run.
Sweet to ſee their ſwelling ſails
Whiten'd by the laughing ſun!

IX.

High upon the daiſied hill,
Riſing from the ſlope of trees,
How the wings of yonder mill
Labour in the buſy breeze!——

X.

Cheerful as a ſummer's morn
(Bouncing from her loaded pad)
Where the maid preſents her corn,
Smirking, to the miller's lad.

XI.

O'er the green a feſtal throng
Gambols, in fantaſtic trim!
As the full cart moves along,
Hearken——'tis their harveſt hymn!

XII.
Linnets on the crowded ſprays
Chorus,—and the wood-larks riſe,
Soaring with a ſong of praiſe,
Till the ſweet notes reach the ſkies.
XIII.
Torrents in extended ſheets
Down the cliffs, dividing, break:
'Twixt the hills the water meets,
Settling in a ſilver lake!
XIV.
From his languid flocks, the ſwain
By the ſunbeams ſore oppreſt,
Plunging on the watry plain,
Plows it with his glowing breaſt.
XV.
Where the mantling willows nod,
From the green bank's ſlopy ſide,
Patient, with his well-thrown rod
Many an angler breaks the tide!
XVI.
On the iſles, with oſiers dreſt
Many a fair-plum'd halcion breeds!
Many a wild bird hides her neſt,
Cover'd in yon crackling reeds.
XVII.
Fork-tail'd pratlers as they paſs
To their neſtlings in the rock,
Darting on the liquid glaſs,
Seem to kiſs the mimick'd flock.
XVIII.
Where the ſtone Croſs lifts its head,
Many a ſaint and pilgrim hoar,
Up the hills was wont to tread
Barefoot, in the days of yore.
XIX.
Guardian of a ſacred well,
Arch'd beneath yon reverend ſhades,
Whilome, in that ſhatter'd cell,
Many an hermit told his beads.
XX.
Sultry miſts ſurround the heath
Where the Gothic dome appears,
O'er the trembling groves beneath,
Tott'ring with a load of years.
XXI.
Turn to the contraſted ſcene,
Where, beyond theſe hoary piles,
Gay, upon the riſing green,
Many an attic building ſmiles!

XXII.
Painted gardens—grots and groves,
Intermingling ſhade and light!
Lengthen'd viſtas, green alcoves,
Join to give the eye delight.

XXXIII.
Hamlets—villages, and ſpires,
Scatter'd on the landſcape lie,
Till the diſtant view retires,
Cloſing in an azure ſky.

The Author's ſucceſs in this kind of poetry may teach him to confine his future eſſays to the eaſy and humble, yet pleaſing walks of the ſylvan muſe.

Miſcellanies in Proſe and Verſe. By Anna Williams. 4to. 5s. Davies.

IT ſeems that there are no circumſtances, however oppreſſive, that can totally reſtrain the exertions of genius, ſince neither the narrowneſs of female education, nor penury, with blindneſs united, could abſolutely efface every poetical attachment in the Author of this miſcellany. Such circumſtances, nevertheleſs, may reaſonably entitle her to the greateſt indulgence; and yet, as a writer, ſhe does not appear to want it ſo much as many who have never known the diſadvantages under which ſhe has laboured[*].

The firſt poem that appears in this collection is a little piece called the Ant, taken from the Book of Proverbs:

Turn on the prudent Ant, thy heedful eyes,
Obſerve her labours, Sluggard, and be wiſe.
No ſtern command, no monitory voice
Preſcribes her duties, or directs her choice,
Yet timely provident, ſhe haſtes away
To ſnatch the bleſſings of the plenteous day;
When fruitful ſummer loads the teeming plain,
She gleans the harveſt, and ſhe ſtores the grain.
How long ſhall ſloth uſurp thy uſeleſs hours,
Diſſolve thy vigour, and enchain thy powers?
While artful ſhades thy downy couch encloſe,
And ſoft ſolicitation courts repoſe,
Amidſt the drouſy charms of dull delight,
Year chaſes year, with unremitted flight,
Till want, now following fraudulent and ſlow,
Shall ſpring to ſeize thee like an ambuſh'd foe.

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[*] From the prefatory advertiſement, we infer, that Mrs. W. has been obliged to her friends, for ſome compoſitions in this miſcellany; among whom, we conclude, the author of the Rambler muſt be numbered.

The above paraphraſe muſt be allowed to be nervous
gant. There is eaſe, ſpirit and humour, in the poem
The Valley of the Moon, and addreſſed to Fidelia.

Fidelia, view yon ſtarry ſphere
  Where we unnumber'd worlds ſurvey:
Why ſhould we longer loiter here,
  Nor try to wing the pathleſs way?

By wiſe aſtronomers we're told,
  There is a world in yonder moon;
Where folks like us are young and old,
  And ſhare like us their night and noon.

In that new world Gonzales ſhews
  Th' inhabitants are wondrous wiſe,
For they poſſeſs the goods we loſe,
  And catch the pleaſures we deſpiſe.

There, in a valley deep and wide,
  Fitted as well for uſe as ſhow,
In vials cork'd on every ſide,
  They keep whate'er is loſt below.

Prodigious this!——but there you'll find,
  The hopes and fears that here were loſt,
And wafted thither by the wind,
  The ſighs and vows of lovers croſt.

There all the time that e'er was ſpent
  At maſquerades, at cards and dice,
And laws by hoary wiſdom meant
  To keep the ſinking world from vice.

There charities of great and ſmall,
  And ſums by ſubtle miſers given
To build a church, or hoſpital,
  Leſt wealth ſhould miſs its way to heaven.

There courtiers proffers meet our eyes,
  With the rewards which kings have paid
To ſages for diſcoveries,
  Before their coffins have been made.

Sincerity without diſguiſe,
  And benefaction free from pride;
With mighty heaps of good advice,
  By fools deſpis'd and thrown aſide.

A liſt of patriots there you'll ſee,
  By golden letters finely rang'd,
Who ſav'd a ſtate without a fee,
  By place or penſion never chang'd.

Could we but rumage all their ſtore,
  What goods of ours we there ſhould find;
Fair hopes of mine, I'm ſure a ſcore,
  And all my FLAVIA's peace of mind.

And there's my fortune every groat,
Whate'er my great forefather won,
When Cambria's ancient heroes fought,
From caſtles ſtorm'd and towns o'erthrown.

But fraud or folly is not there,
Nor envy nor ill-natur'd mirth,
Nor rich men's ſcorn, nor pining care;
For theſe were never loſt on earth.

The verſes on the death of Stephen Grey, F. R. S. and author of the preſent doctrine of electricity, are worthy the pen of Pope:

Long haſt thou borne the burthen of the day,
Thy taſk is ended, venerable GREY!
No more ſhall Art thy dext'rous hand require
To break the ſleep of elemental fire;
To rouſe the pow'rs that actuate Nature's frame,
The momentaneous ſhock, th' electric flame,
The flame which firſt, weak pupil of thy lore,
I ſaw, condemn'd, alas! to ſee no more.
Now, hoary Sage, purſue thy happy flight,
With ſwifter motion haſte to purer light,
Where BACON waits with NEWTON and with BOYLE
To hail thy genius, and applaud thy toil;
Where intuition breaks through time and ſpace,
And mocks experiment's ſucceſſive race;
Sees tardy Science toil at Nature's laws,
And wonders how th' effect obſcures the cauſe.
Yet not to deep reſearch or happy gueſs
Is ow'd the life of hope, the death of peace,
Unbleſt the man whom philoſophic rage
Shall tempt to loſe the Chriſtian in the Sage;
Not Art but Goodneſs pour'd the ſacred ray
That cheer'd the parting hour of humble GREY.

In this miſcellany is a fairy-tale called *The Fountains*, that abounds with many ſenſible and well-expreſſed obſervations on human life. Floretta, a young lady, through the favour of a fairy, is indulged with the enjoyment of every thing ſhe wiſhes for; and after having formed ſeveral wiſhes, and given back the poſſeſſion when ſhe was weary, or found the inconveniences of it, ſhe at laſt fixes upon wit; the conſequences of which are thus agreeably and ingeniouſly told:

'She felt new ſucceſſions of imagery riſe in her mind, and whatever her memory offered to her imagination, aſſumed a new form, and connected itſelf with things to which it ſeemed before to have no relation. All the appearances about her were changed, but the novelties exhibited were commonly defects. She now ſaw that almoſt every thing was wrong, without often ſeeing how it could be better; and frequently imputed to the imperfection of art theſe failures which were cauſed by the limitatio of nature.

‘ Wherever ſhe went, ſhe breathed nothing but cenſure an reformation. If ſhe viſited her friends, ſhe quarrelled with tl ſituation of their houſes, the diſpoſition of their gardens, the d rection of their walks, and the termination of their views. was vain to ſhew her fine furniture, for ſhe was always ready t tell how it might be finer, or to conduct her through ſpaciou apartments, for her thoughts were full of nobler fabrics, of air palaces and heſperian gardens. She admired nothing and praiſe but little.

‘ Her converſation was generally thought uncivil. If ſhe r ceived flatteries, ſhe ſeldom repaid them; for ſhe ſet no val upon vulgar praiſe. She could not hear a long ſtory witho hurrying the ſpeaker on to the concluſion; and obſtructed t mirth of her companions, for ſhe rarely took notice of a go jeſt, and never laughed except when ſhe was delighted.

‘ This behaviour made her unwelcome wherever ſhe wen nor did her ſpeculation upon human manners much contribute forward her reception. She now ſaw the diſproportions betwee language and ſentiment, between paſſion and exclamation; ſ diſcovered the defects of every action, and the uncertainty every concluſion; ſhe knew the malignity of friendſhip, t avarice of liberality, the anxiety of content, and the cow dice of temerity.

‘ To ſee all this was pleaſant, but the greateſt of all pl ſures was to ſhew it. To laugh was ſomething, but it w much more to make others laugh. As every deformity of ch racter made a ſtrong impreſſion upon her, ſhe could not alw forbear to tranſmit it to others; as ſhe hated falſe appearan ſhe thought it her duty to detect them, till, between wante neſs and virtue, ſcarce any that ſhe knew eſcaped without ſo wounds by the ſhafts of ridicule; not that her merriment w always the conſequence of total contempt, for ſhe often noured virtue where ſhe laughed at affectation.

‘ For theſe practices, and who can wonder, the cry was rai againſt her from every quarter, and to hunt her down was nerally determined. Every eye was watching for a fault, every tongue was buſy to ſupply its ſhare of defamation. W the moſt unpolluted purity of mind, ſhe was cenſured as too of favours, becauſe ſhe was not afraid to talk with men: w generous ſenſibility of every human excellence, ſhe was thou cold or envious, becauſe ſhe would not ſcatter praiſe with diſtinguiſhing profuſion: with tenderneſs that agonized at miſery, ſhe was charged with delight in the pain of others, wh ſhe would not condole with thoſe whom ſhe knew to counter affliction. She derided falſe appearances of kindneſs and pity, and was therefore avoided as an enemy to ſociety. As ſhe ſeldom commended or cenſured but with ſome limitations and exceptions, the world condemned her as indifferent to the good and bad; and becauſe ſhe was often doubtful where others were confident, ſhe was charged with laxity of principles, while her days were diſtracted and her reſt broken by niceties of honour and ſcruples of morality.

'Report had now made her ſo formidable that all flattered and all ſhunned her. If a lover gave a ball to his miſtreſs and her friends, it was ſtipulated that Floretta ſhould not be invited. If ſhe entered a public room the ladies courtſied, and ſhrunk away, for there was no ſuch thing as ſpeaking, but Floretta would find ſomething to criticiſe. If a girl was more ſpritely than her aunt, ſhe was threatened that in a little time ſhe would be like Floretta. Viſits were very diligently paid when Floretta was known not to be at home; and no mother truſted her daughter to herſelf without a caution, if ſhe ſhould meet Floretta to leave the company as ſoon as ſhe could.

'With all this Floretta made ſport at firſt, but in time grew weary of general hoſtility. She would have been content with a few friends, but no friendſhip was durable; it was the faſhion to deſert her, and with the faſhion what fidelity will contend? She could have eaſily amuſed herſelf in ſolitude, but that ſhe thought it mean to quit the field to treachery and folly.

'Perſecution at length tired her conſtancy, and ſhe implored Lilinet to rid her of her wit: Lilinet complied and walked up the mountain, but was often forced to ſtop and wait for her follower. When they came to the flinty fountain, Floretta filled a ſmall cup and ſlowly brought it to her lips, but the water was inſupportably bitter. She juſt taſted it, and daſhed it to the ground, diluted the bitterneſs at the fountain of alabaſter, and reſolved to keep her wit with all its conſequences.'

It is with pleaſure we are informed that the publication of theſe poems was encouraged by a genteel ſubſcription.——The humanity of the preſent age, as well as its improvements in commerce and taſte, is a great encouragement to genius.

Three Tracts on the Corn-Trade and Corn-Laws: viz.—I. *A ſhort Eſſay containing a general Relation of the preſent Method of carrying on the Corn-trade, and the Purport of the Laws relating thereto in this Kingdom, firſt printed in* 1758. II. *Conſideration of the Laws relating to the Importation and Exportation of Corn, being an Inquiry what Alteration may be made in them for the Benefit of the Public, wrote* [but not publiſhed] *in* 1759. III. *A Collec-*

tion of Papers relative to the Price, Exportation, and Importation of Corn, with ſome Obſervations and Calculations, ſhewing what the Nation may be ſuppoſed to have gained by giving the Bounty on the Exportation, what the Quantity of each Sort of Corn annually conſumed, exported, imported, and grown, may amount to, and the Proportions they ſeverally bear each to the other. 8vo. 3s. Brotherton.

THE Author's *profeſſed* deſign in this publication, is, 'by explaining the corn-trade and corn-laws, to contribute what is in his power towards *keeping corn continually at ſuch a moderate price as may be within the reach of the labourer and induſtrious poor.*'—This he thinks is moſt effectually done by encouraging the farmer to grow large quantities of corn, by means of a bounty upon its exportation when moderately cheap; 'for whatever may be thought to the contrary, the quantity ſown will ever bear a proportion to the demand; and for this reaſon in dear years, the demand being, at leaſt in appearance, increaſed, a much larger quantity is always ſown; and though this for the preſent ſtill helps to increaſe the ſcarcity, it nevertheleſs makes proviſion for greater plenty the enſuing year.'

In ſupport of this principle, he ſhews, that, in fact, corn has been ſold conſiderably cheaper, on the average, *ſince* the bounty on exportation was given, than *before*; though all other ſorts of proviſion have been greatly advanced in price, during the ſame period. But though he is a ſtrenuous advocate fo *a* bounty, yet he juſtly thinks the *preſent* too high, or, however, allowed when corn is at too high a price: in which reſpe we are entirely of his opinion. As to the quantity of cor uſually *exported*, he ſtates it at no higher a proportion, *communibus annis*, than at *one thirty-ſixth* part of the whole *growth*: ſ that, if this be truly ſtated, the *exportation* can ſcarce have ſ very great an influence on the price of corn, as is ſometim imagined.

Our Author appears to be no friend either to public m gazines for corn, or the ſcheme of fixing the price thereof b law. In the firſt place, the corn itſelf is almoſt ſure to ſuffe and in the other, the farmer would be in a worſe ſituation th any other member of the community, in not being allowed diſpoſe of the produce of his land, according to its real valu which muſt neceſſarily vary, in conſequence of the unavoi able variety of ſeaſons. Therefore all that can well be a tempted, is to regulate the matter ſo, that the price of co may be kept in a due medium; which our preſent laws (he ſa appear to have done beyond expectation.

An Eſſay on the Nature and Method of aſcertaining the ſpecifick Shares of Proprietors, upon the Incloſure of Common Fields. With Obſervations upon the Inconveniences of Open Fields, and upon the Objections to their Incloſure, particularly as far as they relate to the Public and the Poor. 8vo. 1s. 6d. T. Payne.

IN this age, abounding with incloſures, the Writer of this pamphlet thinks it cannot be unintereſting, either to individuals, or the public, to canvaſs the principles upon which the determinations of commiſſioners are uſually founded: and if what he has offered, upon a ſubject entirely new, may be conducive to the better diſcharge of this buſineſs, he flatters himſelf that his labour will not appear uſeleſs.

After a general idea of the nature of open fields, and the inconveniences attending them, the Author conſiders the objections uſually made againſt incloſures.

Obj. 1. *Incloſures* are ſaid to *diminiſh the number of inhabitants, and occaſion a national depopulation.*—To this he replies, that the money expended about incloſures, and the repair of roads, prevents any remarkable decreaſe of inhabitants; and though *ſome* decreaſe ſhould be allowed to have followed, yet the increaſe in many trading towns has, within a ſhort ſpace of time, been prodigious: ſo that whatever depopulation has happened, muſt have been merely local, and not national. For there is a natural tranſition of the youth of villages, where agriculture is leſſened, into places of trade, where our naval ſuperiority will furniſh ſources of perpetual employment.

Obj. 2. *Incloſures convert tillage land into paſture, and thereby leſſen the quantity of corn.*——The firſt part of this objection is allowed, but the latter denied:—and ſeveral plauſible reaſons alledged in ſupport of the denial.

Obj. 3. *Incloſures deprive the poor of ſeveral privileges, heretofore enjoyed by them; and alſo of their labour, which is the means of their ſubſiſtence.*—As to their privileges, (though perhaps built chiefly upon indulgence or connivance) our Author adviſes the proprietors to make a ſmall ſacrifice to humanity, by giving the poor a trifling ſhare of property, in lieu of thoſe privileges which they muſt no longer enjoy.—[This we have known *ſometimes* done, and could wiſh to ſee it provided for in *every* act of parliament, paſſed upon ſuch occaſions; and then the ſtrongeſt objection againſt incloſures would be entirely removed at once.]—As to the diminution of labour, he ſeems to think it not quite ſo evident, as commonly imagined; and alledges the advance of wages as a proof of his opinion.

Obj. 4. *Incloſures render a country leſs commodious both for travelling and ſporting.*——The latter part of this allegation he does not undertake to anſwer, as thinking it inſignificant, when ſet in competition with the right of improvement, which every proprietor has over his own eſtate: but as good roads are of public utility, the law will compel the repair of them. He wiſhes, however, that ſome new regulations, in that reſpect, were introduced into every bill of incloſure; and points out ſeveral very judicious ones.

Another material objection, though not mentioned by our Author, is—that incloſures diminiſh the number of ſheep uſually kept upon heaths and commons; or at leaſt introduce a larger breed, whoſe wool (being of a longer ſtaple) is not ſo proper for the manufacture of Engliſh broad cloth.—If this objection has any real foundation, it certainly merits ſome regard, in a commercial view.

With reſpect to the *advantages* reſulting from incloſures, this Writer refers for ſatisfaction, upon that point, to a pamphlet publiſhed in the year 1723, entitled, *Propoſals for the Improvement of Common and Waſte Lands*:—and contents himſelf with juſt remarking, that—whatever is a ſource of greater wealth to individuals, muſt alſo add to the riches of the public;—that whatever enlarges the quantity of proviſions, &c. muſt contribute to the better ſubſiſtence of the inhabitants of any country, and conſequently to augment their number;—that the fewer hands are wanted for the occupation of land, the more will be to be had for the enlargement of manufacture, commerce, and navigation: and all theſe advantages (he thinks) either directl or conſequentially flow from incloſures.

The remainder of the pamphlet is chiefly taken up in offerin a variety of hints proper to be obſerved by the commiſſioners and others concerned, in allotting the ſpecific ſhares of proprietors, upon an incloſure; and aſcertaining the comparative valu of lands and tythes. What he advances upon theſe points, wel deſerves the attention of all perſons more immediately intereſte therein; as the Author appears to have treated his ſubject wit great accuracy and preciſion:—allowance being made for a fe provincial expreſſions, ſuch as *balks*, *leys*, *hades*, *open-tide*, & which, however, are ſufficiently common to be underſtood, i the midland counties, which he ſeems to have more peculiar in his view.

Remarks on Dr. Lowth's Letter to the Biſhop of Glouceſter. W the Biſhop's Appendix, and the ſecond epiſtolary Correſpondence b tween his Lordſhip and the Doctor, annexed. 8vo. 1s. 6 Davis and Reymers.

THESE Remarks, which are generally ſuppoſed to be writ by the CANDID EXAMINER *, and are introduced wi the following ſhort preface.—‘ If (amidſt the *ribaldry* of theſe times, when the public taſte ſeems capable of being gratified by nothing but *abuſe*, whether in literary or political debates) a little *fair reaſoning* may be heard, the following ſheets, which only aim at vindicating the principle of *toleration* againſt an Oxford doctor, will have ſome claim to the Reader's attention; if for nothing elſe, yet for this, that it may poſſibly produce another letter from the Doctor, well ſeaſoned, like the firſt, to the public taſte.’

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* Vid. Free and Candid Examination of the Bp. of London's [She *lock's*] Sermons: ſee Rev. Vol. XX. p. 114.

What meekneſs and modeſty appears in this learned Author at his firſt ſetting out! Surely, the Reader will be apt to ſay, this is not the language of the *Warburtonian* ſchool! *Do not*, however, determine too haſtily:——‘ It muſt be owned, continues he, that the confutation of a man's principles, eſpecially if accompanied with any degree of raillery, is enough to put him out of humour. But ſuch a one would do well *to have reaſon in his rage*; and, when he *anſwers*, to diſtinguiſh between the abuſe of an adverſary's *writings* and of his *perſon*. Had the doctor been either ſo wiſe or ſo honeſt, as to have done this, he had not been troubled with theſe ſheets: which yet (with all the right of retaliation) are confined ſolely to his argument.—To conclude. As keen and ſatirical as the doctor repreſents the biſhop to have been in his controverſial writings, in which he was only on the defenſive againſt aggreſſors like the doctor, yet he never left the argument to fall upon the *moral character* of any man, not even within the limits and bounds of truth; much leſs did he ever, like one enraged, attack it with atrocious falſhoods, as the doctor hath done: for which, at a proper time, he may be brought to account.’

What now, gentle Reader, thinkeſt thou of this humble inoffenſive Writer, this *fair reaſoner*, this enemy to *ribaldry* and *abuſe?*——But he proceeds:

‘ Before I enter on the argument, it may be expedient that the reader ſhould know what high injury it was, which provoked Dr. Lowth to all his *Billingſgate* againſt the author of the *Divine Legation.*——The offence given by his lordſhip is an *Appendix*, repelling Dr. Lowth's attack upon him; which therefore I ſhall give in his lordſhip's own words at large.’

After copying the biſhop's *Appendix*, the Remarker goes on thus:——‘ Theſe are the words of the *Appendix**, as they are found at the end of the fifth volume of the *Divine Legation*. Let the reader judge of the reproof, by the provocation; and then compare both with the doctor's libellous letter to his lordſhip.— My part ſhall be to pick up as carefully as I can, from under his opprobrious and ribauld language, the little of argument to be found; and give it a fair and impartial examination.

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* The particulars here referred to, are to be found in our Review for September laſt.

'The two points, to which I ſhall at preſent confine myſelf, are *the puniſhment of idolatry by the patriarchs*; and *the puniſhment of children for the ſins of their parents.*

'In handling the firſt, I ſhall begin with the article of moſt conſequence; To convict the doctor of arguing on the principles of *intolerance*, and ſhew that his complaints of being *falſly* and *injuriouſly* accuſed on this head, are groundleſs and impertinent. I ſhall then conſider the arguments he brings, to prove that the patriarchs were impowered to puniſh idolatry; and detect and expoſe the ſophiſtry, by which he has endeavoured to load and blacken the ſyſtem of his learned adverſary, and to hide and palliate the nakedneſs and deformity of his own. Laſtly, I ſhall examine his objection to the biſhop's defence of the Jewiſh laws in puniſhing idolaters with death; and ſhew his inability to vindicate this part of the Moſaic conſtitution, without having recourſe to the principle of the *theocracy*.'

To ſuch of our Readers as are acquainted with the character and writings of Dr. Lowth, which we cannot ſuppoſe to be a minority of them, the profeſſed deſign of theſe Remarks muſt certainly appear ſomewhat extraordinary; the attempt being nothing leſs than to prove the doctor an advocate for *perſecution* and *intolerance!* The zeal of the learned Biſhop of *Glouceſter*, and of his diſciples, to vindicate the juſt and generous principle of toleration, is, no doubt, highly commendable; but their undertaking to vindicate this principle againſt Dr. L. ſeems an effort as needleſs as it would be to ſet about proving Locke a philoſopher, or Tillotſon a Chriſtian.—We ſhall, therefore, ſpare ourſelves the trouble of reciting the particulars of ſo ſtrange a charge againſt the worthy profeſſor; and proceed to the ſupplemental part of this publication: viz.

The ſecond part of an epiſtolary correſpondence between the Biſhop of Glouceſter and the late Profeſſor of Oxford, without an imprimatur, i. e. without a cover to the violated laws of honour and ſociety.—This *Correſpondence* the Author of the *Remarks* tells us, he has the biſhop's leave to annex.—'It ſhews, ſays he, by the unerring evidence of dates, that the doctor was the aggreſſor, and began the quarrel. With what ſpirit he began it, appears from his inſolent and injurious compariſon to *Father Harduin.* Yet this groſs and glaring indignity extorted nothing more from his lordſhip than a little raillery. He preferred this gentler mark of ſenſibility to *ſerious expoſtulation*, when he was expoſing arguments that tended to eſtabliſh *intolerance and civil ſlavery. Serious expoſtulation* might have had conſequences, which the biſhop is the laſt man to countenance or approve.'

We have ſeen a printed copy of this Correſpondence, with *Notes* and *Remarks* by Dr. Lowth. As, in all probability, it will never be publiſhed, our Readers, we are perſuaded, will be pleaſed with ſome extracts from it.——The title is—*The ſecond part of a literary correſpondence, between the Biſhop of Glouceſter and a late profeſſor of Oxford: accurately printed from an authentic copy. To which are added, the notes of the firſt editor; with notes upon notes and remarks on the letters.*

The Biſhop of Glouceſter and his friends exclaim loudly againſt Dr. Lowth, and charge him with a groſs violation of the moſt reſpected laws of ſociety, in publiſhing his lordſhip's private letters, without his knowledge or conſent.

'If the publication of letters, ſays Dr. Lowth, concerning a mere literary diſpute already become public, in vindication of the perſon to whom they were written, againſt an injurious attack of the writer of them, be *a violation of the laws of honour and ſociety*; what ſhall we ſay of the publication of the late Dr. M.'s letters to Mr. W.? letters of a perſon, then deceaſed, to his friend; letters of a private and confidential nature; treating characters and perſons, both living and dead, with the utmoſt freedom; diſcloſing opinions and ſentiments without reſerve, and ſuch opinions and ſentiments as have ſubjected the deceaſed author to very ſevere cenſure*; in ſhort, ſuch letters, as neither the deceaſed, nor thoſe that were moſt near to him, would probably by any means have ſuffered to be publiſhed? By whom, and by what right, were they publiſhed? Had the publiſher any plea of ſelf-vindication, any kind of juſtifiable pretence for making them public? Was it done by the direction, or the conſent, of the deceaſed; with the permiſſion, or even the knowledge, of his widow and executrix? Was it not managed in an underhand way, by a private dealing with the printer; inducing him to falſify the edition of the works of the deceaſed, by foiſting in the ſaid letters, without proper authority; and in ſuch a manner, that they muſt appear to have been publiſhed by order of the deceaſed author himſelf, or that of his executrix? Till ſatisfactory anſwers can be given to theſe queries; it is imagined we ſhall hear no more, upon this occaſion, of the violation of the laws of honour and ſociety; of morality, and the law of nature; and of the *ſuperlative ſacredneſs of the truſt of a private letter*.'

We have the following note on the word *dates* in the biſhop's firſt letter to the profeſſor.—'The conciliating letters, ſays his lordſhip, paſſed in the year 1756.—Dr. Lowth's injurious *note*, reflecting on the *biſhop*, was printed in the year 1764,—and the *biſhop's poſtſcript*, in anſwer to it, in 1765.——This is a clear and ſhort account of the matter: but the *biſhop* was to be made the aggreſſor. How was this to be brought about? by a very extraordinary fetch of wit.——In this unlucky year, 1756, an acquaintance of the biſhop's *examined Biſhop Sherlock's Sermons*, in which the doctor's opinion of the age of Job was controverted by a quotation from the book itſelf. But now unluckily again, the *examination* was publiſhed ſome months before the correſpondence began.—What then? Might not a *convention* be broken before it was made, as well as *an idolater be puniſhed by the judge* before the office was created?'

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* Biographia Britannica. Art. *Middleton*.

On this note by the biſhop, we have the following notes by Dr. Lowth:—' In the year 1764, ſays his lordſhip: here, ſays the doctor, is a ſmall chronological miſtake. The note in queſtion (in the ſecond edition of the Prelections) was printed, and publiſhed, towards the end of the year 1763. This by the way ſhews, that his lordſhip's animadverſion upon the injurious note was no haſty performance, no precipitate effuſion of ſudden paſſion. It worked in his head, and fermented in his heart, for a long time; and it was preceded from the firſt by violent and frequently repeated menaces. The firſt, of above a year's accumulated wrath, and ſtudied invective, at laſt iſſued forth in the *Appendix*; a piece, which, for concluſive reaſoning, delicate wit, deep erudition, fine taſte, and juſt criticiſm, cannot be paralelled from all the archives of *Dunciad* literature.'

' *This is a clear and ſhort account of the matter*, ſays the biſhop: this is *not* a *clear* account of the matter, ſays the doctor, nor the whole of it. The matter is explained in *the letter to the author of the Divine Legation*, p. 10, &c. and ſhall be more minutely explained here. The Examination was publiſhed upon, or within a day or two of, May 18, 1756. The former correſpondence was opened towards the end of Auguſt; as appears by the date of Dr. C.'s and Mr. S.'s letters to the profeſſor. Almoſt the whole of which interval the profeſſor ſpent as follows: in a journey in June from Wincheſter to Durham; in reſidence, and further ſtay, at Durham, and in the neighbourhood: in a journey from Durham to Chatſworth; and after ſome time ſpent there, from thence to Wincheſter. During which time the P. ſaw no one perſon, who probably could give him any information of the *contents* of the examiner's book; except Dr. Warburton, who made no mention of it to him. He had not the leaſt notice of them from any other quarter, till ſome time after the correſpondence was finiſhed; as may be fairly concluded from the ſecond paragraph of letter 3d, in the former *correſpondence*; where no notice at all is taken of the examiner, whoſe book furniſhed the abſurd objection there refuted: nor did he enquire for, or ſee, the book, till above two years after it was publiſhed. The examiner's book therefore was in effect, as far as regarded the P. and his part in what is here called the *Convention*, as if it had remained all the while unpubliſhed.’

‘ *Might not a convention be broken before it was made?* ſays the biſhop: How, replies the doctor, or by whom? By the examiner, who was no party in the convention, and had no manner of concern in it; and therefore could not break it? Or is this merely deſigned to introduce the pleaſant conceit, which follows;—*as well as an idolater be puniſhed by the judge, before the office was created*:—as if there were no *judges* in the time of Job, becauſe they did not wear a ſcarlet robe, a full-bottomed wig, and a coif.’

On letter 2d, we have the following note by the biſhop:——‘ And yet, if the account which has been given to the biſhop of the doctor's printed letter to him, be true, (and he has reaſon to think it ſo from this very letter) there is more *abuſe* in it than in all the biſhop's writings put together.——To ſelect one curious particular. He charges the biſhop with having, in his ſermon preached before the king, laſt Lent, ſomething reflecting on, or alluding to, particular perſons or tranſactions of a recent date. Now the man who affirmed this to the doctor, (if any ſuch there were) and the doctor who affirms it to the public, are infamous *calumniators*. It is well known to ſeveral perſons of conſideration, that this very ſermon, with every paſſage, (and in the very words) which gave birth to the *calumny*, was written and preached, more than once, (and at court too) many years ago.’

On this note we have the following notes by the doctor.—‘ *There is more abuſe*, &c. ſays his lordſhip: an accuſation, ſays the doctor, of a moſt heinous and flagitious nature, founded on hear-ſay; on the report probably of ſome of his own creatures, whom he has all the reaſon in the world to think prejudiced, and bad evidence, in this caſe: and of whoſe veracity indeed he ſeems to have ſome doubt; for he ſpeaks with a caution and heſitation (if the account given him be true) which is not in his uſual manner. He advances this horrible charge on hear-ſay, againſt a printed and publiſhed letter, which he might at any time have read, to ſee whether what was reported to him were true or not; and which, at the ſame time that he accuſes it as an infamous libel, he modeſtly declares, that he has not read, and never will read. — *More abuſe in the letter than in all his writings put together!*——Courage, my lord; never fear! YOUR writings ſhall always ſtand unrivaled in this reſpect:

‘ ——— *ſume ſuperbiam*
‘ *Quæſitam meritis.*

‘ You have always valued yourſelf on your talent for abuſe; and *none ſhall dare* to diſpute the palm with you. The *Siſennæ* and the *Barri* of antient times, the *Aretines* and the *Scioppiuſes* of later date, ſhall all vail the bonnet to you: and if any upſtart ribald of the preſent age ſhall dare to enter the liſts againſt you in this career; tell him with your uſual ſpirit, *that, at the long run, he ſhall have no reaſon to applaud his ſituation.*

'To after age THOU ſhalt be writ the man,
'That beſt with bitter words could arm the tongue,
'And dart the venom'd taunt with keeneſt rage.

'To cite full and particular evidence of his lordſhip's superiour merits, in this way, would be an endleſs taſk. *To ſelect* therefore *one curious particular* only; and that, from a piece in the panegyric ſtrain: for he has the addreſs to exhibit his faculty upon every occaſion, and to ſurprize us with the diſplay of it, when leaſt expected. In the dedication prefixed to the third volume of *Divine Legation*, he qualifies all thoſe, whoſoever they may be, who had controverted his opinions, many of them perſons of known probity, piety, and learning, as *zealots and bigots*; *as madmen leading the blind; as belying a zeal for religion by a ridiculous* TARTUFFISM; that is, by a ſanctimonious hypocriſy, put on as a maſk to cover the moſt flagitious deſigns. And he cloſes the liſt with the addition of a venerable archbiſhop of Canterbury, not long ſince deceaſed; marking him out by the initial letter of his name, as the encourager of *falſe zealots*, and the head of the *unbelieving politicians.* In would be impertinent to enquire, how this well-judged and decent addreſs was received by the truly great and reſpectable perſon, to whom it was preſented, in quality of patron. But one may aſk, as a queſtion of law, what judgment the ſam great magiſtrate would probably have paſſed upon it, in qualit of Lord Chief Juſtice of England; if it had been preſented t him, as a libel, by information in the court of King's Bench?

'Let us now conſider the remaining part of the note, containing a charge of an INFAMOUS CALUMNY.——The profeſſor has hinted at a famous ſermon preached at court, which wa univerſally underſtood by thoſe who heard it *to reflect on, or allude to, perſons or tranſactions of a recent date.* ——— In diſpro of this it is alledged, that *this very ſermon, with every paſſag and in the very words, was written and preached many years ag* Has the Pro. ſaid one word relating to any of theſe circumſtances? Has he ſo much as intimated, that the ſermon w old, or new-vampt; that it was, or was not, preached befor *with every paſſage, and in the very words?* He has nothing do with theſe circumſtances: be they true or falſe, his veraci is not in the leaſt concerned: *ſit fides penes auctorem.* But, w not ſuch a ſermon preached? It is not denied: are the ſentiments, or even the words, of that ſermon miſreported? It not pretended, that they are; was not ſuch an interpretation

the

them made by all that heard them, or heard of them, *as reflecting on perſons and tranſactions of recent date?* That it was, is a matter of public notoriety; it cannot be contradicted. And this interpretation was confirmed by the perſonal behaviour of the preacher to the perſon ſuppoſed to be reflected on. So that at laſt this INFAMOUS CALUMNY turns out to be a ſimple alluſion to a notorious, undenied, undeniable MATTER OF FACT.'

In his lordſhip's firſt letter, he ſays,—*I have neither read nor ſeen, nor, I believe, ever ſhall your printed letter to me.* Dr. Lowth obſerves upon this, that his lordſhip imitates the wiſdom of the Oſtrich; who, when he is purſued, runs his head into a hole, leaving his hinder parts all expoſed; and in that ſituation, ſeeing nobody, concludes that nobody ſees him.—A good hit, this; and which the Reader will eaſily enter into the meaning of, without any comment.

His lordſhip, in his ſecond letter to Dr. Lowth, mentions the *decent* compariſon to father *Harduin*, which the *remarker* calls an *inſolent* and *injurious* one——' Is there any thing, ſays the Doctor, in the very name of *Harduin*, that carries with it more than ordinary reproach in the very mention of it? Is his character ſo univerſally bad, that no compariſon with regard to any part of it can be made, without *indecency* towards the perſon, who is in any reſpect compared with him? Harduin was a man of extenſive learning, of much more extenſive reading, of great genius, of a ſtrong, a lively, a fruitful, a forgetive imagination; but very confident, arrogant, precipitate, injudicious, and violently addicted to hypotheſis and paradox. What ſhould poſſeſs the BISHOP, to conſider *this* as a character ſo univerſally contemptible, hateful and infamous.'

In his ſecond letter too, his lordſhip ſays,—*give me leave, firſt of all, to laugh heartily—and then I will give you an anſwer.*—— As a gentleman was reading this paſtoral letter to a circle of literati at Oxford, one of the company, Dr. Lowth tells us, begged to interrupt the recital at this place, and, after the Biſhop's example, to make a pauſe in it, for the relaxation of the audience, by telling them the following ſtory.

" A country fellow, among other ſights of London, went one day to ſee the great ſight of all, the lions in the Tower. He ſoon joined there ſome others, who were come upon the ſame errand. When they were introduced to the den, and the keeper began to perform his office by exhibiting the ſeveral animals to the company; the old lion of all, the great king of the beaſts, as reſenting the indignity of being expoſed for a ſhew, ſhaking his ſhaggy mane, laſhing his ſides with his tail, and flaring with his fiery eyes, uttered a moſt tremendous roar. The poor countryman, all aghaſt, with his hair ſtanding an end, and ſhuddering in every limb, ſlunk away, and crept into a corner to hide himſelf. 'What's the matter, honeſt friend? ſays the keeper; prythee, what art afraid of? Why, man, he only LAUGHS!' Laughs, quoth a, ſays the countryman; d'ye call this LAUGHING? If he looks ſo plaguy ugly, and makes ſuch a hideous noiſe, when he LAUGHS; what muſt he do, when he GROWLS!"

I have expoſed, ſays his lordſhip, *or if you will, in your own language, abuſed (and I hope to the no ſmall ſervice of religion and my country) writers of all ranks and characters, civil and eccleſiaſtical, living and dead.*—Dr. Lowth's remark upon this, is as follows: —'It has been ſaid, that a *civil* ambaſſador is, an honeſt and grave man, ſent abroad to LIE for the good of his country. Agreeably to the Biſhop's claim of merit in this place, a *ſacred* ambaſſador may with equal propriety be defined, a meek and holy perſon commiſſioned to RAIL and REVILE for the benefit of the Chriſtian religion.'

Theſe are ſome of Dr. Lowth's notes and remarks on the ſecond epiſtolary correſpondence between him and the Biſhop of Glouceſter: there are ſeveral others equally ſpirited and pertinent;——but we leave our readers to their own reflections on the ſpecimens we have given from his *unpubliſhed* pamphlet: which we apprehended might, without impropriety, be introduced in company with the critical performance that is the more immediate ſubject of the preſent article.

The principal Truths of natural Religion defended and illuſtrated in nine Diſſertations: wherein the Objections of Lucretius, Buff Maupertuis, Rouſſeau, La Mettrie, and other antient and modern followers of Epicurus are conſidered, and their Doctrine refuted. By H. S. Reimarus. Octavo. 6 s. Law.

THERE are no writings that afford greater pleaſure to well-diſpoſed mind, or that are better calculated to eſtabliſh and ſtrengthen the principles of genuine piety, than tho that illuſtrate the divine power, wiſdom, and goodneſs, in th works of creation. The marks of theſe perfections are ſo numerous, ſo clear, and ſo ſtriking to every attentive obſerver that it is juſt matter of wonder, that any who call themſelve Philoſophers, ſhould exclude active, intelligent deſign from th univerſe, and aſcribe the whole material world, with its variou and aſtoniſhing phænomena, to blind chance and neceſſity Such, however, there ſtill are, notwithſtanding the many excellent performances, wherein the neceſſary exiſtence of an intelligent being, the cauſe and origin of the whole frame of nature, is clearly and unanſwerably demonſtrated.

As to the work before us; it is, in our opinion, a valuable one. The Author ſeems to be a perſon of very extenſive knowledge, of ſound judgment, enlarged views, and a ſincere friend to the beſt intereſts of his fellow creatures. The ſubjects he treats of, have, indeed, been often diſcuſſed by the ableſt writers; yet, as the works of nature are a wide field to expatiate in, and afford abundant materials for new improvements and obſervations, ſo the intelligent Reader will find ſome new hints and illuſtrations in this performance, which, probably, have not occurred to him before. The account which Mr. *Wynne* gives of it in a ſhort preface, is as follows.

'The deſign of the following diſſertations is to illuſtrate the moſt important truths of natural religion, and to defend them againſt the attacks of ancient and modern infidels. The original work has met with univerſal approbation in Germany and Holland; and as we have too many among us who are favourers of the abſurd doctrines of *Epicurus*, recommended by all the charms of poetry by *Lucretius*, and lately retailed by ſeveral artful and admired French writers, I thought it would not be amiſs to put our ingenious Author's ſentiments in an Engliſh dreſs.

'I have endeavoured to place M. *Reimarus*'s arguments in the moſt conſpicuous point of view, and to convey his ideas to the Engliſh reader in a plain, eaſy ſtile; omitting ſuch paſſages as might divert the attention from the main argument, either by a minute detail of particulars, or by notes and long quotations; and am perſuaded that nothing but redundancies have been cut off, and that what the work loſes in bulk, is made up in perſpicuity.'

The work is divided into nine diſſertations, in the three firſt of which our Author treats of the origin of men and animals; ſhews that the material world is not ſelf-exiſtent, eternal, and neceſſary; that every thing in it, its various ſubſtances, their diſpoſition, figure, qualities, powers, laws of motion, &c. are adapted to the ſubſiſtence and accommodation of animate beings.

In the fourth diſſertation he proves, in a clear and eaſy manner, the neceſſary exiſtence and immutability of an intelligent, powerful, and benevolent being, and treats of final cauſes. That the corporeal inanimate world muſt have been produced by an intelligent architect, for the ſake of animate beings, and conſequently with *deſign*, he ſhews in the following manner,

'1. The material world is in itſelf, and relatively to its own nature, an inanimate thing.

'2. What is inanimate in itſelf, and relatively to its own nature, cannot, according to its nature, have any conſciouſneſs of its own exiſtence and diſpoſition.

'3. What in its own nature can have no conſciouſneſs of its own exiſtence and diſpoſition, can no more feel any pleaſure in its own exiſtence than if it did not really exiſt; and enjoys as little complacency from any particular diſpoſition, conſidered in itſelf, as from any other diſpoſition however oppoſite to the preſent.

'4. Whatever, according to its nature, feels as little pleaſure in its own exiſtence as if it did not really exiſt, and receives as little complacency from any particular diſpoſition conſidered in itſelf, as from any other diſpoſition however oppoſite to the preſent; to ſuch it muſt, according to its own nature, be quite indifferent whether it exiſts or not, whether its diſpoſition be thus or otherwiſe.

'5. Of that which, according to its nature, cannot but b indifferent, whether it really is or is not, whether its diſpoſitio be in this or that manner, the exiſtence or diſpoſition cannot b determined by its own nature, nor in a manner conformable t the ſame.

'6. That, of which the exiſtence or diſpoſition cannot b determined either by its own nature, or in a manner conform able to the ſame, muſt have its exiſtence and diſpoſition determined by another being, as an efficient cauſe; and alſo accord ing to the nature of another thing, and conſequently for th ſake of another being, as a final cauſe.

'7. That, of which the exiſtence and diſpoſition is dete mined by an efficient cauſe, for the ſake of ſomething elſe, mu have been produced with a view to the welfare of other being and be adapted to their nature.

'8. Hence we may conclude that the material world whic in itſelf and according to its nature, is an inanimate thing, m have been produced by an intelligent architect, with a view beings different from inanimate things, and conſequently m correſpond with their nature.

'9. Conſequently all the harmony and correſpondence c ſerved between the material inanimate world, and the nature animate beings, muſt ariſe from the end and deſign which creator had in view.'

Having, in the preceding diſſertations, endeavoured to ſh that God has created all things for the ſake of animate bein which were brought into exiſtence on their own account, a to enjoy themſelves, our Author proceeds, in the fifth diſſer tion, to take a ſurvey of the animal kingdom, and to enqu more particularly into the execution of the glorious deſigns the great Creator, that his readers may entertain more ideas of his infinite power, wiſdom, and goodneſs, and at ſame time be aſſiſted in attaining a true knowledge of themſelv and of that noble end for which they were created, and to wh their powers and faculties are adapted. This diſſertation is well calculated to afford both inſtruction and entertainment to almoſt every claſs of readers.

'In all animals, ſays our Author, which do not partake of reaſon, we perceive a certain natural impulſe, inſtinct, or ſkill, by which they perform, in a maſterly manner, all that the moſt perfect reaſon could ſuggeſt to them for the welfare of each ſpecies; and this by an innate and prompt dexterity, without any deliberation, trial, or experience; without any inſtruction, model, or pattern. This natural impulſe is ſeen in the ſilk-worm, the caterpillar, and many other inſects, which, in order to change their form, ſpin for themſelves a ſoft *coque* or bed in which they are incloſed, or bury themſelves in the earth; in the bees, with regard to the conſtruction of their cells, and laying up proviſion againſt winter; in birds, which build neſts in a manner adapted for hatching their eggs, and are ſo ſedulous in hatching and feeding their young, &c. in fiſhes, which to eject their ſpawn come from a great diſtance in the ſea, and ſwim up againſt the current of freſh-water rivers. In general, there are no kind of irrational creatures, in which the place of reaſon is not ſupplied by an innate and peculiar art and ſagacity neceſſary to their motion, ſubſiſtence, defence, and the propagation of their ſpecies. Thus, in the animal kingdom, we find the compleateſt ſchool of art and induſtry, conducted by ſuch as are born maſters; we there ſee inventions proceeding from the profoundeſt knowledge of nature and the ſciences, and employed to the public benefit of every ſpecies. Their domeſtic œconomy diſcovers rules, methods, regulations, and laws inſtituted according to the conſtitution and circumſtances of every kind, and beneficial both to individuals and the whole ſpecies. Now, if there can be no addreſs, knowledge, and ſkill, without intelligence or deſign, all this can never be attributed to the irrational creatures themſelves. In them is diſplayed an infinite underſtanding, which is the ſource of all poſſible ſcience and invention, and has contrived means for implanting in the blind nature of every animal ſuch a portion of thoſe endowments as was neceſſary. In theſe inſtances alſo appears an unfathomable wiſdom which hath, in the moſt commodious manner, regulated, not only the corporeal world with regard to the conſtitution of brutes, and every part of their bodies agreeably to the diſpoſition of their ſouls, but alſo the extent and laws of their faculties according to the determined mode of life peculiar to every ſpecies of animals. Here is likewiſe diſplayed an eternal providence, which has by an innate ſagacity ſo far limited the powers of every ſpecies, that it is thereby maintained in the determined proportion. Theſe things likewiſe exhibit to us an univerſal goodneſs, which makes the exiſtence of all poſſible living creatures, and all poſſible

ſuperintend all nature; it teaches us to
and ourſelves better, and to employ ſu
the promoting of our happineſs.

‘ Others may, for a time, imagine tha
of nature, without having any regard to
by the Creator with regard to animate be
as a chimera. But certainly, the iſſue o
be nothing but error and deluſion; at lea
conducive to their inward tranquility or
thoſe gentlemen who exerciſe their tale
of the divine wonders in the animal king
only betray the laſt ſhift of a deſpairing
they may pretend to account for the ſtru
world in a mechanical way; yet the inſti
rious arts of brutes throws them into c
ment †. On this account, as it coinci
preſume I ſhall be the more readily exc
conciſe diſcuſſion of the principal points
of brutes, which ſo much abounds with in
not hitherto been ſufficiently explained, a
tance of the ſubject.’

In the ſixth diſſertation, our Author tre
in himſelf, and particularly of the hum
prove that the ſoul cannot be a material b
to arguments drawn from our internal ſ
proofs, as are not only more conciſe and
more evident and inconteſtible, than ſubti
a long chain of reaſoning from the eſſential

with other animals, wherein they excel us, and *vice verſa.* He concludes this diſſertation in the following manner:

‘ But ſhould a man follow his nature; that is, ſhould he, beſides his rational endeavours after friendſhip, a comfortable ſubſiſtence, honour, and the pleaſures of ſenſe, ſeek his principal point of contentment in the perfection of the underſtanding and will; I ſay, ſhould he act thus, will he then be able, in this world, to ſatisfy his nature, that is, can he render himſelf abſolutely eaſy and happy?

‘ It is eaſily ſeen that, in this queſtion, both the obſtructions to our eaſe and content, and the helps nature has furniſhed us with againſt thoſe obſtacles, are to be conſidered. To the former, I can readily anſwer; ſince it relates to what every one knows from his own experience.

‘ Our natural tendency is thwarted by ſo many obſtructions both external and internal, as render it quite impracticable to ſatisfy it ſo abſolutely, that nothing better or farther remains to be wiſhed for. The connection of corporeal things in the world ſubjects us to many diſagreeable incidents not to be foreſeen or obviated; which however, not only give us pain when they really happen, but even before that, the very apprehenſion of them, as poſſible, fills us with anxiety and diſquietude. Thoſe with whom every one chiefly converſes, together with the cuſtoms of ſociety, and the tenor of the times in which we live, many ways traverſe our deſigns. Thus when, by theſe cauſes, our pleaſure, our honour, or our well-being ſuffers, or at leaſt is hindered from aſcending to the wiſhed-for height, we fret, and are often overwhelmed with dejection. How many pains, ailments, and diſeaſes aſſault our bodies? Death is certain; but the time of it is uncertain, and the manner of it is unknown to us. Our mind, by education and intercourſe, ſometimes receives a bad, and ſometimes a good tincture, and, in its functions and enjoyments, chiefly depends on the conſtitution of the body. And ſhould we uſe the greateſt attention and diligence towards acquiring a true, ſolid, and beneficial knowledge, towards the complete diſcharge of our duty, the practice of virtue, friendſhip, and philanthropy; yet we ſhall be far from ſteering clear of every error and overſight, from attaining to that height of knowledge we aim at, and from entirely reducing all our affections and ſenſual appetites to the dominion of reaſon; neither will the moſt circumſpect deportment and unexceptionable behaviour gain us the love, friendſhip, and eſteem of all men.

‘ It is very certain that a great deal of imperfection and diſquietude may be avoided, or at leaſt alleviated and ſoftened, and that much real good may be acquired, and many important enjoyments be procured, by vigilance, wiſdom, and virtue: but a ſtate of perfection and happineſs, every way adequate to our deſires, is not to be hoped for here; and the greateſt precaution, wiſdom, and virtue, are not ſufficient to preſerve us from all vexation and uneaſineſs. Our caſe is ſo much worſe than that of the brutes; that a drachm of preſent pain or ſorrow, in our eſtimate, outweighs many pounds of paſt gratifications, and that we foreſee and anticipate evils; at leaſt, that our wiſhes extend our deſires and efforts very far beyond the greateſt happineſs and good fortune that is attainable in this life. And though the whole courſe of human life were tranquil, fortunate, and happy; yet the nearer it approaches towards death, the idea of a certain determined period or concluſion, would naturally embitter it with anxiety and terrour.

'I now ſpeak of man, conſidered abſtractly from religion, in order to ſhew that no degree of wiſdom or virtue will content our nature, unleſs we elevate our minds to the knowledge of the Supreme Being, and his deſigns in creating the world. For as, without this knowledge, the underſtanding never can diſcover a ſatisfactory cauſe and the connection of things, nor the perfection of the world; ſo neither can the human mind be eſtabliſhed in a ſolid tranquility without being poſſeſſed with love and reverence towards our Creator, a thorough reliance on his gracious providence, and the hope of a more perfect and endleſs mode of exiſtence for which the Supreme Being has deſigned us. Therefore it will not be foreign to my purpoſe to eſtabliſh theſe two great truths, namely, the doctrine of a Divine Providence, and the Immortality of the Soul, as the baſis of our contentment, and tranquility of mind; and to conclude with ſhewing in the cleareſt manner, how very much our happineſs is influenced by religion.'

In the two laſt diſſertations our Author confutes the objections againſt providence, treats of the immortality of the ſoul, and the advantages of religion. Theſe diſſertations are written with an excellent ſpirit; and though they contain nothing new, will afford no ſmall pleaſure to every thoughtful reader. Mr. Reimarus concludes his work with ſhewing briefly how religion promotes and improves the pleaſures of the mind. What he ſays on this head cannot fail of being agreeable to our Readers:

'—— Since religion, ſays he, has received light from the knowledge of nature, of languages, of hiſtory and philoſophy, it ſeeks more and more to improve and propagate theſe ſeveral branches of knowledge; but chiefly employs them for the illuſtration and ſupport of the moſt ſublime and important truths.

'Who can but be pleaſed, that it is given to him to know the peculiar advantages and privileges of his own nature, and the noble end for which he was created? but religion is the only ſource from which ſuch knowledge can be derived. As the atheiſt looks upon himſelf to be no better than a brute, a plant, or a machine, and accounts his ſoul a non-entity, or at moſt the moſt ſubtle part of the brain, which derives its origin from mere matter, and with ſuch a gloomy proſpect before him, finds that his whole eſſence will ſoon return to duſt; he not only greatly debaſes the dignity of his nature, but becomes melancholy, puſilanimous, and uneaſy. But religion, on the contrary, acquaints us with the dignity of the rational ſoul, impreſſed with the image of God, and with our approaching future ſtate of boundleſs perfection and infinite duration; which cannot but yield an exquiſite ſatisfaction to a rational ſelf-love, and excite us to nobler views and higher efforts, that will give us a fore-taſte of a ſuperior happineſs. Religion carries a man through a uniform and chearful diſcharge of whatever duties are incumbent on him, from his ſtation in life; ſince he is aſſured, that it is the poſt aſſigned him by his Creator, and has the comfortable teſtimony of a good conſcience, that he acquits himſelf with uprightneſs and ſincerity to the beſt of his power. But to the man of irregular deſires, the practice of virtue and his duty is a galling burden; and when he outwardly complies with them, it is with reluctance and murmuring, ſince his heart is taken up with objects of a very different nature; ſo that even his good actions yield ſuch a man no ſatisfaction. On the other hand, it is an inward reward annexed to virtue, that a man performs what he is bound to do, with alacrity and pleaſure; and that he feels the ſatisfaction reſulting from a regular behaviour, and the comfortable aſſurance, that the moſt perfect of beings is pleaſed with his aſſiduity and faithfulneſs in the diſcharge of his duty. Thus, like an ingenuous and dutiful ſon, he not only takes delight in his intellectual improvements in knowledge and wiſdom; but has the additional ſatisfaction to know, that his ſincere and conſtant application gains him the love and affection of the univerſal Parent of mankind. Nay, the external rewards of diligence, probity, peaceableneſs and fidelity, ſeldom fail. Increaſe of happineſs, domeſtic proſperity, the love and eſteem of others, have a natural and neceſſary connection with virtue and piety. As pride, ſelf-conceit, envy, hatred, anger, calumny and diſcord, find no place in the ſoul of a good man; it is the better adapted as an habitation for meekneſs, benevolence, ſympathizing humanity; and the more cordial friendſhip it entertains for the wiſe and good, the greater happineſs it procures to civil ſociety. Man is born for love and benevolence; and he who cordially practices it towards others, and meets with a reciprocal return, guards himſelf as much as poſſible from turbulent paſſions and outward enmity, and acts agreeably to his nature.

‘ Indeed, it is not within the power of the moſt eminently ‘ pious to *regulate proſperous* and adverſe events according to their own will; and in this reſpect, the good and virtuous ſeem to have little or no advantage above the wicked and prophane. But theſe events affect our tranquility and happineſs according to the frame of mind of the perſon who is ſubject to them. Now, I would aſk, which has moſt ſatisfaction in temporal proſperity, he that looks on it as the effect of mere chance, and expects that it will ſatisfy his boundleſs deſires; or he that receives it as the extraordinary bounty of the Supreme being, and is reſigned to every ſtate or event which falls to his lot? which of the two will beſt accommodate himſelf to afflictions, he that has nothing to truſt to but a fatal neceſſity, and has no hopes beyond this life; or he that, in every event which happens to him, acknowledges a wiſe and gracious Providence, according to whoſe direction the preſent evil ſhall work for his good, by preparing him for a bleſſed eternity? *Laſtly*, Which is moſt unconcerned about impending ſtorms, he that, without rudder or pilot, commits himſelf to the boiſterous ſea of life; or he who, with well-grounded confidence, reſigns himſelf to the guidance of a kind, judicious, and omnipotent hand? To conclude, though from our childhood, we have daily before our eyes the certainty of our death; yet as the manner and time of it is involved in impenetrable darkneſs, no ſyſtem of philoſophy is ſufficient to enable us compoſedly to meet that awful change. It is religion alone which can impart that fortitude. For, to him who does not extend his views beyond this life, death muſt neceſſarily be terrible, ſince it puts a period to his whole being. This muſt embitter all his temporal enjoyments; and the melancholy idea of a great impending evil, damps the fruition of the preſent good, and repreſents human life as vain, of no value, and even miſerable; ſince our nature does not reſt ſatisfied in ſuch ſhort, grovelling, and imperfect enjoyments. Religion alone, by exhibiting to us the certainty of a future ſtate, renders our whole life ſerene, eaſy, and happy; it enhances our preſent pleaſures by the comfortable hope of a much happier and ever-during ſtate; it alleviates our temporal ſufferings by the expectation of eternal bliſs; it makes us wait for death with patience and reſignation, as an entrance into a more exalted and perfect life; and, in every reſpect, fully ſatisfies our nature and its boundleſs deſires after an ever-growing felicity and perfection, for which it was deſigned and adapted by the great Author of our Being.'

Blackſtone's *Commentaries on the Laws of England*; concluded. See Review for February laſt.

IN our laſt account of this work, we left the learned Writer at that very emphatical part of his introduction, where, after having traced the foundation of what we call Ethics, or natural law, he very juſtly and nobly concludes, that 'no human laws are of any validity if contrary to this.'

He then proceeds to obſerve that as our reaſon, the medium by which natural law is applied to the particular exigencies of each individual, is corrupt, and our underſtanding full of ignorance and error, it hath pleaſed Divine Providence at ſundry times and in divers manners, to diſcover and enforce its laws by an immediate and direct *Revelation.* The doctrines thus delivered, we call the *revealed* or *divine* law: and upon theſe two foundations, the *law of nature* and the *law of Revelation*, all human laws depend. If man, he adds, were to live in a ſtate of nature, unconnected with other individuals, there would be no occaſion for any other laws, than the law of nature, and the laws of God. But, he continues, as man was formed for ſociety, and as it is impoſſible for the whole race of mankind to be united in one great ſociety, they muſt neceſſarily divide into many, and form ſeparate ſtates, commonwealths and nations; from whence he traces a third kind of law, called '*The law of nations.*'

Having explained the foundation of theſe three laws, he proceeds to treat more fully of the *municipal* or *civil law*, which he thus defines. Municipal law, ſays he, is—'A rule of civil conduct preſcribed by the ſupreme power in a ſtate, commanding what is right, and prohibiting what is wrong.' He then enters into an explanation of the ſeveral properties ariſing out of this definition, which leads him into a ſhort enquiry concerning the nature of ſociety and civil government, wherein he takes into conſideration the three ſeveral forms of government, that is, *Monarchy*, *Ariſtocracy* and *Democracy*; and after pointing out the ſeveral perfections and imperfections in each, he obſerves that 'the antients had in general no idea of any other permanent form of government but theſe three; for though Cicero declares himſelf of opinion,' *eſſe optime conſtitutam rempublicam, quæ ex tribus generibus illis, regali, optimo, & populari, ſit modice confuſa,*' yet Tacitus treats this notion, of a mixed government, formed out of them, and partaking of each, as a viſionary whim; and one, that, if effected, could never be laſting or ſecure.

But our Author continues, 'happily for us of this iſland, the Britiſh conſtitution has long remained, and I truſt will long continue, a ſtanding exception to the truth of this obſervation. For, as with us the executive power of the laws is lodged in a ſingle perſon, they have all the advantages of ſtrength and diſpatch, that are to be found in the moſt abſolute monarchy; and, as the legiſlature of the kingdom is entruſted to three diſtinct powers, entirely independent of each other; firſt, the king; ſecondly,

condly, the lords ſpiritual and temporal, which is an ariſtocratical aſſembly of perſons ſelected for their piety, their birth, their wiſdom, their valour, or their property; and, thirdly, the houſe of commons, freely choſen by the people from among themſelves, which makes it a kind of democracy; as this aggregate body, actuated by different ſprings, and attentive to different intereſts, compoſes the Britiſh parliament, and has the ſupreme diſpoſal of every thing; there can no inconvenience be attempted by either of the three branches, but will be withſtood by one of the other two; each branch being armed with a negative power, ſufficient to repel any innovation which it ſhall think inexpedient or dangerous.

' Here then is lodged the ſovereignty of the Britiſh conſtitution; and lodged as beneficial as is poſſible for ſociety. For in no other ſhape could we be ſo certain of finding the three great qualities of government ſo well and ſo happily united. If the ſupreme power were lodged in any one of the three branches ſeparately, we muſt be expoſed to the inconveniences of either abſolute monarchy, ariſtocracy, or democracy; and ſo want two of the three principal ingredients of good polity, either virtue, wiſdom, or power. If it were lodged in any two of the branches; for inſtance, in the king and houſe of lords, our laws might be providently made, and well executed, but they might not always have the good of the people in view: if lodged in the king and commons, we ſhould want that circumſpection and mediatory caution, which the wiſdom of the peers is to afford: if the ſupreme rights of legiſlature were lodged in the two houſes only, and the king had no negative upon their proceedings, they might be tempted to encroach upon the royal prerogative, or perhaps to aboliſh the kingly office, and thereby weaken (if not totally deſtroy) the ſtrength of the executive power. But the conſtitutional government of this iſland is ſo admirably tempered and compounded, that nothing can endanger or hurt it, but deſtroying the equilibrium of power between one branch of the legiſlature and the reſt. For if ever it ſhould happen that the independence of any one of the three ſhould be loſt, or that it ſhould become ſubſervient to the views of either of the other two, there would ſoon be an end of our conſtitution.'

Though we pay great deference to the judgement of the learned Writer, yet we cannot agree with him that the Britiſh conſtitution has *long* remained an exception to the truth of th obſervation made by *Tacitus*. It is only ſince the happy *revolution* that we have had a form of government, ſo ſettled and recognized as to deſerve the name of a *conſtitution*. Our hiſtor before that time ſufficiently ſhews the miſerable inſtability of *mixed* government: and even ſince the revolution, there hav been times when the three ingredients of *virtue*, *wiſdom* an

powe

power, were not to be found in the branches where they are ſuppoſed to reſide, and when the boaſted equilibrium of our conſtitution was poized at the will of an over-ruling miniſter, who by toſſing a place or a penſion into the ſcale of corruption, could make virtue and wiſdom mount out of ſight, and leave only power behind them. In ſhort we have ſeen miniſters, ſince the revolution, make uſe of the revenues of the crown, in order to ſecure an undue influence by which they have been enabled to inſult and over-rule the ſovereign, and dictate to every branch of government. The only circumſtances which check this miniſterial deſpotiſm, are the difficulty of ſatisfying ſo many proſtituted and rapacious dependants; and the dread of that virtue and power which reſides in the people *at large*. Yet even this popular influence, though generally exerted with laudable *intentions*, has been often uſed by ambitious demagogues to deſtroy the juſt equilibrium of government: and this kind of influence is perhaps moſt to be dreaded of any, for the people, generous, credulous, and precipitate, place a blind and unlimited confidence in their favourites, whom they will idolize at the very moment that they are ſacrificing the public intereſts, to their own vanity or to their reſentment. Had *Tacitus* lived in the times we are ſpeaking of, he would have found no reaſon for changing his opinion.

Having thus curſorily conſidered the three uſual ſpecies of government, and our own ſingular conſtitution, Mr. *Blackſtone*, proceeding in his expoſition of the municipal law, takes notice that it conſiſts of ſeveral parts, ſuch as the *declaratory*, *directory*, *remedial* and *vindicatory*. With reſpect to the latter, he obſerves that ‘ the main ſtrength and force of a law conſiſts in the penalty annexed to it.

‘ Legiſlators, he adds, and their laws are ſaid to *compel* and *oblige*; not that by any natural violence they ſo conſtrain a man, as to render it impoſſible for him to act otherwiſe than as they direct, which is the ſtrict ſenſe of obligation: but becauſe, by declaring and exhibiting a penalty againſt offenders, they bring it to paſs that no man can eaſily chooſe to tranſgreſs the law; ſince, by reaſon of the impending correction, compliance is in a high degree preferable to diſobedience. And, even where rewards are propoſed as well as puniſhments threatened, the obligation of the law ſeems chiefly to conſiſt in the penalty: for rewards, in their nature, can only *perſuade* and *allure*; nothing is *compulſory* but puniſhment.

‘ It is held, it is true, and very juſtly, by the principal of our ethical writers, that human laws are binding upon mens conſciences. But if that were the only, or moſt forcible obligati
the good only would regard the laws, and the bad wo

ſuch things as are not *mala in ſe* but *mala*
nexing a penalty to noncompliance, here I
is no farther concerned, than by directing
penalty, in caſe of our breach of thoſe law
multitude of penal laws in a ſtate would not
as an impolitic, but would alſo be a very wi
ſuch law were a ſnare for the conſcience of
theſe caſes the alternative is offered to ever
ſtain from this, or ſubmit to ſuch a pen
ſcience will be clear, whichever ſide of the
proper to embrace. Thus, by the ſtatute
game, a penalty is denounced againſt ever
that kills a hare. Now this prohibitory la
tranſgreſſion a moral offence: the only obl
is to ſubmit to the penalty if levied.'

On this occaſion, we cannot conceive t
ſons in the ſatisfactory and concluſive man
The principle that human laws are bindi
ſciences is, he tells us, to be underſtood
But the illuſtrations by which he attempt
trictions, are, in our judgments, by no m
ſiſtent. The principle, as he contends, h
not as to *poſitive duties*: but we apprehen
one caſe, it holds in the other, and for the
ſaid, that in the caſe of an unqualified pe
his conſcience is no farther concerned than
miſſion to the penalty, ſo in the other inſ
that when the law has determined the fie
the conſcience of *Sempronius* claiming agai
ther concerned than by directing a ſubmi
which is to give *Titius* poſſeſſion. Notwi

ſubmiſſion to the penalty is not a matter of choice, it cannot properly become a caſe of conſcience. Would it not be better reaſoning to argue that as every member of ſociety is under, at leaſt, a tacit contract or obligation (as the Writer elſewhere confeſſes) to obey the laws of the ſtate under which he lives, that therefore all human laws, *not being contrary to the law of nature*, are binding on men's conſciences: ſince every man's conſcience ſhould direct him to perform his contracts, whether expreſs or tacit, and the breach of either may be properly deemed a moral offence. In ſhort the diſtinctions which ingenious men have raiſed between political and moral virtue, have a very dangerous tendency. It ſeldom happens however, that what is very refined and ingenious is juſt and ſatisfactory; and the more this unnatural diſtinction is conſidered, the leſs ground of real difference will be diſcovered.

After having thus treated of the nature of laws in general, the learned Writer next proceeds to the laws of England in particular: which he divides into two kinds, the *unwritten* or *common* law; and the *written* or *ſtatute* law. The latter however, he obſerves, are ſtiled *unwritten*, becauſe their original inſtitution and authority are not ſet down in writing, as acts of parliament are, but they receive their binding power, and the force of laws, by long and immemorial uſage, and by their univerſal reception throughout the kingdom. Our Author might here have added the remark of Lord *Hale*, that 'many of thoſe things that we now take for common law, were undoubtedly acts of parliament, though now not to be found of record.'

This general diviſion of the laws of England, Mr. Blackſtone traces through all its ſubdiviſions: and in the next ſection, he ſhews what countries are ſubject to thoſe laws. With this ſection, the introduction cloſes.

He then proceeds to the body of the work, wherein he examines what are the objects of the laws of England; the primary and principal objects of the law, he obſerves, are RIGHTS and WRONGS. Rights again either concern the *rights of perſons*, or the RIGHTS of THINGS: ſo likewiſe, with regard to wrongs; they are either *private wrongs* which concern individuals only, and are called civil injuries; or *public wrongs* which affect the whole community, and are called crimes and miſdemeanours.

The preſent commentaries therefore are branched out into this four-fold diviſion, and the firſt book treats of the *rights of perſons* conſidered in their natural capacities, are abſolute and relative. The abſolute rights of man conſidered as a free agent, endowed with diſcernment to know good from evil, and with power of chooſing thoſe meaſures which appear to him the moſt deſirable, are uſually ſummed up in one general ap-ion, and denominated the natural liberty of mankind

But every man when he enters into ſociety, gives up a part of his natural liberty, as the price of ſo valuable a purchaſe; and, in conſideration of receiving the advantages of mutual commerce, *obliges himſelf to conform to thoſe laws which the community has thought proper to eſtabliſh.* Political therefore, or civil liberty, which is that of a member of ſociety, is no other than natural liberty ſo far reſtrained by human laws (and no farther) as is neceſſary and expedient for the general advantage of the public. Hence we may collect that the law, which reſtrains a man from doing miſchief to his fellow citizens, though it diminiſhes the natural, increaſes the civil liberty of mankind. So that laws, when prudently framed, are by no means ſubverſive, but rather introductive of liberty; for (as Mr. Locke has well obſerved) where there is no law, there is no freedom.

The Writer then ſtates the ſeveral legiſlative acts which declare the rights and liberties of the people of England; which rights may be reduced to three principal or primary articles: the right of perſonal ſecurity; the right of perſonal liberty; and the right of private property. Having briefly explained the general principles of the law with reſpect to theſe rights, our Author proceeds to treat of the rights and duties of perſons, as they are members of ſociety, and ſtand in various relations to each other; which relations are either public or private.

The moſt univerſal public relation, he obſerves, by which men are connected together, is that of government, or, in other words, of magiſtrates and people. Of magiſtrates ſome are ſupreme, others are *ſubordinate.* With us, this ſupreme power is divided into two branches; the one legiſlative, to wit, the parliament, conſiſting of King, Lords and Commons: the other executive, conſiſting of the King alone. He therefore very properly begins with the conſideration of the Britiſh Parliament.

In the proſecution of this inquiry, he very judiciouſly conſiders, firſt, the manner and time of its aſſembly: ſecondly, its conſtituent parts: thirdly, the laws and cuſtoms relating to parliament conſidered as one aggregate body: fourthly, and fifthly, the laws and cuſtoms relating to each houſe, ſeparately and diſtinctly taken: ſixthly, the methods of proceeding and of making ſtatutes in both houſes: and laſtly, the manner of the parliament's adjournment, prorogation, and diſſolution.

Under the head of the laws and cuſtoms of parliament conſidered as one aggregate body, we meet with the following obſervations.

The power and juriſdiction of parliament, ſays ſir Edward Coke, is ſo tranſcendent and abſolute, that it cannot be confined, either for cauſes or perſons, within any bounds. And of this high court, he adds, it may be truly ſaid, "*ſi antiquitatem ſpectes,* *eſt*

eſt vetuſtiſſima; *ſi dignitatem*, *eſt honoratiſſima*; *ſi juridictionem*, *eſt capaciſſima.*” It hath ſovereign and uncontrolable authority in making, confirming, enlarging, reſtraining, abrogating, repealing, reviving, and expounding of laws, concerning matters of all poſſible denominations, eccleſiaſtical, or temporal, civil, military, maritime, or criminal: this being the place where that abſolute deſpotic power, which much in all governments reſide ſomewhere, is intruſted by the conſtitution of theſe kingdoms. All miſchiefs and grievances, operations and remedies, that tranſcend the ordinary courſe of the laws, are within the reach of this extraordinary tribunal. It can regulate or new model the ſucceſſion to the crown; as was done in the reign of Henry VIII and Willliam III. It can alter the eſtabliſhed religion of the land; as was done in a variety of inſtances, in the reigns of king Henry VIII and his three children. It can change and create afreſh even the conſtitution of the kingdom and of parliaments themſelves; as was done by the act of union, and the ſeveral ſtatutes for triennial and ſeptennial elections. It can, in ſhort, do every thing that is not naturally impoſſible; and therefore ſome have not ſcrupled to call it's power, by a figure rather too bold, the omnipotence of parliament. True it is, that what they do, no authority upon earth can undo. So that it is a matter moſt eſſential to the liberties of this kingdom, that ſuch members be delegated to this important truſt, as are moſt eminent for their probity, their fortitude, and their knowlege; for it was a known apothegm of the great lord treaſurer Burleigh, “that England could never be ruined but by a parliament:” and, as ſir Matthew Hale obſerves, this being the higheſt and greateſt court, over which none other can have juriſdiction in the kingdom, if by any means a miſgovernment ſhould any way fall upon it, the ſubjects of this kingdom are left without all manner of remedy. To the ſame purpoſe the preſident Monteſquieu, though I truſt too haſtily, preſages; that as Rome, Sparta, and Carthage have loſt their liberty and periſhed, ſo the conſtitution of England will in time loſe it's liberty, will periſh: it will periſh, whenever the legiſlative power ſhall become more corrupt than the executive.

‘ It muſt be owned that Mr. Locke, and other theoretical writers, have held, that “ there remains ſtill inherent in the people a ſupreme power to remove or alter the legiſlative, when they find the legiſlative act contrary to the truſt repoſed in them: for when ſuch truſt is abuſed, it is thereby forfeited, and devolves to thoſe who gave it.” But however juſt this concluſion may be in theory, we cannot adopt it, nor argue from it, under any diſpenſation of government at preſent actually exiſting. For this devolution of power, to the people at large, includes in it a diſſolution of the whole form of government eſtabliſhed by that people, reduces all the members to their original ſtate of equality, and by annihilating the ſovereign power repeals all poſitive laws whatſoever before enacted. No human laws will therefore ſuppoſe a caſe, which at once muſt deſtroy all law, and compel men to build afreſh upon a new foundation; nor will they make proviſion for ſo deſperate an event, as muſt render all legal proviſions ineffectual. So long therefore as the Engliſh conſtitution laſts, we may venture to affirm, that the power of parliment is abſolute and without control.'

Our Author's concluſion is certainly juſt, for the power of parliament being ſupreme, muſt conſequently be without controul, that is, it muſt be free from *political* coercion. But neverthelefs Mr. Locke's concluſion may be very ſafely adopted. For as the people give up their natural rights upon certain truſts either expreſs or implied, there ſtill remains, if we may ſo call it, a certain *natural* ſupremacy of power in the people to remove or alter the legiſlative, when ſuch truſts are abuſed. Anarchy itſelf cannot be more intolerable, than a tyrannical and oppreſſive government; and as to the danger of repealing all poſitive laws, and rendering all legal proviſions ineffectual, that is not ſo great as may be imagined: for admitting a caſe wherein men may be compelled to build a-freſh upon a new foundation, they may, by a ſingle act of legiſlation, revive all thoſe laws; of which proceeding, examples are not wanting. Indeed what ſhall be deemed ſuch a breach of truſt as ſhall amount to a forfeiture, it is not eaſy or ſafe to determine. But there can be no doubt but that ſuch may ariſe, and our Author, in a ſubſequent part of his commentaries, has ſuch a criſis in contemplation. His obſervations, on this occaſion, are ſo manly, liberal and judicious, that it would be unjuſt to ſuppreſs them.

'As to ſuch public oppreſſions as tend to diſſolve the conſtitution, and ſubvert the fundamentals of government, they are caſes which the law will not, out of decency, ſuppoſe; being incapable of diſtruſting thoſe, whom it has inveſted with any part of the ſupreme power; ſince ſuch diſtruſt would render the exerciſe of that power precarious and impracticable. For, wherever the law expreſſes it's diſtruſt of abuſe of power, it always veſts a ſuperior coercive authority in ſome other hand to correct it; the very notion of which deſtroys the idea of ſovereignty. If therefore (for example) the two houſes of parliament, or either of them, had avowedly a right to animadvert on the king, or each other, or if the king had a right to animadvert on either of the houſes, that branch of the legiſlature, ſo ſubject to animadverſion, would inſtantly ceaſe to be part of the ſupreme power;

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the ballance of the conſtitution would be overturned; and that branch or branches, in which this juriſdiction reſided, would be completely ſovereign. The ſuppoſition of *law* therefore is, that neither the king nor either houſe of parliament (collectively taken) is capable of doing any wrong; ſince in ſuch caſes the law feels itſelf incapable of furniſhing any adequate remedy. For which reaſon all oppreſſions, which may happen to ſpring from any branch of the ſovereign power, muſt neceſſarily be out of the reach of any *ſtated rule*, or *expreſs legal* proviſion: but, if ever they unfortunately happen, the prudence of the times muſt provide new remedies upon new emergencies.

'Indeed, it is found by experience, that whenever the unconſtitutional oppreſſions, even of the ſovereign power, advance with gigantic ſtrides and threaten deſolation to a ſtate, mankind will not be reaſoned out of the feelings of humanity; nor will ſacrifice their liberty by a ſcrupulous adherence to thoſe political maxims, which were originally eſtabliſhed to preſerve it. And therefore, though the poſitive laws are ſilent, experience will furniſh us with a very remarkable caſe, wherein nature and reaſon prevailed. When king James the ſecond invaded the fundamental conſtitution of the realm, the convention declared an abdication, whereby the throne was rendered vacant, which induced a new ſettlement of the crown. And ſo far as this precedent leads, and no farther, we may now be allowed to lay down the *law* of redreſs againſt public oppreſſion. If therefore any future prince ſhould endeavour to ſubvert the conſtitution by breaking the original contract between king and people, ſhould violate the fundamental laws, and ſhould withdraw himſelf out of the kingdom; we are now authorized to declare that this conjunction of circumſtances would amount to an abdication, and the throne would be thereby vacant. But it is not for us to ſay, that any one, or two, of theſe ingredients would amount to ſuch a ſituation; for there our precedent would fail us. In theſe therefore, or other circumſtances, which a fertile imagination may furniſh, ſince both law and hiſtory are ſilent, it becomes us to be ſilent too; leaving to future generations, whenever neceſſity and the ſafety of the whole ſhall require it, the exertion of thoſe inherent (though latent) powers of ſociety, which no climate, no time, no conſtitution, no contract, can ever deſtroy or diminiſh.'

Mr. Blackſtone, as he proceeds, briefly touches the *law* of parliament, which, he ſays, has its original from this one maxim, 'that whatever matter ariſes concerning either houſe of parliament, ought to be examined, diſcuſſed, and adjudged in that houſe to which it relates, and not elſewhere.' Hence, for inſtance, the lords will not ſuffer the commons to interfere in ſettling a claim of privilege; the commons will not allow the lords to judge of the election of a burgeſs; nor will either houſe permit the *courts of law* to examine the merits of either caſes.

How far the courts of law have a right to examine in ſuch caſes, it would not become us to enquire. It had not been amiſs however, if the Author had taken notice of the opinion of the great Chief Juſtice *Holt*, who in the caſe of Lord *Banbury*, did in ſome reſpect interfere in a claim of *peerage*;—and who likewiſe in the caſe of *Aſhby* and *White* did interfere in the election of a burgeſs; notwithſtanding in the former caſe he was menaced by the houſe of lords, and in the latter by the houſe of commons. With reſpect to the *law of parliament*, this noble Chief Juſtice ſaid, that *ſuppoſing* it to be a particular law, yet if a queſtion aroſe determinable in the King's Bench, the King's Bench ought to determine it.

In tracing the method of making laws, we find the following obſervations with reſpect to the old method of proclaiming acts of parliament.—When a bill has received the royal aſſent, it is then, and not before, a ſtatute or act of parliament. "This ſtatute or act is placed among the records of the kingdom; there needing no formal promulgation to give it the force of a law, as was neceſſary by the civil law with regard to the emperors edicts: becauſe every man in England is, in judgment of law, party to the making of an act of parliament, being preſent thereat by his repreſentatives. However, a copy thereof is uſually printed at the king's preſs, for the information of the whole land. And formerly, before the invention of printing, it was uſed to be publiſhed by the ſheriff of every county; the king's writ being ſent to him at the end of every ſeſſion, together with a tranſcript of all the acts made at that ſeſſion, commanding him "*ut ſtatuta illa, et omnes articulos in eiſdem contentos, in ſingulis locis ubi expedire viderit, publice proclamari, et firmiter teneri et obſervari faciat.*" And the uſage was to proclaim them at his county court, and there to keep them, that whoever would might read or take copies thereof; which cuſtom continued till the reign of Henry the ſeventh.'

It is much to be lamented that ſome uſage of this kind is not practiſed at preſent, which from the vaſt multiplicity of ſtatutes, eſpecially of *penal* laws, ſeems to be more requiſite than ever. It has been common of late indeed to print *abſtracts* of particular acts, ſuch as the *Poſt-Office* act, &c. in the News-papers. Why all penal laws ſhould not be thus promulgated, it is not eaſy to aſſign a reaſon; and it muſt, to a reflecting mind, afford a very ſtrange idea of the wiſdom and juſtice of government, when it is ſeen that greater attention is paid to the intereſt of the revenue, than to the liberty and life of the ſubject.

Our Author in the next place takes the *executive* power into conſideration, which, by our law, is veſted in the *King* or *Queen*:

Queen: and in diſcourſing of the royal rights and authority, he very properly conſiders the King. 1. With regard to his title. 2. His royal family. 3. His councils. 4. His Duties. 5. His prerogative. 6. His revenue.

We are ſorry that our limits will not allow us to follow the Writer through theſe diviſions, which are treated in a moſt ſatisfactory and maſterly manner: more eſpecially the chapter relating to the royal revenue. This nice and intricate ſubject is rendered intelligible to an ordinary underſtanding. Nothing can be more accurate, more perſpicuous, and at the ſame time more compendious: and the inference the Writer draws from a view of the antient and modern revenues of the crown, is too excellent to be omitted. He takes notice 'that the powers of the crown are now to all appearance greatly curtailed and diminiſhed ſince the reign of king James the firſt: particularly, by the abolition of the ſtar chamber and high commiſſion courts in the reign of Charles the firſt, and by the diſclaiming of martial law, and the power of levying taxes on the ſubject, by the ſame prince: by the diſuſe of foreſt laws for a century paſt: and by the many excellent proviſions enacted under Charles the ſecond; eſpecially, the abolition of military tenures, purveyance, and pre-emption; the *habeas corpus* act; and the act to prevent the the diſcontinuance of parliaments for above three years: and, ſince the revolution, by the ſtrong and emphatical words in which our liberties are aſſerted in the bill of rights, and act of ſettlement; by the act for triennial, ſince turned into ſeptennial, elections; by the excluſion of certain officers from the houſe of commons; by rendering the ſeats of the judges permanent, and their ſalaries independent; and by reſtraining the king's pardon from operating on paliamentary impeachments. Beſides all this, if we conſider how the crown is impoveriſhed and ſtripped of all it's antient revenues, ſo that it greatly depends on the liberality of parliament for it's neceſſary ſupport and maintenance, we may perhaps be led to think, that the ballance is inclined pretty ſtrongly to the popular ſcale, and that the executive magiſtrate has neither independence nor power enough left, to form that check upon the lords and commons, which the founders of our conſtitution intended.

'But, on the other hand, it is to be conſidered, that every prince, in the firſt parliament after his acceſſion, has by long uſage a truly royal addition to his hereditary revenue ſettled upon him for his life; and has never any occaſion to apply to parliament for ſupplies, but upon ſome public neceſſity of the whole realm. This reſtores to him that conſtitutional independence, which at his firſt acceſſion ſeems, it muſt be owned, to be wanting. And then, with regard to power, we may find perhaps that the hands of government are at leaſt ſufficiently ſtrengthened; and that an Engliſh monarch is now in no danger of being overborne by either the nobility or the people. The inſtruments of power are not perhaps ſo open and avowed as they formerly were, and therefore are the leſs liable to jealous and invidious reflections; but they are not the weaker upon that account. In ſhort, our national debt and taxes (beſides the inconveniences before-mentioned) have alſo in their natural conſequences thrown ſuch a weight of power into the executive ſcale of government, as we cannot think was intended by our patriot anceſtors; who gloriouſly ſtruggled for the abolition of the then formidable parts of the prerogative; and by an unaccountable want of foreſight eſtabliſhed this ſyſtem in their ſtead. The entire collection and management of ſo vaſt a revenue, being placed in the hands of the crown, have given riſe to ſuch a multitude of new officers, created by and removeable at the royal pleaſure, that they have extended the influence of government to every corner of the nation. Witneſs the commiſſioners, and the multitude of dependents on the cuſtoms, in every port of the kingdom; the commiſſioners of exciſe, and their numerous ſubalterns, in every inland diſtrict; the poſtmaſters, and their ſervants, planted in every town, and upon every public road; the commiſſioners of the ſtamps, and their diſtributors, which are full as ſcattered and full as numerous; the officers of the ſalt duty, which, though a ſpecies of exciſe and conducted in the ſame manner, are yet made a diſtinct corps from the ordinary managers of that revenue; the ſurveyors of houſes and windows; the receivers of the land tax; the managers of lotteries; and the commiſſioners of hackney coaches; all which are either mediately or immediately appointed by the crown, and removeable at pleaſure without any reaſon aſſigned: theſe, it requires but little penetration to ſee, muſt give that power, on which they depend for ſubſiſtence, an influence moſt amazingly extenſive. To this may be added the frequent opportunities of conferring particular obligations, by preference in loans, ſubſcriptions, tickets, remittances, and other money-tranſactions, which will greatly encreaſe this influence; and that over thoſe perſons whoſe attachment, on account of their wealth, is frequently the moſt deſirable. All this is the natural, though perhaps the unforeſeen, conſequence of erecting our funds of credit, and to ſupport them, eſtabliſhing our preſent perpetual taxes: the whole of which is entirely new ſince the reſtoration in 1660; and by far the greateſt part ſince the revolution in 1688. And the ſame may be ſaid with regard to the officers in our numerous army, and the places which the army has created. All which put together gives the executive power ſo perſuaſive an energy with reſpect to the perſons themſelves, and ſo prevailing an intereſt with their friends and families, as will amply make amends for the loſs of external prerogative.

'But, though this profuſion of offices ſhould have no effect on individuals, there is ſtill another newly acquired branch of power; and that is, not the influence only, but the force of a diſciplined army: paid indeed ultimately by the people, but immediately by the crown; raiſed by the crown, officered by the crown, commanded by the crown. They are kept on foot it is true only from year to year, and that by the power of parliament: but during that year they muſt, by the nature of our conſtitution, if raiſed at all, be at the abſolute diſpoſal of the crown. And there need but few words to demonſtrate how great a truſt is thereby repoſed in the prince by his people. A truſt, that is more than equivalent to a thouſand little troubleſome prerogatives.

'Add to all this, that, beſides the civil liſt, the immenſe revenue of ſeven millions ſterling, which is annually paid to the creditors of the publick, or carried to the ſinking fund, is firſt depoſited in the royal exchequer, and thence iſſued out to the reſpective offices of payment. This revenue the people can never refuſe to raiſe, becauſe it is made perpetual by act of parliament: which alſo, when well conſidered, will appear to be a truſt of great delicacy and high importance.

'Upon the whole therefore I think it is clear, that, whatever may have become of the *nominal*, the *real* power of the crown has not been too far weakened by any tranſactions in the laſt century. Much is indeed given up; but much is alſo acquired. The ſtern commands of prerogative have yielded to the milder voice of influence; the ſlaviſh and exploded doctrine of non-reſiſtance has given way to a military eſtabliſhment by law; and to the diſuſe of parliaments has ſucceeded a parliamentary truſt of an immenſe perpetual revenue. When, indeed, by the free operation of the ſinking fund, our national debts ſhall be leſſened; when the poſture of foreign affairs, and the univerſal introduction of a well planned and national militia, will ſuffer our formidable army to be thinned and regulated; and when (in conſequence of all) our taxes ſhall be gradually reduced; this adventitious power of the crown will ſlowly and imperceptible diminiſh, as it ſlowly and imperceptibly roſe. But, till that ſhall happen, it will be our eſpecial duty, as good ſubjects and good Engliſhmen, to reverence the crown, and yet guard againſt corrupt and ſervile influence from thoſe who are intruſted with it's authority; to be loyal, yet free; obedient, and yet independent: and, above every thing, to hope that we may long, very long, continue to be governed by a ſovereign, who, in all thoſe public acts that have perſonally proceeded from himſelf, hath manifeſted the higheſt veneration for the free conſtitution of Britain; hath already in more than one inſtance remarkably ſtrengthened it's outworks; and will therefore never harbour a thought, or adopt a perſuaſion, in any the remoteſt degree detrimental to public liberty.'

The enſuing chapter, reſpects the rights and duties of ſubordinate magiſtrates, and having treated of perſons as they ſtand in the public relations of *magiſtrates*, he proceeds to conſider ſuch perſons as fall under the denomination of the *people*, (in which body the ſubordinate magiſtrates are included) and explains their rights and duties in all their various relations.

Having already tranſgreſſed our bounds, we muſt, for theſe explanations, refer the Reader to the work itſelf; which, from the extracts herein given, he will no doubt be curious to peruſe.

We cannot conclude without obſerving that Mr. Blackſtone is perhaps the firſt who has treated of the body of law in a liberal, elegant, and conſtitutional manner. A vein of good ſenſe and moderation runs through every page, and he ſhews himſelf equally free from that ſervile attachment to prerogative which is generally imputed to lawyers, eſpecially ſuch as are ſervants of the crown, without giving looſe to that undiſtinguiſhing factious zeal for liberty, which too often wears the maſk of patriotiſm. Upon the whole he has acquitted himſelf as a ſound lawyer, an able Writer, a good ſubject, and a worthy citizen.

The Freedom of Speech and Writing upon Public Affairs, conſidered. 4to. 4s. Baker.

IN the whole compaſs of political ſubjects, there is no queſtion of greater importance than that which our Author hath here undertaken to conſider. Freedom of ſpeech and writing on public affairs, is the true ſtandard of the ſtate of public liberty; and may not improperly be called the political barometer. Under the abſolute and deſpotic forms of government, where the will of the prince is the ſupreme law, and the people have no concern in the buſineſs of legiſlation, it is extremely low, or rather hath no exiſtence at all. In ariſtocratic and oligarchic governments it riſes but to a ſmall and inconſiderable degree, and for the very ſame reaſon, in proportion, that it is never to be found in monarchies. It is in popular governments alone, where the people have power in enacting laws, granting ſupplies, debating on public meaſures, and judging of the conduct of their governors, that this valuable and manly ſpecies of freedom is ever to be met with in any conſiderable extent. Where ſubjects are immediately intereſted in the adminiſtration of affairs; where, from the ſtructure of their government they are frequently called together to conſult for the common good, and feel their own importance in approving and ſupporting, or in condemning and rejecting any particular meaſures, we may expect to find the free and independent ſenator bravely oppoſing the pernicious ſchemes of a wicked and corrupt miniſter; or in a more public manner, from the preſs, calling upon his fellow-citizens to unite their influence in oppoſing the deſtructive, and countenancing the wiſe and ſalutary meaſures that are propoſed. And wherever, in a free government, we obſerve an attempt to ſuppreſs or bear down this ſpecies of freedom; where every man is not protected in the fulleſt manner in the exerciſe of it; but the people are intimidated by the infamy of corporal puniſhment, fines, impriſonment, baniſhment, &c. it is then the public jealouſy ought to be awakened; it is then the wicked ſons of ambition and tyranny are meditating the deſtruction of every thing dear and valuable to us as men. That this liberty may be abuſed to the moſt ungenerous and unworthy purpoſes will not be denied, and ſo have the beſt bleſſings and moſt valuable privileges which kind heaven hath beſtowed on the children of men; and were we to be at once deprived of every bleſſing we abuſe, it is eaſy to ſee what muſt have been our condition long ago: but the benevolent and righteous governor of the world judgeth not as men judge; he continueth our miſimproved privileges; and in imitation of his wiſdom and goodneſs ſhould our earthly governors continue to protect us in thoſe liberties, which are too often abuſed indeed; but cannot be taken away without the introduction of greater evils; and of which moreover, though abuſed, it is an unjuſt and wicked extenſion of their power to attempt to deprive us.

The manner in which the work before us is conducted will appear from the following analyſis of it.

Our Author ſets out with obſerving the excellence of truth, and the difficulty of diſcovering it; from whence he rightly infers the neceſſity of a free uſe of the means of diſcovering it, which are ſpeech and writing. As power is progreſſive, reſtraint on the latter would ſoon extend to the ſuppreſſion of the former: and he well obſerves, the more injurious the deſigns and actions of men are, the greater will be their ſolicitude to prevent a free examination of them.

This general introduction is followed by an enumeration of the laws againſt libels under the Roman emperors; from whence he paſſes to an account of the revival of the civil law in Europe, which he imputes not ſo much to its utility and excellence, as to its being favourable to the power of princes and eccleſiaſtics, of which he gives ſeveral inſtances from the Digeſt and Juſtinian's Inſtitutes: he thinks therefore that we ought to revere the memory of thoſe, who prevented the further reception of theſe laws in England. As for Scotland, he ſays, the civil law obtained there in all criminal matters without exception.

Our Author next proceeds to conſider the laws relating to torture. Libelling being made a capital crime, their authors became naturally expoſed to torture, which according to the civil laws was uſed in all caſes puniſhable with death. This cruel and abſurd method of examining by torture crept into the German courts along with the civil law, according to Schilter; though others ſuppoſe it was introduced long before that time, by the rage of the clergy againſt heretics. In Scotland this inhuman practice continued till the union, and ſome endeavours were made to introduce it into England; for which purpoſe a rack was formerly brought into the Tower, and is known by the name of the Duke of Exeter's Daughter. Our Author very humanely laments its being ſuffered to continue there, and thinks it ought to be brought forth and publicly burnt.

We are next preſented with ſome of thoſe imperial laws relating to reproachful words uttered againſt the emperor: which are followed by the mention of thoſe conſtitutions that were made againſt heretics; of which there are no leſs than ſixty-ſix in the Theodoſian code. We then have Lord Coke's opinion about libels, and caſes relating to them in the ſtar-chamber; which leads our Author to give a pretty large account of the inſtitution and forms of proceeding in that iniquitous court, with its final abolition in 16 Charles I. when there was an expreſs inhibition to erect for the future any court with the ſame or like juriſdictions; from whence our Author infers very juſtly and pertinently, 'that no precedents taken from that court ſhould be made uſe of in any modern proceedings in caſes of libels.' The power of the ſtar-chamber was greatly increaſed under James, who endeavoured to eſtabliſh deſpotiſm in England, in conformity to the government of Scotland, where, according to Sir James Mackenzie, whom our Author follows, the king was, by the laws, poſſeſſed of abſolute power. The next reign ſtill aggravated matters further, as appears in the caſes of Baſtwick, Prynne, Lilbourn, Bp. Williams, &c. &c. which, whenever a true Engliſhman reads, 'let him cry, Praiſe and glory on their heads who delivered this country from ſuch execrable tyranny.'

It is the opinion of our Author, that all the records of this court were purpoſely deſtroyed, that no proof might remain to poſterity of the abominations practiſed in it. It was natural to paſs from hence to the liberty of the preſs, which, as is juſtly obſerved, had it prevailed, would have prevented many unjuſt and pernicious acts of the governing powers, acts fatal in their conſequences to the governors themſelves, as well as to the unhappy ſubjects who groaned under them. Matters of public and common concernment are proper objects of public knowlege and common debate; but this knowledge cannot be acquired, nor can ſuch debate be carried on, without the freedom of ſpeaking and writing.

The book concludes with ſome remarks, neither new nor uncommon, on the preſent ſtate of the colonies. The Author appears to be a hearty but ſober friend to public liberty, and his treatiſe contains ſeveral judicious and important remarks; but it is written in a verboſe declamatory ſtyle; the tranſitions from one ſubject to another are immethodical and abrupt; and the whole bears the evident marks of a haſty compoſition.

MONTHLY CATALOGUE,

For MAY, 1766.

MISCELLANEOUS.

Art. 13. *The Philoſophy of Hiſtory.* By M. de Voltaire. 8vo. 5s. Allcock.

A Tranſlation of *La Philoſophie de L'Hiſtoire*; of which our Readers have had an account in the Appendix to our 32d Vol. The name of *Bazin*, printed in the title-page of the original French, is probably mere invention.

Art. 14. *An Anſwer to the Caſe of the Mills Frigate.* 8vo. 1s. Willock.

Relates to the *conteſted inſurance* on the *good ſhip* mentioned in the title-page. This cauſe is not to be determined in the court of criticiſm, but in a court of law.

Art. 15. *Arithmetical Collections and Improvements. Being a complete Syſtem of Practical Arithmetic.* By Anthony and John Birks; late Maſters of a Boarding-ſchool at Goſberton, and now of the Free-writing-ſchool at Donnington, Lincolnſhire. 6s. Hawes, &c.

This compilement ſeems to be very judiciouſly performed; and, as the ingenious Authors ſay, in their preface, properly adapted to the uſe of the gentleman and the ſcholar, as well as the man of buſineſs.

Art. 16. *A Letter from Mr. Voltaire to M. Jean Jaques Rouſſeau.* 12mo. 1s. 6d. Payne.

This pretended letter from Mr. Voltaire is founded on ſome paſſages in the anecdotes relating to Mr. Rouſſeau, of which we gave an abſtract* in our laſt Appendix. Mr. Voltaire had, in thoſe anecdotes, been accuſed as acceſſory to the perſecution of the celebrated citizen of Geneva; and, in revenge of that accuſation, the latter is ridiculed and abuſed in the preſent performance: which is here printed both in French and Engliſh, to give it the greater air of originality and authenticity. We can, however, by no means look upon this production as the genuine offspring of Voltaire's pen; and therefore ſhall enter into no farther particulars concerning it.

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* This abſtract is ſubjoined to the preſent letter, by way of illuſtration.

Art. 17. *An earneſt Addreſs to the People of England. Containing an Enquiry into the Cauſe of the great Scarcity of Timber throughout the Dominions belonging to his Majeſty: With ſome Hints towards the more effectually ſecuring and preſerving the ſame, particularly that Part of it uſed in Ship-building, which may prove of the laſt Importance to theſe Kingdoms.* 8vo. 1s. 6d. Noble.

There are ſome particulars in this addreſs which deſerve not only the notice of the people of England in general, but of the legiſlature eſpecially. We have often heard of the great waſte and havock made of the ſhip-timber in the royal dock-yards; but this Author's account exceeds every thing we could have ſuppoſed. He computes, at the loweſt, 'that it muſt have coſt the government within theſe 50 years laſt paſt, between *two and three millions of money* to ſupply the *artificers* of the ſeveral dock-yards with fuel-wood,'——out of which might have been ſaved, 'a quantity of timber ſufficient to have built 50 men of war of the line.'——As this tract is inſcribed to the Earl of Egmont, firſt lord commiſſioner of the admiralty, it is to be hoped the endeavours of this public-ſpirited Writer towards a reformation of the dock-yards will not be in vain.

Art. 18. *A Narrative of what paſſed between General Sir Harry Erſkine and Phillip Thickneſſe Eſq; in Conſequence of a Letter written by the latter to the Earl of Bute, relative to the Publication of ſome original Letters and Poetry of Lady Mary Wortley Montague's, then in Mr. Thickneſſe's Poſſeſſion.* 8vo. 1s. Williams.

About two years ago, Capt. Thickneſſe had the misfortune to be engaged in a quarrel with Lord Orwell; the conſequence of which was, a vigorous proſecution of the former, in the court of king's bench. The defendant had in vain applied to his lordſhip, to accommodate their differences; and, at laſt, he had recourſe to the Earl of Bute, whoſe interpoſition with Lord Orwell he requeſted; but without ſucceſs. His hopes with reſpect to Lord B. were founded on the circumſtance of his being in poſſeſſion of ſome original letters and poems written by the late very ingenious Lady Mary W. M. mother to the Counteſs of B. His firſt intention was to publiſh theſe papers[*]; and he had actually begun to print them, when it occurred to his reflection, that poſſibly it might be more agreeable to *the family*, that the letters, &c. ſhould be withheld from the public eye. In purſuit of this idea, he politely wrote to Lord B. on the ſubject; and his lordſhip employed Sir H. Erſkine to ſpeak with Mr. T. and to intimate to him, how acceptable a preſent to his lordſhip thoſe papers would be deemed. Mr. T. hereupon thought proper to mention, as a *conditional* circumſtance, the great ſervice that Lord B. could do him, by interpoſing his good offices with Lord O. This propoſal, on the part of Mr. T. however, ſeems to have been little reliſhed; yet, it produced a ſort of negociation and correſpondence between him and Sir Harry; who, in the end, found means † to get the papers out of the Captain's hand, *without his conſent*, and without procuring him the favour he had requeſted.—Reſentment of this procedure, has produced this *Narrative*; in which Capt. T. complains of ill uſage: but informs us, however, that he had the precaution to copy the *letters* and *poems* of Lady Mary, before the originals were forced out of his hands; and he has here publiſhed one of each ſort, as a ſpecimen. ——Whether he will determine to let the world ſee the remainder, it is impoſſible for us to inform our Readers.

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[*] As a ſupplement to her *other* Letters: ſee Review, Vol. 28 and 29.

† The particulars of which, are related in the *Narrative*.

Art. 19. *An Addreſs to the reſpective Bodies of Free and Accepted Maſons, as delivered at the Steward's Lodge, at the Horn Tavern, Fleet-ſtreet, November 16th, 1763, being Election and Inſtallation Night.* By Thomas Edmonds, Eſq; one of the Grand-wardens, &c.——To which is added, his Charge to Lord Blaney, preſent Grand-maſter, on his being appointed Maſter of the New Lodge, at the Horn Tavern, Weſtminſter, &c. &c. 8vo. 1s. 6d. Hooper.

An incoherent rhapſody, in praiſe of maſonry —Amongſt other qualifications of a good maſon, we are told that he is '*fortuitous*, and ſteady, cultivating his mind and behaviour with ſocial *adepts*, and brotherly benignity in all the duties of life;'—' conſidering that amity and ſocial harmony ought to flouriſh and abound in all human ſocieties, but particularly among the fraternity, whoſe names are enrolled in the books of *everlaſting ſcientific records*, to maintain and ever kindle that myſterious zeal, which enlightens us to ſee, with feeling compaſſion, the turbulent diſquietudes, and vitiated principles of moſt of the *unſelected* and uncivilized part of mankind.'

Art. 20. *The Hiſtory of Chriſtina, Queen of Sweden.* From the French of M. Lacombe. 12mo. 3s. Kearſly.

We have here an account of this capricious, crazy queen *, different from that given by M. Lacombe of Avignon, formerly mentioned in our Review. The preſent ingenious Writer, though a Roman catholic, preſerves at leaſt the *appearance* of impartiality; and, while he pays high compliments to the genius and learning of his heroine, does not ſeem to boaſt much of the honour done to his church, by her renunciation of the proteſtant religion: which he ſometimes ſpeaks of as a mere freak of Chriſtina's, or, rather, as a political farce, calculated to procure for herſelf the protection of the popiſh princes, particularly the holy pontiff, on whom ſhe chiefly relied for ſupport, after ſhe had fooliſhly abdicated the throne of Sweden.

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* She was daughter and ſucceſſor to Guſtavus Adolphus, the great protector of proteſtantiſm in the north.

This is an entertaining piece of biography; and affords in Chriſtina's dear-bought repentance for having thrown away her crown, a ſtriking proof how fatally people may err, who raſhly take any ſtep which cannot be *recalled*: eſpecially they who, according to a plain Engliſh phraſe, *part with the ſtaff out of their own hands*, and truſt to the *gratitude* of thoſe whom they have obliged.

On this occaſion, the affecting old ſtory of King Lear will naturally occur; and in later times, Europe has ſeen other inſtances of regal abdication, which were ſeverely repented of,—particularly that of Victor Amadeus, King of Sardinia: not to mention the leſs voluntary one, of our James the Second.—But it was a ſort of faſhion in the ſeventeenth century, for princes to relinquiſh their thrones. In that age, a king of Poland alſo took it into his head to grow weary of the diadem that encircled it; viz. John Caſimir; who, in imitation of the emperor Charles the Fifth, preferred a monaſtic life to the ſplendors of a court, and the charms of ſovereignty.—Strange, that ſo many of the ſons of ambition ſhould take ſuch infinite pains, and even commit ſuch horrid crimes, to obtain what others have caſt away, as not worth poſſeſſing!

Art. 21. *The firſt Chapter of the Prophecies of the Prophet Homer. With a Letter to the B. of G.* 4to. 1s. 6d. Wilkie.

‘ If in the number of frivolous addreſſes, ſays this Letter-writer, that are hourly preſented to your lordſhip, this ſhould appear to be one, you will, I know, receive and diſmiſs it, with your uſual candour and humanity.

‘ In the mean time, permit me to obſerve, not without ſome degree of aſtoniſhment,——that your lordſhip, with the acuteneſs of a lynx, could trace out, in the ſixth book of Virgil, the fooliſh myſteries of a falſe and fantaſtic religion, and yet want the penetration to diſcover, in Homer, the great myſtery of our own true belief,—our redemption from ſin, by the birth of a Saviour:—a myſtery, clearly pointed out by the ſpirit of prophecy that breathes through thoſe divine pſalms, commonly called the Hymns of Homer.

‘ How can we account for ſuch mental blindneſs, but by acknowledging the righteous diſpenſations of heaven? whoſe will it is,—to confound and mortify the men of wiſdom;—to ſuffer them to perplex themſelves in the labyrinths of ſcience;—and finally, to leave the ways of truth and ſimplicity for the diſcovery of babes and ſucklings.

‘ I freely confeſs that I am much more indebted to accident for this diſcovery than to any effort of my own abilities. A confuſed kind of ſentiment, a ſuſpicion, at firſt, perhaps, not entirely commendable, put me upon making a literal tranſlation of ſome paſſages that appeared the moſt ſtriking. How was I ſurpriſed, upon trial, to find ſuch important and ſerious truths growing in ſo neglected a ſoil! Your lordſhip need only caſt your eye upon the tranſlation of part of the firſt pſalm, to be convinced with me, that Homer was as much inſpired as Iſaiah or any of the prophets. By comparing it with the original, you will preſently obſerve, that I have taken fewer liberties than are uſually taken on ſuch occaſions; indeed I have no ſyſtem either to erect or to defend, though the invitation to be dabbling in ſyſtematic mortar is in the preſent caſe almoſt irreſiſtible. What think you of a demonſtration of the miſſion of the Meſſiah from the omiſſion of the Greeks? that is, from their ignorance of the neceſſity of a Mediator, and their miſapplication of the prophecies concerning the Founder of Chriſtianity to their own idle fancies: but this requires the execution of a maſter.—Your lordſhip has ſucceeded too well in a ſimilar proof to fail in this, if you can be perſuaded to undertake it. Both the old miſſion and the new commiſſion may be united into one ſubſtantial demonſtration, ſpringing out of two omiſſions, like an affirmative begotten by the conjunction of two negatives,—or like a true, but an unexpected concluſion from two flat contradictions.

'A *plain* verbal tranſlation is what I offer to your lordſhip, and through that medium you will ſee what has hitherto eſcaped you, that Homer was a great and a mighty prophet. The immenſe pains you have taken in that abſtruſe ſtudy, for which you have invented a name; in that ſcience, which you call *double doctrine*, and ignorant people call *double dealing*, makes ſuch an overſight ſtill more ſurpriſing, and juſtifies my manner of accounting for it, as the only one that can ſolve the difficulty.'

The remaining part of the letter is written in the ſame ſtrain:—the extract we have given from it is ſufficient to ſhew the Author's ſpirit and deſign. We cannot help ſaying, however, that his wit and humour, were he even poſſeſſed of a much larger ſhare of them than he is, cannot atone for the mean and illiberal alluſion to a ſcrap of domeſtic ſcandal with which he concludes his letter. This is, indeed, ſo much below the character of a gentleman or a man of letters, that it muſt neceſſarily render the Author an object of deteſtation and abhorrence to every generous reader, as it evidently ſhews him to be void of every delicate feeling, and an utter ſtranger to the firſt principles of decency and good-breeding.———We need make no apology, we hope, for expreſſing ourſelves warmly on this occaſion; our Readers will not impute it to any *partiality* for the B. of Gl———r; but to a regard for the common intereſts of humanity.

Art. 22. *Morning Amuſements of the K— of P——. Or, the Modern Syſtem of Regal Policy, Religion, Juſtice, &c.* 8vo. 1s. 6d. Robinſon, &c.

Another tranſlation of *Matinées Royales:* ſee our laſt month's Catalogue. The title of this work is very oddly rendered in both tranſlations.

Art. 23. *Thoughts upon ſome late Pieces, particularly* The Death of Abel, *and* The Meſſiah. 4to. 1s. Hinton.

Among other ſhrewd remarks in this pamphlet, one is, that the Death of Abel, and the new Meſſiah[*], may be read alternately before the Euchariſt, and the latter always in Paſſion-week!——The Author obſerves at the ſame time, that theſe poems are attributed to Germans with hard names; and Pamela, Clariſſa, and Sir Charles Grandiſon, he ſays, are generally ſuppoſed to be the works of a printer. So important is the intelligence we have from this profound and curious Critic!

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[*] By Klopſtock.

Art. 24. *A View of the Copper Coin and Coinage of England, including the Leaden, Tin, and Laton Tokens made by Tradeſmen during the Reigns of Elizabeth and James I. the Farthing Tokens of James I. and Charles I.; thoſe of Towns and Corporations under the Commonwealth and Charles II. James II. and William and Mary. With Copper-plates.* By Thomas Snelling. Royal 4to. 10s. 6d. Boards. Snelling.

We have already taken notice of the ſkill and accuracy of this induſtrious Metallick Compiler, in mentioning his *Views of the Gold and Silver Coinage of England,* and his *Doctrine of Gold and Silver Computations.*

Art. 25. *A new Method of eaſily attaining the Italian Tongue, according to the Inſtructions of Signor Veneroni, with a French and Engliſh Tranſlation, enlarged with many Rules neceſſary to be known, and corrected according to the modern Orthography.* By David Franceſco Lates, Teacher of Languages in Oxford. 8vo. 5s. Vaillant.

Thoſe to whom the principles of Veneroni's Italian grammar were inacceſſible, from their want of ſkill in the French language, will here find the difficulty removed; and in that reſpect this new grammar is a deſirable publication; for Veneroni has laid down the beſt method of inſtruction for the acquiſition of the Italian tongue,

Thoſe who have no knowledge of grammar will here find the terms explained in an eaſy manner; and the rules of pronunciation are as explicit and ſatisfactory as any conveyance that is not oral can render them, The regular verbs are reduced to one conjugation, which is exhibited by a new table; and the Author has endeavoured, more induſtriouſly indeed than ſucceſsfully, to compriſe the irregular verbs under a general rule. The ſecond part (for this work is divided into three parts) contains obſervations on the orthography, accent, concordance, and poetical licences, &c. of the Italian tongue, ſelected from the beſt writers on thoſe ſubjects; and the third part conſiſts of a vocabulary, familiar dialogues, ſpecimens of addreſs, Italian proverbs, elegant modes of expreſſion, tales, forms of Italian letters and paſſages from the beſt poets in that language, all which may ſerve to initiate and improve the learner.

Art. 26. *The Oeconomical Table,—an Attempt towards aſcertaining and exhibiting the Source, Progreſs, and Employment of Riches,—with Explanations.* By the Friend of Mankind, the celebrated Marquis de Mirabeau. Tranſlated from the French. 8vo. 4s. Owen.

'To the Farmers of England,
'this tranſlation,
'undertaken with a view of ſetting the advantages of agriculture
'to their country in a clear light,
'As the original was to prove the abſolute neceſſity of it to France,
'is dedicated by the Tranſlator.'

But how far the farmers of England may, in general, be qualified to profit by the peruſal of ſuch a work, we ſhall not pretend to determine, any otherwiſe, than by declaring ourſelves entirely of opinion, with the Author,——' that ſuch as do not chuſe to beſtow a little cloſe and patient thinking on this performance, had as good never look into it, ſince otherwiſe, in all probability, they would ſoon loſe the thread of the Writer's arguments, and reap nothing but error for their trouble.'

It is, however, very plain, that agriculture is the moſt *natural* ſource of riches: which ſhews the propriety of part, at leaſt, of his advice, that—'a *landed* nation ſhould favour the exportation of the immediate fruits of the earth, by the importation of manufactures, which ſhe can turn to advantage, from foreigners. Herein lies the whole myſtery of commerce. Let us but act in this manner, (ſays he) and we need not be under any apprehenſions of *becoming tributary to other nations*.'

It is almoſt impoſſible to give any abſtract of a work, that is in itſelf but an abſtract of demonſtrations and principles; which are traced through the numerous objects of the oeconomical ſcience, with a very benevolent view; though not without an apparent 'negligence of ſtile,' as the Author himſelf acknowledges.

Art. 27. *The Deſcription and Uſe of the Globes, in Queſtion and Anſwer: with an Explanation of the Terms. To which is added, an Appendix, concerning the Properties of the Four Elements, Fire, Air, Water, Earth; and thoſe of the Atmoſphere: alſo, a brief Account of Eclipſes and their Cauſes. The whole compiled and digeſted in ſuch a Manner as to render it both intelligible and inſtructive.* By Jeremiah D'Avenant, Philomath. Small 8vo. 3s. Flexney.

The preſent ſubject, as the Author acknowledges, has been often before canvaſſed; 'but as this is compiled for novelty, by queſtion and anſwer,'—he hopes it will 'meet with *the* approbation *from* the public,' which (he ſays) will be no ſmall article in his future happineſs.

The uſual problems are here introduced: but we meet with little new, till we come to the appendix; which might, perhaps, as well have been omitted, as it is wrote in a ſtyle *not* the moſt *intelligible* or *inſtructive*:—but let the Reader judge.—'Nevertheleſs, all theſe things take part of fire, and that is the cauſe, that amongſt ſome ſtones, as great rocks, they are *more nearer* to the nature of the earth than to the other elements:' p. 171.——At p. 174, he tells us what 'is uſually underſtood *from* the word atmoſphere:'——and at p. 180, he talks about 'the phænomenas of the heavenly bodies,'—and the *judicials* relating to an eclipſe.'

Art. 28. *A Key to the New Teſtament. Giving an Account of the ſeveral Books, their Contents, their Authors, and of the Times, Places and Occaſions, on which they were reſpectively written.* 12mo. 2s. 6d. Davis and Reymers.

'A clear introductory illuſtration of the ſeveral books of the *New Teſtament*, ſhewing the deſign of their writers, the nature of their contents, and whatever elſe is previouſly neceſſary to their being read with underſtanding, is a work [as the Author obſerves in his preface] that, if well executed, muſt prove the beſt of commentaries, and frequently ſupercede the want of all other. Like an intelligent guide, it directs the reader right at his firſt ſetting out, and thereby ſaves him the trouble of much after-inquiry: or, like a map of a country, through which he is to travel; if conſulted beforehand, it gives him a general view of his journey, and prevents his being afterwards loſt and bewildered.'

The contents of the following little work are acknowledged to be chiefly extracted from two eminent writers, who have particularly diſtinguiſhed themſelves in this branch of ſacred criticiſm, and have lately thrown great light upon the ſubject: viz. Profeſſor *Michaelis*, of the univerſity of Gottingen, in his ‘ Introductory Lectures to the N. Teſt.’ and the Rev. Dr. *Lardner*, in his ‘ Hiſtory of the Apoſtles and Evangeliſts, Writers of the New Teſt.’—The Editor has not, however, confined himſelf merely to thoſe two learned writers, but has enriched his work from other Authors; particularly Dr. *Owen*, who, in his ‘ Obſervations on the Four Goſpels,’ has opened a new ſource of information, and ſtarted many new hints, which had eſcaped former enquirers.

In ſettling the date of St. Matthew's Goſpel, Dr. Owen differs in opinion from moſt other writers, ſuppoſing it to have been written about *A. D.* 38, whereas Michaelis fixes the date of it about *A. D.* 61, and Dr. Lardner thinks it was not wrote till about *A. D.* 64.—In the preſent work, the Author makes one capital objection to the early date, fixed as above by Dr. Owen; and that is, ‘ the great clearneſs with which the comprehenſive deſign of the Chriſtian diſpenſation, as extending to the whole Gentile world, is unfolded in this Goſpel [of St. Matthew] Whereas it is well known, that for a while our Lord's diſciples laboured under Jewiſh prejudices; and that they did not fully underſtand all his diſcourſes[*] at the time they were ſpoken. They could not clearly diſcern the extenſive deſign of the goſpel ſcheme, till after St. Peter had been at the houſe of Cornelius, and there received Gentile converts into the church without circumciſion[†]; nor indeed till after the goſpel had been preached abroad in foreign countries by St. Paul and other apoſtles.’—‘ Now if we turn to St. Matthew's Goſpel, we every where find the enlarged views of his divine Maſter repreſented in too clear a manner to admit a doubt, that the writer was ignorant of their full tendency and meaning. Thus he ſhews that the apoſtles were to teach all nations[‡]. He repreſents the ſpirituality and freedom of the Goſpel[§]: and that our Saviour was deſigned to be a bleſſing to the Gentiles[‖].’——‘ There is alſo an expreſſion uſed once or twice, intimating that ſome conſiderable ſpace of time had elapſed between the event and the time when this Goſpel was written. See particularly Chap. xxviii. ver. 8. and ver. 15.’——‘ Whoever weighs all theſe circumſtances [our Author thinks] will rather be inclined to fix the date of this Goſpel about the year 61, with Michaelis, than in 38, with Dr. Owen.’

The above being the moſt *original* paſſage in the book, we have given it as a ſpecimen of a compilation that may be of great uſe to ſuch readers as have not an opportunity of conſulting the larger works referred to, upon this ſubject.

In the introduction, ſaid to be communicated by a friend, we have a ſhort account of the ſeveral ſects and hereſies that prevailed in the time of Chriſt and his apoſtles; and which are alluded to, either in the Goſpels, or the Epiſtles.—The ſame friend alſo gave the key to the prophecies contained in the Revelation, (extracted from Bp. Newton's Diſſertations) with which this little, uſeful, book is concluded.

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[*] Vide John xvi. 7—14, and other paſſages.

[†] Acts, Chap. x. this event is placed by chronologers about the year 39. [‡] Ch. xxviii. 19. [§] Ch. xv. 10, 20. [‖] Ch. ii. Ch. iii. 9.

Art. 29. *Solomon in all his Glory: or, the Maſter-Maſon. Being a true Guide to the inmoſt Receſſes of Free-maſonry, ancient and modern. Containing a minute Account of the Proceedings from an* Enter'd Apprentice, *to a* Paſt Maſter, *with the different Signs, Words, and Gripes. Illuſtrated with elegant Copper-plates, exhibiting the different Lodges, Free-Maſon's Cyphers, &c.* By T. W. an Officer in the Army, and late Maſter of the Swan-Tavern Lodge, in the Strand. Tranſlated from the French Original publiſhed at Berlin; and burnt by Order of the K. of Pruſſia, at the Interceſſion of the Free-Maſons. 8vo. 2s. Robinſon and Roberts.

Were all fact which this title-page aſſerts, and were the Reviewers free-maſons, it could not be expected that they would acknowledge the authenticity of the account here given; on the other hand, ſuppoſing them not to be in the ſecret, they are, conſequently, incompetent judges of the merit of ſuch a performance. *Solomon in all his Glory* muſt therefore be diſmiſſed without farther notice.

POETICAL.

Art. 30. *An Ode to the late Thomas Edwards, Eſq*; Written in the Year 1751, by Dr. Akenſide. Folio. 6d. Dodſley.

Mr. Edwards is here celebrated, on account of his *Canons of Criticiſm*; and Dr. Warburton is laſhed as an officious intruder on the fame of Shakeſpeare and Pope. It were abſurd to offer to our Readers any ſpecimen of this ingenious Writer's poetry, from ſo inconſiderable a piece as the preſent little poem; when his nobler works, the juſtly admired *Pleaſures of Imagination*, and his beautiful *Odes*, are ſo well known: we ſhall therefore diſmiſs this article, with briefly mentioning the *note*, p. 5. in which the Rev. Editor of Pope's Works is charged with having zealouſly cultivated the friendſhip of Theobald, Concanen, and the reſt of that tribe who were confederated againſt Mr. Pope. It is added, that Mr. W. afterwards ſpoke in high terms of the favour he received by being admitted to their meetings; and that he treated Mr. Pope very contemptuouſly, in his correſpondence with Concanen.——How far this charge can be ſupported by facts; and how far thoſe facts, when proved, will affect the biſhop's reputation, as the friend and vindicator of Mr. Pope's fame, we leave to the diſcuſſion of his lordſhip's *friends*: for HE, it is well-known, *never reads* theſe things.

Art. 31. *Humanity, a Poem, inſcribed to George Boden, Eſquire.* By G. C. 4to. 1s. Marſh.

A few rhapſodical declamations on the ſufferings of the Engliſh at Calcutta, on Capt. Glaſs, and on the death of the Duke of Cumberland, are here ſtrung together with very little art, elegance, or force of expreſſion.

Art. 32. *The Perils of Poetry; an Epiſtle to a Friend.* By J. H. Scott, Fellow of Trinity-College, Cambridge. 4to. 1s. Griffin.

The grievous lamentations of a da——d, diſappointed Author.

dric gude and godly ballates,

over, that it was printed at Edinburgh by 'Andro Hart.
year is not ſaid. From the ſtyle, as well as the ſubjects,
appear to have been compoſed about the time of the reforn
popery; and ſorely pelted in them is the *ſuer Hure* of Bab
following droll ſtanzas, on the celibacy of the prieſts, may
ſpecimen:

God ſend every prieſt ane wife
And every nunne a man,
That they may live that haly life
As firſt the kirk began.
Sanct Peter, quhom nane can repruſe
His life in marriage led,
All gude prieſts, whom God did luſe,
Their maryit wyfes had.
Greit cauſis then I grant had they,
Fra wyfes to refraine;
Bot greiter cauſes have they may
Now wyfis to wed againe.
For then ſuld noght ſa many hure
Be up and down this land:
Nor zit ſa many beggars puer,
In kirk and mercat ſtand.
And not ſa meikill baſtard ſeid
Throw out this country ſawin;
Nor gude men uncouth fry ſuld feed,
And all the ſuith * were knawin.

* truth.

Art. 34. *Characters: an Epiſtle, inſcribed to the Ea*
By Francis Gentleman. 4to. 1s. 6d. I

'There is an energy both in the ſentiments and verſi
nded as a ſatire on ſome of

So very humble, and ſo very free,
He ſeems the eſſence of humility—
He knows no diſtance that ſhould ſtep between,
And ſtriving to be affable, is mean;
Worthy, or worthleſs, claim an equal place;
All who approach engage his ready grace;
Happy that he ſo many Friends can call,
The unſuſpecting Dupe, or Jeſt of all.
Friendſhip, like love, ſhould be with caution plac'd,
Conſtant, when fix'd, and in its nature chaſte;
To one, and one alone, it can be true,
Worthleſs, when made the *weathercock* of two.
View ſpirit o'er the bounds of reaſon ſtride,
And ſwell itſelf into gigantic pride;
How grand the figure, how auguſt the port,
Of Nebuloſus new advanc'd at court!
His tongue no word, his eye no look affords,
To aught that ſits not in the Houſe of Lords;
If he muſt ſpeak, what manifeſt regret,
To waſte his breath upon a Baronet!
His mighty ſelf the everlaſting theme,
Grandeur his waking wiſh, and nightly dream;
His huge importance leaves the world behind,
And rules at large his ſolitary mind;
At diſtant Majeſty he looks with pain,
And curſes fate he was not born to *reign*.
Thus all the ſmiles of fortune he enjoys,
One empty wiſh unſatisfied deſtroys;
Juſt puniſhment by Providence ordain'd,
For wealth and honours thus by Pride prophan'd.

By an advertiſement ſubjoined to this poem, we are promiſed a collection of *royal* fables by the ſame Author; intended, we ſuppoſe, for the uſe of the Prince of Wales.

Art. 35. *The Works of Virgil, Engliſhed by* Robert Andrews. 8vo. 7s. 6d. Printed by Baſkerville, for the Author. Sold at Mr. Sheinton's, a *Grocer*, in Great-Ruſſel-Street.

A Poliſh ambaſſador at the Porte had his horſes ſhod with ſilver, upon which the grand viſier obſerved, 'that his excellency's horſes ſhoes might be of ſilver, but his brains were certainly of lead, when, though the repreſentative of a needy people, he came with the emblems of ſuperfluous wealth.' Our Tranſlator, or rather *Engliſher*, is under the ſame predicament. His types are ſilver, but his pen is lead; and the muſe has certainly treated him, or, at leaſt, ought to treat him, as Damœtas, in the language of his tranſlation, ſays he was ſerved by Galatea:

Pears at my pate arch GALEA *ſoftly flings.*

In the original,

Malo me Galatea petit, laſciva puella.

Art. 36. *The Curate, a Poem, inſcribed to all the Curates in England and Wales.* By E. Lloyd. 4to. 2s. 6d. Richardſon and Urquhart.

The language of this poem is ſometimes too humble, and the images

[illegible] growing to the g[illegible]
[illegible] It is too much to bear
[illegible] domineering air.
[illegible] in his brethren's duſt,
[illegible] will not die, *He* muſt.
[illegible] neighbours [illegible]
[illegible] death, and taylor to the dead,
[illegible] the body, when the ſoul is fled,
[illegible] this reptile's taunts ſo rude, ſo loud,
[illegible] he ſold the curate with the ſhroud

[illegible] concludes his poem with ſome advice to [illegible] ſuperior language and a better ſtrain o [illegible] make them ſenſible of the dignity [illegible] with the narrowneſs of their inco

[illegible] *David.* Written in 1763, [illegible] 1s. Lewes, printed and ſold [illegible] in Pater-noſter-Row.

[illegible] not altogether deſtitute of p [illegible] ous, and, upon the whole [illegible]

NOVELS.

[illegible] *the celebrated Miſs* [illegible] *zan, in the moſt fa* [illegible] Vols. 6s. Allcock [illegible] indelicate nor the w [illegible] no means proper to [illegible]

[illegible] By the Miſs Mi [illegible] ters of the Hiſt [illegible] ne S——.

Art. 40. *The Adventures of Jack Wander.* Written by himſelf. Interſperſed with ſome humorous Anecdotes, and original Memoirs. 12mo. 2s. 6d. Jones.

Porters and chairmen may be delighted with this book; and pronounce it very *funny* and *clever*; but footmen and chambermaids will be apt to cenſure it, as too *low* and *vulgar*.

Art. 41. *The Vicar of Wakefield: a Tale.* Suppoſed to be written by himſelf. 12mo. 2 Vols. 6s. Newbery.

Through the whole courſe of our travels in the wild regions of romance, we never met with any thing more difficult to characterize, than the Vicar of Wakefield; a performance which contains beauties ſufficient to entitle it to almoſt the higheſt applauſe, and defects enough to put the diſcerning reader out of all patience with an author capable of ſo ſtrangely under-writing himſelf.——With marks of genius equal, in ſome reſpects, to thoſe which diſtinguiſh our moſt celebrated novel-writers, there are in this work, ſuch palpable indications of the want of a thorough acquaintance with mankind, as might go near to prove the Author totally unqualified for ſucceſs in this ſpecies of compoſition, were it not that he finds ſuch reſources in his own extraordinary natural talents, as may, in the judgment of many readers, in a great meaſure, compenſate for his limited knowledge of men, manners, and characters, as they really appear in the living world.—In brief, with all its faults, there is much rational entertainment to be met with in this very ſingular tale: but it deſerves our warmer approbation, for its moral tendency; particularly for the exemplary manner in which it recommends and enforces the great obligations of univerſal BENEVOLENCE: the moſt amiable quality that can poſſibly diſtinguiſh and adorn the WORTHY MAN and the GOOD CHRISTIAN!

POLITICAL.

Art. 42. *A Charge to the Grand Jury for the City and Liberty of Weſtminſter.* By Sir John Fielding, Knight. 4to. 1s. Marſh.

Sir John here ſtates the natural liberty of the ſubject, as it is enjoyed under the protection of the law, in a manner well-becoming the dignity of the Chair.—Among the ſeveral public offences recommended to the attention of the grand jury, we are glad to find particular notice taken of—'*foreſtalling, ingroſſing, and regrating*; a crime ſhameful to humanity, inſulting to providence, and the baſe invention of avarice to grind the face of the poor.'

Art. 43. *An Examination of the Alterations in the Poor's Laws, propoſed by Dr. Burn, and a Refutation of his Objections to Workhouſes, ſo far as they relate to Hundred-houſes.* 8vo. 1s. Becket.

This ſenſible and candid Writer alledges, that—'to ſuppreſs begging, nothing more ſeems neceſſary, than to take away the toleration of all beggars whatſoever, and to make ſuch a proviſion, that all who are *unable* to work may be *certainly maintained*; and that all who are *able* may *effectually be employed*.'—For producing this ſalutary effect, he thinks *county* workhouſes much too *large* to be well managed, and *parochial* ones too *ſmall* to anſwer the expence neceſſarily attending them. He is therefore a ſtrenuous advocate for the expediency of *hundred* houſes, upon the plan of that already eſtabliſhed at Nacton in Suffolk: and is of opinion, that—'if the education and employment of *children* were the *only* advantages, which would accrue from the eſtabliſhment of ſuch houſes, theſe circumſtances would *alone* be ſufficient to recommend them.'

RELIGIOUS.

Art. 44. *A plain and full Account of the Chriſtian Practices obſerved by the Church in St. Martin's-le-Grand, London, and other Churches in Fellowſhip with them.* In a Letter to a Friend. 12mo. 3d. Vernor and Chater.

Chriſtian *practices!* This ſounds oddly; but the Narrator means no reflection on the congregation of *Sandemonians* in St. Martin's-le-Grand. On the contrary, he appears to be, or to have been, a leading perſon among them; and has publiſhed this account of their religious oeconomy, in order to recommend and enlarge this little church: which, however, we hardly think he will be able to effect, in any conſiderable degree; as the ſcheme is founded on ſuch a *literal* adherence to the principles and practices of the *firſt* Chriſtians, as cannot but prove impracticable in theſe times.

Art. 45. *A very humble, earneſt, and affectionate Addreſs, to the Biſhops and Clergy of this Kingdom; particularly to John Weſley, Dr. Gill, &c. The whole intended for a Confirmation of the Writings of* John Jerom Boeſwillibald, *late Profeſſor of the illuſtrious College at Tubingen, &c.* By W. K. 8vo. 6d. Nicoll, &c.

A moſt extraordinary piece of devout jargon, intended chiefly to ſhew forth the wondrous merits of ſome books written by the above-mentioned *John Jerom Boeſwillibald*, a German fanatic, whoſe uncouth name we never heard of before, and hope we ſhall never meet with it again.

SERMONS.

I. At the Rev. Mr. Winter's Meeting, in New Court, Carey-ſtreet, March 6, 1766, before the Gentlemen that ſupport the Academy at Mile-End. By William Crookſhank, D. D. Dilly.

II. Before the Houſe of Lords, Jan. 30, 1766. By the Biſhop of Exeter, Sandby.

III. At St Mary's, Cambridge, at the Lent Aſſizes, 1766. By John Mainwaring, B. D. Fellow of St. John's College. White.

IV. *The Indiſpenſible Importance of Religion.*—At Shakeſpeare's Walk, March 21. By Samuel Stennet, D. D. Buckland.

V. At the Ordination of the Rev. Mr. William Kingſbury, at Southampton, Oct. 8, 1765. By William Wright. With Mr. K.'s Confeſſion of Faith, and the Charge delivered by Thomas Gibbons, D. D. Buckland, &c.

VI. *The ſincere Chriſtian's happy Proſpect after Death.*—Preached at Huddleſcough, in Cumberland, June 19, 1765, at the Interment of Mrs. Sarah Brown, in the Burying-Ground belonging to the Proteſtant Diſſenters uſually aſſembling for Public Worſhip at that Place. By Adam Dean. Newcaſtle, printed for Charnley.

VII. *The Duties of Induſtry, Frugality, and Sobriety.*—Before a Society of Tradeſmen, &c. at St. Chad's, Salop, on Eaſter-Monday, 1766. By W. Adams, D. D. Miniſter of St. Chad, and Chaplain to the Bp. of St. Aſaph. Whiſton, &c.

[*The* CORRESPONDENCE in our next.]

THE

MONTHLY REVIEW,

For JUNE, 1766.

Pharmacopoeia Medici. Auctore Joanne Berkenhout, M. D. 8vo. 2s. 6d. Becket.

ELEGANCE, efficacy, and ſimplicity, are the requiſites to a good PRESCRIPTION:—and every work which has a tendency to accompliſh theſe ends, has a proportional degree of merit.——Dr. Berkenhout prefixes to his *Pharmacopoeia*, the *Chemiæ Pharmaceuticæ Elementa*; abſtracted from the Lectures of Dr. Cullen*, the moſt ingenious and the moſt happy ſyſtematic chemiſt who has yet appeared; and to whom Dr. Berkenhout acknowledges his obligations in theſe words:——'*Si in prima hujus libelli parte ſcientiæ quicquid et novi illuceat, celeberrimo id omne Profeſſori* CULLEN *referendum eſſe fatemur: viro in medicina docenda egregio, qui chemiam, primus et præcipuus in noſtris hiſce diebus, veram ad ſcientiam redegiſſe videtur.*'——Inſtead of claſſing bodies according to the three kingdoms, the foſſile, vegetable and animal, to which, indeed, there are many objections, the following is the method adopted by our Author:

'Corpora omnia in ſex claſſes dividuntur; viz. Salina, inflammabilia, metallica, terrea, aquoſa, aeria: quarum quinque priores materiæ medicæ aliquid ſuppeditant.

SALES.

Sunt ſapidi, et in aqua ſolubiles.

- Simplices,
  - Acidum
    - vitriolicum
    - nitroſum
    - muriaticum
    - vegetabile
  - Alkali
    - fixum
      - vegetabile
      - foſſile
    - volatile
- Compoſiti
  - Neutri
  - Metallici
  - Terrei

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* Profeſſor of chemiſtry in the univerſity of Edinburgh lately appointed profeſſor of the theory of medicine in the verſity.

INFLAMMABILIA.

Sunt corpora quæ ignem concipiunt et conſumuntur.

- Oleum
  - animale
    - nativum
    - empyreumaticum
  - vegetabile
    - expreſſum
    - eſſentiale
    - empyreumatic.
  - foſſile
- Sulphur
- Alkohol
- Æther.

METALLICA.

Sunt per calorem fuſibilia, ad metallicam formam frigore redeuntia, et maxima gaudent gravitate ſpecifica.

- Metalla
  - perfecta
    - aurum
    - argentum
  - imperfecta
    - argent. vivum
    - plumbum
    - cuprum
    - ſtannum
    - ferrum
- Semi-metalla
  - zincum
  - antimonium
  - arſenicum

TERREA.

Sunt ſolida, ſapida, nec aqua pura ſimplici ſolubilia, nec inflammabilia, et nunquam fuſibilia quin in vitrum abeant.

- Terræ
  - abſorbentes
  - cryſtallinæ
  - argillaceæ
  - talcum.

AQUOSA.

Sunt fluida, parum elaſtica, nunquam inflammabilia, et circa gradum 34. Therm. Farenheitiani congelabilia.

- Aqua
  - communis
  - mineralis.'

This method of claſſing bodies, is eaſy, accurate, and comprehenſive: we ſhall take the liberty however to obſerve, that under the diviſion of the inflammable bodies, there are enumerated three varieties of the vegetable oils, viz. the expreſſed, eſſential, and empyreumatic; and only two varieties of the animal, viz. the expreſſed, and empyreumatic; and yet it is certain from experiments, that an *eſſential oil* is obtainable from animal as well as vegetable ſubjects: there ſhould therefore have been three varieties under each of theſe heads.—To the varieties likewiſe of the *ſemi-metals*, viz. zinc, antimony, arſenic; ſhould have been added the following, biſmuth, platina, cobalt, and nickel.

After this general diviſion, our Author proceeds to give an abſtract of the chemical hiſtory of the *ſaline bodies*; but previouſly draws out a table of the twelve *neutral ſalts*; theſe are formed by a combination of the four acids with the three alkalies.—As it is very uſeful for young chemiſts to exerciſe themſelves in this table, we ſhall tranſcribe it: the firſt column contains the four acids, the ſecond the three alkalies placed oppoſite to each acid, and the laſt the neutral ſalts which are the reſult of their combination.

SALES.

ACIDUM.	ALKALI.	NEUTRUM.
Vitriolicum	Vegetabile	Tartar. vitriolat.
	Foſſile	Sal Glauberi
	Volatile	Ammoniac. vitriol.
Nitroſum	Vegetabile	Nitrum commune
	Foſſile	Nitrum cubicum
	Volatile	Ammoniac. nitros.
Muriaticum	Vegetabile	Sal digeſt. Sylvii
	Foſſile	Sal commun.
	Volatile	Ammoniac. com.
Vegetabile	Vegetabile	Tartar regenerat.
	Foſſile	Sal Rupellens.
	Volatile	Ammon. vegetabile.

In the detail of the acids the following method is obſerved: the ſynonymes of each acid are firſt enumerated; then the ſubjects, from which it may be obtained; and laſtly, its chemical relations to other bodies.—After thus particularizing the acids, Dr. B. gives the *proprietates acidorum generales.* With ſome chemiſts this order is inverted, and the general properties are firſt related.——The ſame method is obſerved with reſpect to the alkalies, and the neutral ſalts; except that in the neutral ſalts, the various ſubſtances from which each neutral may be obtained, whether by a ſingle or double elective attraction, are placed the laſt.——With the perfect neutral ſalts, our Author concludes the *chemiæ pharmaceuticæ elementa,* without giving any account of the metallic or earthy ſalts.——We wiſh, however, that he had not only compleated the *ſalina,* but that he had likewiſe proceeded to the other diviſions, the *inflammabilia, metallica, terrea, aquoſa,* which conſtitute a part of the *materia medica* as well as the *ſalina.*

Previous to the *formulæ,* we have two catalogues, the one including the *medicamenta ſimplicia,* the other the *preparata*; and to each article are annexed, the ſmalleſt, the middle, and the extreme, doſes. This part has the merit of being conciſe, and at the ſame time, as the articles are well choſen, comprehenſive.

We ſhall now proceed to the *formulæ* themſelves; and as we are convinced that the *methodus præſcribendi* may be brought to a much greater degree of ſimplicity and perfection than it has hitherto arrived at; and as we wiſh to concur with our Author in promoting theſe valuable ends; we truſt he will not be diſpleaſed with a free and candid examination of this part of the work whether reſpecting the arrangement, compoſition, or doſe, his *formulæ.*

[illegible] —Some authors place their medicines alphabetically, aquæ, boli, [illegible], electuaria, emulſiones, &c.—others place them under diſtinct heads, without regard to this order, *conſervæ*, *ſucci*, *extracta*, *decocta*, &c.—theſe differences may be ſeen by turning to the London, Edinburgh, and a variety of other *Pharmacopœiæ*. Dr. Berkenhout diſtributes his *formulæ*, agreeable to their ſuppoſed operation, under the following heads; the *aſtringentia*, *alterantia*, *antacida*, *anthelmintica*, *antiphlogiſtica*, *antiſeptica*, *attenuantia*, *cardiaca*, *carminativa*, *cathartica*, *demulcentia*, *deobſtruentia*, *detergentia*, *diaphoretica*, *diuretica*, *emetica*, *expectorantia*, *menagoga*, *ſedativa anodyna*, *ſedativa antiſpaſmodica*, *ſtimulantia*, *ſtomachica*, *tonica*.—Much has been ſaid by medical writers concerning the operation of medicines, and different diviſions and different terms have been introduced, correſponding to their different theories and methods of reaſoning. Inquiries however of this kind are attended with many difficulties; and from the advances hitherto made, it is evident, that this part of medicine is far from being compleatly underſtood, either in a practical or ſcientific manner. It has been but too common, to multiply terms, without adding to the ſtock of real knowledge.—Let Dr. Berkenhout turn to the heads under which he has claſſed his medicines:—let him endeavour to give exact definitions of the terms he has adopted:—let him take the *alterantia*, *attenuentia*, *deobſtruentia*, *detergentia*, *diaphoretica*, *menagoga*, and ſo characteriſe each of theſe that they may be philoſophically and practically diſtinguiſhed from each other; and he will be ſenſible of the difficulty here pointed out.

As a farther proof of the fallacy of thus multiplying terms, we may obſerve that the very ſame medicine is given under different heads, and by being thus repeated becomes an uſeleſs addition to the bulk of the work.—We have the ſame preſcription for inſtance, under the

Antiſeptica. ℞. Camphor. gr. x.
G. Arab. ℈ j.
Syr. e Cort. Aurant. q. s. f. bolus.
Antiſpaſmod. ℞. Camphor. gr. x.
Gum. Arab. ℈ j.
Syr. Mecon. q. s. f. bolus.
Diaphoretica ℞. Camphor. gr. viij.
Gum. Arab. ℈ j.
Syr. Zingib. q. s. f. bolus.

We have under the

Alterantia. ℞. Tartar. emet. gr. ij.
Magn. Alb. ʒſs. Contere diu in mort. marm. ut f. pulv. ſubtiliſſ. Doſ. gr. iv. —ad x.

Diaphoretica. ℞. Tartar. emet. gr. ij.
Magn. Alb. ʒſs. quam optime terentur ut
f. pulv. ſubtiliſſ. Doſis gr. iv. ad xiv.

This redundancy of compoſitions frequently occurs in this work, and is the neceſſary conſequence of adopting a variety of terms not ſufficiently diſtinguiſhed.——If terms like theſe are to be retained, a more eligible way of managing thoſe that are ſynonymous, is that of the *Pharmacopoeia Pauperum Edinburgi*,—a *Pharmacopoeia* which deſerves much commendation for the ſimplicity and efficacy of the *formulæ:* theſe terms are here thrown into the index, and, with the catalogue of diſeaſes, form the *Index Morborum et Medicamentorum.*

COMPOSITION.——The vol. ſalts are directed in the form of bolus, electary, and powder.

℞. Sal. corn. cerv. gr. x.
Conſerv. roſar. ℈j.
Syr. zingib. q. s. f. bolus.
℞. Sal. corn. cerv. gr. xv.
Conſerv. roſar. q. s. f. bolus.
℞. Rob. ſamb. ℥ ij.
Sal. corn. cerv. ʒ ij. f. electariam.
℞. Serpent. virg. rad pulv. ℈ j.
Sal. corn. cerv. gr. viij. f. pulvis pro doſi.

Was there no other objection to giving the vol. ſalts in theſe forms, but the uncertainty of the doſe, it would be ſufficient.

It is not uſual to order very expenſive articles in large quantities.

℞. Sp. ſal. amm. dulc. ℥ j.
Ol. cinnam. gt. L. doſ. gr. xxx. in quovis vehiculo.

This little mixture muſt coſt the apothecary five ſhillings, and yet many patients would think it over-charged at half a crown.

DOSES.—Many practitioners would conſider one fifth, or one ſixth part of a grain of the merc. ſubl. corroſ. diſſolved in half an ounce of ſpirit, as a very ſmall doſe.

℞. Merc. ſubl. corroſ. gr. vi.
Spt. vin. gall. ℔ j. f. ſolut. doſ. cochl. j.

Or two or three drops of the ſpir. vitriol. ten.

℞. Aq. cinnam. ſimpl. ℥ v.
—— —— ſpt. ℥ j.
Spt. vitriol. ten. ʒ j.
Syr. diacod. ℥ j. f. julep. doſ. coch. j. omni hora.

Or fifteen grains of the ſal. glaub. added to a cathartic.

℞. Flor. ſulphur. lot.
Sal. glaub. āā. gr. xv.
Elect. lenitiv. q. s. f. bolus.

Our [illegible]r, in his catalogue of the *medicamenta ſimplicia*, thus doſes th[illegible]mmonium: dol. min. med. extrem. gr. v. x. xv. and yet in the f[illegible]g formula he orders ℈ j. of the ſcammon. which is five gr[illegible]ore than his extreme doſe; and quickens it likewiſe wi[illegible]. of the gum. guaiac.

Scammon.
Gum. guaiac. (vitel. ovi ſolut.) ā ℈ j.
Aq. Alex. ſimpl. ℥ ij.
—— nuc[illegible]
Syr. cr[illegible]ach. Hyſſop.

A decoction of the [illegible]al ſummitat. et exhibitum autumnal, two of Dr. St[illegible] plants, are among the number of our Author's f[illegible]ſe, as they may be new to ſome of our medical read[illegible]l tranſcribe.

R. Dulcam[illegible]gnor. ℥ ij. coque. ex aq.
fontan[illegible]. cola et miſce cum
Sero lac[illegible] pro quatuor doſibus omni die
exhib[illegible]
R. Aconit. [illegible] gr. iv.
Sacchar. [illegible] gss. Contere diu ut f. pulvis ſubtil. Dos. gr. x—℈ j.
R. Colchic. autumnal. rad. rec. ℥ j.
Acet. ℔ j. Digere lento igne per 48 horas et cola.
R. Aceti colchic. ℔ j.
Mel. pur. ℔ ij. miſce et ſuper mod. igne inſpiſs. agitando cochl. ligneo, uſque ad mellis conſiſtentiam.
Oxym. dos. ʒ j. bis ad quater in die in vehiculo quovis idoneo.

Upon the whole, we apprehend the Author of the *Pharmacopœia Medici*, to be a young phyſician of ſpirit and abilities, whoſe genius hath taken a right turn, and who will probably diſtinguiſh himſelf in his profeſſion.

A Diſquiſition on Medicines that diſſolve the Stone; in which Dr. Chittick's Secret is conſidered and explained. By Alexander Blackrie. 12mo. 3s. Wilcox.

THERE being no diſeaſe, with which the human body is afflicted, more dreadful than the ſtone in the bladder; and the only certain remedy which has hitherto been diſcovered, being a painful and dangerous operation—it is no wonder, that mankind ſhould have been ſo conſtantly ſolicitous to diſcover a [illegible] by diſſolving the ſtone, ſhould render the operation

tion unneceſſary. Many have been the medicines which in different periods, have been ſuppoſed to poſſeſs this virtue; and great was the reward, which one perſon in particular received from the legiſlature of this kingdom for the promulgation of her lithontriptic ſecret; nevertheleſs ſubſequent experience hath taught us, that, like many other ſecrets, it was of little or no value as ſoon as it became known. Various experiments have been made in order to diſcover a menſtruum capable of diſſolving the human *calculus* out of the body, ſome of which have been found adequate to the intent; but the general misfortune is, that theſe menſtrua are of two acrid a nature for internal exhibition. Beſides, our doubts are greatly augmented, when we conſider the difficulty of conveying a ſufficient quantity of any medicine whatever to the place where it is intended to operate. Be this as it may, it is pretty generally known, that one Dr. Chittick hath, for ſome time, continued to exhibit a medicine for the ſtone, which, it is ſaid, hath been frequently attended with ſucceſs. This medicine he keeps a profound ſecret; inſomuch that he never entruſts it with any of his patients till he himſelf has mixt it with the vehicle in which it is to be taken. The Author of this pamphlet, it ſeems, has been at uncommon pains to diſcover the compoſition of this valuable medicine, and having at length accompliſhed his deſign, he now communicates the reſult of his enquiries to the public, for the general benefit of thoſe who have the misfortune to be afflicted with this diſeaſe. He firſt publiſhed his opinion concerning this medicine in the Gentleman's Magazine for October 1763; but having ſince that time advanced nearer to a certainty in this matter, he endeavours in the preſent performance to ſatisfy the public more fully. He diſcovered the ſecret in the following manner: having procured ſome of Dr. Chittick's medicated broth, upon taſting it, he perceived a ſtrong flavour of tanſy, and afterwards, very plainly, the effect of an alkaline matter upon his tongue. The alkali he ſuppoſes to be the medicine, and the tanſy added with an intention only to diſguiſe it. Upon this ſuppoſition, he made ſome veal-broth, gave it the tanſy flavour, and then diſſolved in it various quantities of fixed alkaline ſalts, and thus produced a liquor ſimilar in taſte to that of the Doctor, yet ſomewhat different. Not quite ſatisfied with his firſt trial, he now added quicklime to the fixed alkali, and thus obtained a liquor ſo exactly reſembling Dr. Chittick's medicine, that the niceſt taſte could not diſtinguiſh one from the other. Being, however, unwilling to reſt his opinion entirely on this ſimilarity of taſte, our Author next proceeds to try what effect would be produced by mixing Dr. Chittick's medicated broth with ſyrup of violets, and finds that the blue colour was immediately changed to a green, an inconteſtible proof of an alkali in its compoſition. He then repeated and if left to ſtand twelve hours, depoſites a mealy or woolly ſediment; ſometimes quite pale and clear, at other times, though not often, of ſo dark a colour as if blood was mixed with it, but then it generally lets fall a ſediment after ſtanding. Whenever I am called in at the beginning of a fever, if I find a ſediment in the urine, I obſerve it to be of a bad kind, and generally of long ſtanding, more particularly if it is of a natural colour.' This laſt ſentence is unintelligible. 'As in an inflammatory caſe we do not find the criſis to take place till the urine begins to be cloudy and to depoſite a ſediment, ſo in the putrid one there is ſeldom or ever an alteration for the better till the urine becomes clear; and if it had been pale, of an higher colour. The blood, if drawn away at this time, is of a looſe texture, though ſometimes never ſeparating any ſerum. The pulſe, at the beginning, differing but little from that of a perſon in health, though for the moſt part quick and ſmall. The tongue generally furred a great deal, often black and dry; very often, after the fever has continued ſome days, this fur comes off in a ſlough and leaves the tongue quite red, in appearance as if the ſkin had been pulled off, but ſoon gets again dry and rough, and upon putting your finger upon it feels like a grater. The breath full and hot. After ſome days continuance of the fever they often complain of a diſorder in their throat, as a heat and burning, with ſome difficulty of ſwallowing; but this laſt ſymptom is not near ſo troubleſome and violent as what we often meet with in an inflammatory caſe. On examining the mouth and throat, we often find the uvula, tonſils, &c. covered with ciniritious or white *eſchars*, having the ſame appearance with thoſe of any fleſhy part that has been lately burnt; at other times covered over with white ſpots, or *apthæ*.'

After mentioning the different methods of treatment required in the inflammatory and putrid fevers, our Author proceeds to the recommendation of antimonials as a ſpecific in the cure of the latter; but of all the various preparations of antimony, he recommends the *vitrum antimonii ceratum* as the moſt efficacious, and particularly ſerviceable in abating the diarrhœa which often attends putrid fevers. He begins with two grains, joined with cordials and alexipharmics, every ſix hours, increaſing the doſe to ten or twelve grains, or till it makes the patient ſick. With regard to the bark, he aſſures us from repeated experience, that he always found it aggravate the ſymptoms if given before the decline of the diſorder. He then relates a few caſes in confirmation of his doctrine, and concludes his pamphlet with the three following aphoriſms:

1. Where a patient, being of a ſanguine habit, is ſeized with the ſymptoms of an inflammatory fever, with great pain and difficulty in ſwallowing, continually increaſing, even ſo as to threaten ſuffocation, the tonſils, uvula, &c. appearing red, tenſe

and ſmooth, the ſurrounding parts being alſo inflamed, the pulſe ſtrong, the ſpirits high, the urine high-coloured and crude; there can be no great danger in declaring it to be of the inflammatory kind, and to be treated accordingly.

2. Where the patient is attacked with a great ſwelling, which on its firſt appearance, is lax and uneven, with a ſtiffneſs and emphyſematous ſwelling in the neck, together with an efflorеſcence on the ſhoulders, extending down the arms; when in a little time the ſwelling of the tonſils, &c. ſubſides, and alters to a white, or aſh-colour, with a quick ſmall pulſe, dejection of ſpirits, and anxiety, this ſore throat may be declared to be of the gangrenous kind, and requires warm, aromatic fomentations, vapours, cataplaſms, and inwardly bark, cordial and alexipharmic medicines, abſtaining from all evacuations, even from bliſters.

3. When the patient has laboured under a putrid fever for ſome days, with a ſmall and quick pulſe, his urine loaded with a great ſediment, and generally of a natural colour, complains of a ſore throat, tho' ſeldom with very great difficulty in ſwallowing, the tonſils, uvula, &c. covered with white ciniritious or aſh-coloured ſloughs, apthæ or white bliſters, affecting not only the parts of the throat, but alſo the whole mouth; we may then declare it to be a putrid ſore throat, and muſt abſtain from evacuations of all ſorts, and likewiſe from preparations of the bark, till the putreſcence of the juices is abated, after which it is often found to be of great uſe in recovering the patient. The medicines to be given muſt be alexipharmics and cordials, together with antimonials, which ſeem to be ſpecifics in this diſorder.

We have been the more particular in our account of this pamphlet, becauſe the ſubject is really important, and becauſe, notwithſtanding a few inaccuracies in point of ſtile, it contains ſome new and uſeful, practical obſervations and hints, which ſome of our medical readers may poſſibly improve to the advantage of thoſe who may labour under theſe dangerous diſorders.

Travels through France and Italy; containing Obſervations on Character, Cuſtoms, Religion, Government, Police, Commerce, Arts and Antiquities, with a particular Deſcription of the Town, Territory and Climate of Nice: To which is added, a Regiſter of the Weather, kept during a Reſidence of eighteen Months in that City. By T. Smollett, M. D. 8vo. 2 Vols. 10s. Baldwin.

TRAVELS, more than any other ſpecies of writing, ſeem calculated to afford both inſtruction and entertainment; and yet nothing can be more inſipid, tedious, and unintereſting

intereſting than the remarks of the generality of travellers. The Engliſh are beyond all doubt the greateſt travellers in the world; for in all places on the continent, which are frequented by ſtrangers, we find the number of Engliſhmen greatly to exceed that of all other nations taken together. Hence it were natural to expect a conſtant inundation of *written* travels, eſpecially through France and Italy. Neverthelefs we have but few books of this kind, in proportion to the number of travellers; and among theſe few books, very inconſiderable is the number of thoſe which are worth reading. The reaſon is plain: our travellers are in general young men of fortune, and are led by their tutors; and both of them, from the youth of one and the narrow education of the other, are as incapable of obſervation as if they were conducted through France and Italy blindfold. For want of that knowlege, ſteadineſs, ſagacity, and penetration, which can be only founded on ſtudy, and ripened by experience, they traverſe the continent in a continued miſt, gaping, ſtaring, blundering along, and viewing every object in a falſe light. This however is by no means the caſe of the Author now before us. He hath not travelled without a previous acquaintance with mankind; and his abilities, as a writer, are univerſally known.

Dr. Smollett's travels appear in the form of letters from different parts of the continent, written, or ſuppoſed to be written, to his friends in England. The Doctor's motives for undertaking this journey we learn from his firſt epiſtle, which is dated *Boulogne ſur Mer*, June 23, 1763. 'You knew (ſays he) and pitied my ſituation, traduced by malice, perſecuted by faction, abandoned by falſe patrons, and overwhelmed by the ſenſe of a domeſtic calamity, which it was not in the power of fortune to repair. You know with what eagerneſs I fled from my country as a ſcene of illiberal diſpute and incredible infatuation, where a few worthleſs incendiaries had, by dint of perfidious calumnies and atrocious abuſe, kindled up a flame which threatened all the horrors of civil diſſenſion.'—'My wife earneſtly begged I would convey her from a country where every object ſerved to nouriſh her grief: I was in hopes that a ſucceſſion of new ſcenes would engage her attention, and gradually call off her mind from a ſeries of painful reflections; and I imagined the change of air, and a journey of near a thouſand miles, would have a happy effect upon my own conſtitution.' Prompted by theſe conſiderations, the Doctor, his lady, two young ladies and a ſervant, embark at Dover for Boulogne, where, after a rough paſſage of eight or nine hours, they arrive early in the morning. Having been impoſed on by the ſkipper, the Doctor, for the benefit of future travellers, writes thus: 'When a man hires a packet-boat from Dover to Boulogne, let him remember that the ſtated price is five guineas; and let him inſiſt upon being carried into the harbour in the ſhip, without paying the leaſt regard to the repreſentations of the maſter, who is generally a little dirty knave.' After remaining three days in a bad inn at Boulogne, our travellers removed into private lodgings in the ſame place, paying at the rate of three guineas per month for very good accommodations in a houſe tolerably furniſhed.

Letter II. contains little more than the Doctor's lamentation for the detention of his books, which being ſtopped at the *bureau*, were tranſmitted to Amiens to be examined by the *chambre ſyndicale*. 'This (ſays he) is a ſpecies of oppreſſion which one would not expect to meet with in France, which piques itſelf on its politeneſs and hoſpitality: but the truth is, I know no country in which ſtrangers are worſe treated with reſpect to their eſſential concerns. If a foreigner dies in France, the king ſeizes all his effects, even though his heir ſhould be upon the ſpot; and this tyranny is called the *droit d'aubaine*.' As to the detention of his books, we imagine it was owing to ſome want of management; for we know, from experience, that a trifle of money to the officer will in France, as in moſt other places, prevent any examination at all. And as to the *droit d'aubaine*, it is conſidered as a mere ceremony; for the effects of an Engliſhman, upon application to the ambaſſador, are immediately reſtored.

Letter III. dated Boulogne, Aug. 15, begins with an account of an extraordinary experiment tried by the Doctor upon himſelf. Having caught cold a few days after his arrival, he was ſeized with a violent cough, attended with a fever and ſtitches in his breaſt, which tormented him inceſſantly all night. He had at the ſame time a great diſcharge by expectoration, with much dejection of ſpirits. Knowing there was no impoſthume in his lungs, ſuppoſing the ſtitches ſpaſmodical, and being ſenſible that all his complaints were originally derived from relaxation, he plunged into the ſea without heſitation. What was the conſequence? Death? No. He got a freſh cold in his head; but his ſtitches and fever vaniſhed. Notwithſtanding the effect of this remedy in the preſent caſe, we cannot help being of opinion that the Doctor ran ſome riſk in the experiment; nor do we conceive from what theory, concerning the effect of cold-bathing, he ſuppoſed this experiment indicated.—In this letter he begins his deſcription of Boulogne.

Letter IV. Speaking of the climate of Boulogne, he obſerves, that in the preceding winter the froſt was more ſevere, and of longer duration than in England, which he accounts for by the air being impregnated with ſaline particles in its paſſage over the ſea; for (ſays he) 'a very great degree of cold is required to freeze ſalt water. Indeed it will not freeze at all until it has depoſited all its ſalt. It is now generally allowed amongſt philoſophers, that water is no more than ice thawed by heat, either ſolar or ſubterranean, or both; and that the heat being expelled, it would return to its natural conſiſtence. This being the caſe, nothing elſe is required for the freezing of water, than a certain degree of cold, which may be generated by the help of ſalt, or ſpirit of nitre, even under the line. I would propoſe, therefore, that an apparatus of this ſort ſhould be provided in every ſhip that goes to ſea; and in caſe there ſhould be a deficiency of freſh water on board, the ſea-water may be rendered potable by being firſt converted into ice.' But unluckily for this project, the Doctor hath told us above, that water will not freeze until it has depoſited all its ſalt. If therefore it be previouſly neceſſary to effect this depoſition, to what purpoſe ſhould we freeze it in order to render it potable?

Letter V. is ſtill dated from Boulogne, and continues the deſcription of that city, its neighbourhood and inhabitants. Speaking of the latter, 'If there *is* (why not *be*?) no cleanlineſs among theſe people, (ſays the Doctor) much leſs ſhall we find delicacy, which is the cleanlineſs of the mind. Indeed they are utter ſtrangers to what we call common decency; and I could give you ſome high-flavoured inſtances, at which even a native of Edinburgh would ſtop his noſe.—Will cuſtom exempt from the imputation of groſs indecency a French lady who ſhifts her ſmock in preſence of a male viſitant, and talks to him of her *lavement*, her *medicine*, and her *bidet*?'——'I have known a lady handed to the houſe of office by her admirer, who ſtood at the door and entertained her with *bons mots* all the time ſhe was within.'——'A true-bred Frenchman dips his fingers, imbrowned with ſnuff, into his plate filled with ragout: between every three mouthfuls he produces his ſnuff-box, and takes a freſh pinch, with the moſt graceful geſticulations; then he diſplays his handkerchief, which may be termed *the flag of abomination*, and, in the uſe of both, ſcatters his favours among thoſe who have the happineſs to ſit near him.' Upon this ſubject, however, our Author's animadverſions are not confined merely to the French: 'But (ſays he) I know of no cuſtom more beaſtly than that of uſing water-glaſſes, in which polite company ſpirt, and ſquirt, and ſpue the filthy ſcourings of their gums, under the eyes of each other.'——'Let thoſe who cannot eat without defiling themſelves, ſtep into another room provided with baſons and towels.'

Letter VI. Paris, Oct. 12. 'I have one thing (ſays the Doctor) very extraordinary to obſerve of the French auberges, which ſeems to be a remarkable deviation from the general character of the nation. The landlords, hoſteſſes, and ſervants of the inns upon the road, have not the leaſt daſh of complaiſance in their behaviour to ſtrangers. Inſtead of opening the door to receive you, as in England, they take no manner of notice of you; but leave you to find or enquire your way into the kitchen, and there you muſt aſk ſeveral times for a chamber, before they ſeem willing to conduct you up ſtairs. In general you are ſerved with the appearance of the moſt mortifying indifference, &c.' In juſtice to the French inn-keepers, we muſt acknowledge that we recollect many exceptions to this general remark. The Doctor, in this letter, obſerves, that the French begin to imitate our dreſs; for that now there are many frocks and ſcratches to be ſeen in a morning in the ſtreets of Paris. Relative to the improvement of that metropolis, he informs us, that there is a new ſquare built on an elegant plan, at the end of the garden of the Thuilleries, and that the banks of the Seine, which fifteen years ago were uninhabited, are at preſent adorned with elegant houſes and plantations as far as Marli.

Letter VII. contains very ſevere animadverſions on the dreſs of the French ladies, particularly their painting; and on the character of a *petit maitre*, which, according to our Author, is that of the whole nation, a very few individuals excepted.

Letter VIII. is dated from Lyons. In this letter our traveller deſcribes his journey from Paris to this city. ' In paſſing through this country (ſays the Doctor) I was very much ſtruck with the ſight of large ripe cluſters of grapes entwined with the briars and thorns of common hedges, on the way-ſide. The mountains of Burgundy are covered with vines from the bottom to the top, and ſeem to be raiſed by nature on purpoſe to extend the ſurface, and to expoſe it the more advantageouſly to the rays of the ſun.' That the latter of theſe purpoſes might be a part of the intention of nature in forming theſe mountains, we readily admit; but with regard to the firſt, we are of opinion that nature meant no advantage to the inhabitants by extending the ſurface, as ſhe very well knew that the vegetable kingdom in general riſe perpendicular to the horizon, and therefore that no greater number of trees or ſhrubs or plants will grow upon a hill, than would equally have grown upon the plain on which it ſtands. The entire expence of this journey amounted to forty *Loui 'dores.*

Letter IX. Montpelier, Nov. 4, affords nothing of note, except the hiſtory of the famous Mandrin, the ſmuggler, related by Joſeph the coachman, who appears to have been one of his gang, and his executioner.

Letter X. Montpel. Nov. 10, begins thus: ' By the Pont St. Eſprit we entered the province of Languedoc, and breakfaſted at Bagnole, which is a little paltry town; from whence, however, there is an excellent road through a mountain, made at a great expence, and extending about four leagues. About

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five in the afternoon I had the firſt glimpſe of the famous *Pont du Garde*, which ſtands on the right about the diſtance of a league from the poſt-road to Niſmes, and about three leagues from that city. I would not willingly paſs for a falſe enthuſiaſt in taſte; but I cannot help obſerving, that from the firſt diſtant view of this noble monument, till we came near enough to ſee it perfectly, I felt the ſtrongeſt emotions of impatience that I had ever known; and obliged our driver to put his mules to the full gallop, in the apprehenſion that it would be dark before we reached the place. I expected to find the building in ſome meaſure ruinous; but was agreeably diſappointed to ſee it look as freſh as the bridge at Weſtminſter.'—'It preſents the eye with a piece of architecture, ſo unaffectedly elegant, ſo ſimple, and majeſtic, that I will defy the moſt phlegmatic and ſtupid ſpectator to behold it without admiration. It was raiſed in the Auguſtan age, by the Roman colony of Niſmes, to convey a ſtream of water between two mountains for the uſe of that city. It ſtands over the river Gardon, which is a beautiful paſtoral ſtream, brawling among rocks, which form a number of pretty natural caſcades, and overſhadowed on each ſide with trees and ſhrubs, which greatly add to the rural beauty of the ſcene.' This bridge conſiſts of three tire of arches, one above another. Its height, including the aqueduct on the top, is 174 feet, and the order is Tuſcan. In this letter we find a ſhort deſcription of Niſmes, copied chiefly from a wretched pamphlet which is always offered to ſtrangers on their arrival in that city.

Letter XI. Montpellier, Nov. 12. In this epiſtle we are preſented with an account of a very extraordinary correſpondence between the Author and a famous phyſician of Montpellier. Doctor Smollett ſent his own caſe, written in Latin, to the celebrated Dr. F—— for his advice: to which Dr. F—— returns an anſwer, not in Latin, but in French; from which anſwer it appears evidently that he does not underſtand ſo much Latin as a ſchool-boy of ten years old, and moreover that he is, in phyſic, a mere old woman.

Letter XII. Nice, Dec. 6, contains the Author's journey from Montpellier to the city whence this letter is dated. 'Provence (ſays he) is a pleaſant country, well cultivated; but the inns are not ſo good as in Languedoc, and few of them are provided with a certain convenience which an Engliſh traveller can very ill diſpenſe with. Thoſe you find are generally on the tops of houſes, exceedingly naſty.——'At Niſmes, where we found the temple of Cloacina in a moſt ſhocking condition, the ſervant-maid told me her miſtreſs had cauſed it to be made on *purpoſe for* Engliſh travellers; but now ſhe was very ſorry for what ſhe had done, as all the French who frequented her houſe, inſtead of uſing the ſeat, left their offerings on the floor, which ſhe was obliged to have cleaned three or four times a day. This is a degree of beaſtlineſs which would appear deteſtable even in the capital of North-Britain.' In this journey the Doctor quarrelled with a landlady for refuſing to give him fleſh meat on a meagre day, and, at another place, with a landlord for extortion. Of the firſt he gained his point, but was mortified and diſappointed by the latter. Speaking of the mountain of Eſterelles, ' The middle of this mountain (ſays he) ſeemed to be the boundary of the cold weather. As we proceeded ſlowly, in the afternoon we were quite enchanted. This ſide of the hill is a natural plantation of the moſt agreeable ever-greens, pines, firs, laurel, cypreſs, ſweet myrtle, tamariſc, box, and juniper, interſperſed with ſweet marjoram, lavender, thyme, wild thyme and ſage. On the right hand the ground ſhoots up into agreeable cones, between which you have delightful viſtas of the Mediterranean, which waſhes the rock; and between two diviſions of the mountain, there is a bottom watered by a charming ſtream, which greatly adds to the rural beauties of the ſcene.'

Letter XIII. Nice, Jan. 15, 1764. The Doctor being now ſettled in the place where he intended to abide, begins his deſcription of the city and county of Nice, its ſituation, government, polity, &c. ' When I ſtand upon the rampart (ſays he) and look round me, I can ſcarce help thinking myſelf inchanted. The ſmall extent of country which I ſee is all cultivated like a garden. Indeed the plain preſents nothing but gardens, full of green trees, loaded with oranges, lemons, citrons, and bergamots, which make a delightful appearance. If you examine them more nearly, you will find plantations of green peaſe ready to gather; all ſorts of ſallading, and pot-herbs in perfection; and plats of roſes, carnations, ranunculas, anemonies, daffadils, blowing in full glory, with ſuch beauty, vigour and perfume, as no flower in England can exhibit.' Carnations, he tells us, are frequently, during the winter, ſent to a conſiderable diſtance, packed in boxes without any ſort of preparation. The perſon to whom they are ſent, having cut off a bit of the ſtalk, ſteeps them for two hours in vinegar and water, and then places them in a bottle of water, in which they will continue near a month in full bloom and beauty. If we compare the above deſcription with the date of this letter, it is evident that the climate of Nice muſt be remarkably mild at this ſeaſon.

Letter XIV. contains an account of Villa Franca, whither the Doctor made an excurſion to viſit the Engliſh conſul.

Letter XV. conſiſts of many ſenſible animadverſions on the abſurd practice of duelling. In one reſpect, however, the Doctor is miſtaken. Speaking of the cruel dilemma to which a gentleman of the army is reduced when he receives an affront, ' If, *ſays he, he does* not challenge and fight his antagoniſt, he is broke with infamy by a court-martial.' Now this is ſo far from being the caſe, that, if it were poſſible to bring an officer to a court-martial for refuſing a challenge, he muſt certainly be honourably acquitted, either in France or England, eſpecially in this kingdom, in conſequence of an article of war, which declares the ſender, acceptor, or carrier of a challenge, *ipſo facto*, caſhiered.

Letter XVI. contains an account of ſome Roman antiquities in the neighbourhood of Nice.

Letter XVII. to XXIV. incluſive, continues the Author's deſcription of the manners, cuſtoms, religion, commerce, manufactories, &c. of Nice. They comprehend many particulars which may be intereſting to thoſe who intend to viſit that city; but as theſe matters may be thought of little importance to the generality of our Readers, we ſhall now proceed to the ſecond volume, which begins with

Letter XXV. The Doctor, accompanied by his lady, Miſs C——, and Mr. R——, a native of Nice, in the beginning of September, embarked on board a gondala, at Nice, and rowing along the coaſt, and ſleeping every night on ſhore, arrived on the fourth day at Genoa, having been detained one day by bad weather.

Letter XXVI. Having ſpent a few days at Genoa in viſiting the moſt remarkable churches and palaces, they proceeded in the ſame manner along the coaſt to Lerici, where they quitted their bark and proceeded by land to Piſa. Having ſeen the famous hanging tower, the Doctor declares it to be his opinion, contrary to that of many other travellers, that its preſent inclination is owing entirely to the foundation giving way on one ſide, and this he concludes from the pillars on one ſide being conſiderably ſunk. But nothing excited his admiration ſo much as the braſs gates in the cathedral, repreſenting the hiſtory of the Old and New Teſtament, deſigned and executed by John of Bologna. Having hired a return-coach for four zechines, our travellers proceeded along the banks of the Arno, through a delightful country, to Florence. Speaking of the people of faſhion of this city, the Doctor tells us, that they are remarkably reſerved and punctilious to ſtrangers. If we may be allowed to ſpeak from experience, we ſhould ſay that it is much leſs difficult for a ſtranger to gain admittance into genteel company in Florence, than in any other part of Italy.

Letter XXVIII. Here we have the pleaſure of attending the Doctor into the famous gallery belonging to the grand duke. With regard to the celebrated Venus of Medicis, he thinks there is no beauty in the features, and that the attitude is aukward and out of character. As to beauty of features, it depends ſo much on the ideas of the beholder, and is a thing ſo utterl incapable of definition, that we ſhall not endeavour to diſpute the point; but in reſpect to her attitude, we cannot help being of a contrary opinion, as we are unable to conceive any poſſible attitude more graceful and proper for a naked female, than that of the Venus de Medicis. The Doctor barely mentions the moſt remarkable curioſities in Florence, and refers us to Keyſler for a more circumſtantial detail.

Letter XXIX. In this letter the reader will find a deſcription of our Author's journey through Sienna to Rome, together with his obſervations on his arrival in that city. ‘Our young gentlemen (ſays the Doctor) who go to Rome will do well to be upon their guard againſt a ſet of ſharpers (ſome of them of our own country) who deal in pictures and antiques, and very often impoſe upon the uninformed ſtranger, by ſelling him traſh as the production of the moſt celebrated artiſts.’ The Engliſh, he obſerves, are particularly expoſed to this impoſition, on account of their ſuppoſed wealth and pretenſions to taſte. ‘I have ſeen, (continues the Doctor) in different parts of Italy, a number of raw boys, whom Britain ſeemed to have poured forth on purpoſe to bring her national character into contempt: ignorant, petulant, raſh, and profligate, without any knowledge or experience of their own, without any director to improve their underſtanding, or ſuperintend their conduct.’——‘The moſt remarkable phenomenon of this kind, which I have ſeen, is a boy of ſeventy-two, travelling through Italy for improvement, under the auſpices of another boy of twenty-two.’

Letter XXX. In viewing the antiquities of Rome the Doctor diſcovers, that the moderns retain more of the cuſtoms of the ancients than is generally ſuppoſed. In the capitol he found an antique ſtatue of a child *emaillotè*, that is, rolled up from the feet in a tight bandage like an Egyptian mummy. This cruel, abſurd, and infamous cuſtom, ſtill continues in France and Germany! He ſaw likewiſe in the ſame place a buſt of Julia Pia with a moveable peruke, dreſſed exactly in the preſent taſte, except that no part of it was frizzled, nor was there any appearance of powder and pomatum: ‘improvements (ſays the Doctor) which the beau-monde have borrowed from the natives of the Cape of Good Hope.’

Letter XXXI. begins with obſervations on the gardens of the Italians. He deſcribes that of Villa Pinciana, which, though it contains a number of ſtatues which merit attention, is nevertheleſs, upon the whole, a contemptible garden. ‘The Italians (ſays our Author) underſtand, becauſe they ſtudy, the excellencies of art; but they have no idea of the beauties of nature.’ From this garden we are conducted to the famous church of St. Peter, which, upon the wh[illegible]llows to be a maſter-piece of architecture; but in con[illegible]ternal ornaments,

naments, He condemns particularly the four coloſſal figures which ſupport St. Peter's chair, as being infinitely too large and clumſy. Hence he takes occaſion to obſerve, that 'the implements of popiſh ſuperſtition, ſuch as relicks of pretended ſaints, ill-proportioned ſpires and belfreys, and the nauſeous repetition of the figure of the croſs, which is in itſelf a very mean and diſagreeable object, only fit for the priſons of condemned criminals, have contributed to introduce a vitious taſte into the external architecture, as well as the internal ornaments of our temples.' It is indeed great pity that the labours of painting ſhould have been ſo generally employed on the ſhocking ſubjects of the martyrology!

From St. Peter's we are conducted to the Pantheon, which, ſays the Doctor, looks like a huge cockpit open at top. Why not like an inverted porridge-pot, with a hole in the bottom?

Letter XXXII. mentions the coloſſæum, circe, naumachia, baths, aqueducts, common-ſewers and ſepulchres, deſcriptions of which are to be met with in various travels.

Letter XXXIII. In this letter, among other things, the reader will find the Author's opinion of the celebrated groops of Laocoon, and of Dirce, both which he allows to be exquiſite.

Letter XXXIV. The Doctor ſets out on his return to Florence, by way of Terni, a road which we adviſe all future travellers to avoid. The whole company underwent ſo much fatigue, danger and vexation, that their ſafe arrival at Florence ſeemed miraculous.

Letter XXXV. Making a ſhort ſtay at Florence, our travellers return by Piſa to Lirici, where they embark for Genoa, and thence to Nice; and thus ended their Italian expedition, after which the Doctor found himſelf ſo perfectly well, that he no longer deſpaired of reviſiting his friends in England.

Letter XXXVI. begins thus: 'You aſk me whether I think the French people are more taxed than the Engliſh? but I apprehend, the queſtion would be more apropos, if you aſked whether the French taxes are more inſupportable than the Engliſh; for, in comparing burthens, we ought always to conſider the ſtrength of the ſhoulders that bear them.'—'When I ſee the country of England ſmiling with cultivation; the grounds exhibiting all the perfection of agriculture, parcelled out into beautiful incloſures, corn-fields, hay and paſture, woodland and common; when I ſee her meadows well-ſtocked with black cattle; her downs covered with ſheep; when I view her teams of horſes and oxen large and ſtrong, fat and ſleek; when I ſee her farm-houſes the habitations of plenty, cleanlineſs and convenience; her peaſants well-fed, well-lodged, well-cloathed, tall and ſtout, and hale and jolly; I cannot help concluding that the people are well able to bear thoſe impoſitions which the publi public neceſſities have rendered neceſſary. On the other hand, when I perceive ſuch ſigns of poverty, miſery, and dirt, among the commonality of France, their unfenced fields dug up in deſpair, without the intervention of meadow or fallow-ground, without cattle to furniſh manure, without horſes to execute the plans of agriculture; their farm-houſes mean, their furniture wretched, their apparel beggarly; themſelves and their beaſts the images of famine; I cannot help thinking they groan under oppreſſion.'

Letter XXXVII. contains a farther account of the climate of Nice.

Letter XXXVIII. The Doctor makes an excurſion over the mountains to Turin.

Letter XXXIX. Having ſpent two winters at Nice, the Doctor and his family ſet out on their return to England. They paſſed through Antibes, Toulon, and Marſeilles, in their way to Aix en Provence, where the Doctor reſolves to continue ſome time for the ſake of the waters, from which he received ſingular benefit.

Letter XL. comprehends a deſcription and ſuccinct hiſtory of Aix and its waters. As to the boaſted cheapneſs of living in the ſouth of France, our Author is perſuaded that a family may live for leſs money at York, Durham, or Hereford, than in this city. This letter contains likewiſe the particulars of the journey from Aix to Lyons, through Avignon.

Letter XLI. Boulogne, June 13, 1765. In this epiſtle, which is the laſt in the book, the Doctor continues to complain of the inconveniencies of travelling in France, and concludes, that poſting is much more convenient and reaſonable in England. Our carriages and horſes are much better, and our drivers more obliging and alert, owing to the poſſibility, if we are ill-uſed at one inn, of being accommodated at another. The Doctor, throughout his whole journey, had very frequent diſputes with landlords, poſtmaſters, and poſtilions, which muſt certainly have rendered his tour much leſs agreeable than it otherwiſe might have been. Of this he ſeems convinced; for in this letter he is of opinion, that the only method of travelling with any degree of comfort, is to ſubmit to impoſition, and to ſtimulate thoſe who ſerve you by extraordinary gratifications. We cannot take leave of the Doctor without thanking him for the entertainment we have received in the peruſal of his travels; which, as they are the work of a man of genius and learning, cannot fail of being uſeful and inſtructive, particularly to thoſe who intend to make the ſame tour.

A large Collection of ancient Jewiſh and Heathen Teſtimonies to the Truth of the Chriſtian Religion, with Notes and Obſervations. Vol. 3d. Containing the Teſtimonies of Heathen Writers of the third Century, and to the Converſion of Conſtantine, the firſt Chriſtian Emperor. By Nathaniel Lardner, D. D. 4to. 10s. 6d. Buckland, &c.

THERE are few divines whoſe writings we peruſe with greater pleaſure than thoſe of the learned and judicious Author of the work now before us. An air of genuine integrity and ſimplicity of deſign appears in every thing that comes from his pen; he ſeems to have nothing but truth in view; and may be ſaid, with great juſtice, to have done as much ſervice to the Chriſtian cauſe as any writer of the preſent age.

This third * volume of his collection is divided into nineteen chapters; in the firſt of which we have an account of the perſecution under Severus, and Spartian's teſtimony to it, with remarks.—Spartian is a heathen author, one of the writers of the Auguſtan hiſtory, and flouriſhed in the time of Diocleſian, or ſoon after. He has mentioned not only the time of this perſecution, but alſo the ſubſtance and deſign of the emperor's edict, more particularly, than any of our Chriſtian authors. In the life of Severus, he ſays:—'Having paſſed through Antioch, he gave to his eldeſt ſon the manly gown, and appointed him conſul with himſelf. And preſently, whilſt they were yet in Syria, they entered upon their conſulſhip. After that, having enlarged the ſtipends of the ſoldiers, he went forward to Alexandria. In his journey through Paleſtine, he enacted ſeveral laws. He forbad, under a ſevere penalty, that any ſhould become Jews. He alſo publiſhed a like edict againſt the Chriſtians.'

This, our Author obſerves, determines the beginning of the perſecution to the year of Chriſt 202, the tenth year of the reign of Severus, when he and his ſon Caracalla were conſuls together.—The deſign of the edict is repreſented to be to reſtrain the increaſe of Chriſtianity.

Moſheim (*de reb. Chriſtian ante C. M. p.* 456) obſerves upon this edict, that the words of it, as repreſented by Spartian, ſhew, that Severus only intended to hinder the increaſe of the church, and ordered ſuch to be puniſhed, who forſook the religion of their anceſtors. They, therefore, who were Chriſtians by birth, he ſays, or were ſuch, before the time of this edict, had nothing to fear from it.

This obſervation Dr. Lardner thinks of no weight. All perſecuting edicts, he ſays, may have been in this form. They may have been made ſo, to give them a more ſpecious appearance, and to cover the real cruelty and malignity of them. The common opinion, therefore, of learned men, concerning the perſecution of Severus, he thinks, is very right, and Moſheim's obſervations upon it of little weight.

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* *For our account of his* 1ſt and 2d Vols. ſee Rev. Vol. XXXII. *and the No. for* January laſt.

In the ſecond chapter, our Author illuſtrates the inſcription of the altar, *to the unknown God*, Acts xvii. 16—23. by a paragraph of Diogenes Laërtius, in his life of Epimenides, who is ſuppoſed to have been cotemporary with Solon, and to have lived in the forty-ſixth olympiad, almoſt ſix hundred years before the nativity of our Saviour,—After relating ſome ſtrange things of Epimenides, Diogenes goes on thus :—' At this time the fame of Epimenides (we give Dr. Lardner's tranſlation) was very great among all the Greeks, and he was ſuppoſed to be in great favour with the gods. The Athenians being afflicted with a peſtilence, they were directed by the Pythian oracle to get their city purified by expiation. They therefore ſent Nicias, ſon of Niceratus, in a ſhip to Crete, inviting Epimenides to come to them. He coming thither in the forty-ſixth olympiad, purified their city, and delivered them from the peſtilence in this manner. Taking ſeveral ſheep, ſome black, others white, he led them up to the Areopagus. And then let them go where they would. And gave orders to thoſe who followed them, wherever any one of them ſhould lie down, to ſacrifice it to the god, to whom it belonged. And ſo the plague ceaſed. Hence it has come to paſs, that to this preſent time may be found in the boroughs of the Athenians anonymous altars, a memorial of the expiation then made.'

This paragraph, the Doctor thinks, throws great light upon the text above cited from the Acts; but before he gives us his own obſervations, he lays before us the remarks of ſeveral Chriſtian interpreters, both ancient and modern. Chryſoſtom and Iſidore of Peluſium, he tells us, who flouriſhed in the fourth, or the beginning of the fifth century, had no doubt about the genuineneſs of the inſcription, as compoſed in the ſingular number, *to the unknown God*.—According to Theophylact and Oecumenius, the whole of the inſcription was to this purpoſe ;— *To the gods of Aſia, and Europe, and Lybia, to the unknown and ſtrange God.*

The opinions of learned moderns are different. Many maintain the genuineneſs of the inſcription, as cited by St. Paul. But Le Clerc ſays, that though the inſcription was in the plural number, St. Paul was in the right to alledge it in the ſingular number. *Quamvis plurali numero legeretur inſcriptio,* Αγνώστοις Θεοῖς, *recte de* Deo ignoto *loquutus eſt Paulus, quia plurali continetur ſingularis.* Clerici H. E. A. 52. p. 374. in n

‘ In the year 1724 (continues our Author) was publiſhed at Cambridge a Latin ſermon upon this ſubject. I read it, when it came out. But I know not now where to find it. I remember well, that it is a very learned and elaborate diſcourſe. And I made ſome extracts, which are ſtill by me. But they are defective and imperfect. However, I perceive by them, that the author *, Dr. Drake, aſſerted the inſcription to have been in the ſingular number: though my extracts are not particular enough, to ſhew how he made it out. But I know, that he argued from the place of Oecumenius, above quoted by me, and likewiſe from the dialogue Philopatris, which I alſo ſhall quote by and by.

‘ Having ſeen the judgment of learned Chriſtians, ancient and modern, I here intend to propoſe my own obſervations.

‘ Diogenes Laërtius informs us, that the Athenians, by the direction of an oracle ſent for Epimenides to purify, or expiate their city, when they were afflicted with a peſtilence: Epimenides, when he came to Athens, took ſeveral ſheep, ſome black, ſome white, and then let them go, where they would, directing thoſe who followed them, when any one ſhould lie down, to ſacrifice it to the God, to whom it belonged. Which in the Latin verſion is rendered, *to the God next the place*. Which tranſlation, as I perceived by my extracts, is diſliked by Dr. Drake. He therefore tranſlates in this manner: to *the proper God, to whom that affair belonged, to him, whoever he was, who ſhould remove the inflicted peſtilence*. Dr. Doddridge reciting this paragraph in his notes upon Acts ch. xvii. underſtands the direction to be, *when the ſheep lay down to ſacrifice them to the God, near whoſe temple or altar they then were*.

‘ There is another ſenſe, which appears to me to be very obvious, and therefore I think to be right. Epimenides took with him up to the Areopagus, ſeveral ſheep, *ſome black, ſome white*. And when he let them go, he directed, that each one, when it lay down, *ſhould be ſacrificed to the God, to which it appertained, or belonged*, ut eam mactarent Deo, ad quem pertineret. Black ſacrifices were offered to ſome Gods, white to others. Epimenides knew not, by what God the peſtilence had been inflicted upon the Athenians. When he was deſired to purify the city, in order to its deliverance, he choſe out ſacrifices of different kinds, black ſheep, and white ſheep, and led them up to the Areopagus. And from that place, the citadel, or the ſeat of the ſenate, and of the court of judicature, he ſent out the ſheep, as in the name of the whole city and commonwealth, to be ſacrificed, in order to appeaſe the offended deity, whoever he was. A ſheep with a black fleece, when it lay down, was to be offered to a deity, who delighted in ſuch ſacrifices. A ſheep with a white fleece was to be offered to a deity, to whom white ſacrifices were acceptable. By this means he hoped to ingratiate the offended deity, whoever he was.

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* ‘ Fatendum tamen eſt, plures fuiſſe olim Deos, quorum opem auxiliumque anonymis aris invocabant . . . Hanc autem, de quâ ſpeciatim egit Apoſtolus inſcriptionem ſingulari fuiſſe numero prolatam confirmat ipſius Pauli fides, induſtria, non ſequioris aetatis teſtimonia, non Hieronymi conjecturae poſthabenda. *Drake uti ſupra*, p. 5. In Excerptis noſtris.’

‘ It follows in Laërtius. *And ſo the plague ceaſed. Hence it has come to paſs, that to this preſent time, may be found in the boroughs of the Athenians, anonymous altars, a memorial of the expiation then made.*

‘ *In the boroughs of the Athenians.* So I have tranſlated, κατὰ τὰς δήμους τῶν Αθηναιων. Of them Potter ſpeaks in this manner. “ Theſe Δῆμοι were little boroughs in Attica, ſeveral of which were reckoned together in the buſineſſe of the common wealth: yet had ſeparate habitations, and diſtinct rites, and Gods too: for each of them adored peculiar deities. And yet all unanimouſly agreed in worſhipping Minerva, who was the tutelar Goddeſſe of the whole countrey.”

‘ Thus I have explained this paragraph, as I am able. I am now to make ſome obſervations. But they will be no more than two only. *Firſt*, there were ſeveral anonimous altars at Athens, and in the the adjoining country. We know not how many ſheep Epimenides took up with him to the Areopagus, and then let them go away at pleaſure. But they would all lie down when wearie, if not before: ſome, it is likely, in the ſtreets, or other public places of the city of Athens: others in the adjacent country. Where they were ſacrificed to the God, to whom they were ſuppoſed to appertain, according to their different colours. And the city being hereby expiated, and purified, and delivered from the peſtilence, there was an anonymous altar erected in every place, where a ſacrifice had been made, in memorial of the obtained deliverance. *Secondly*, all theſe altars were in the ſingular number. For each *ſheep, when it lay down, was to be ſacrificed to the God, to whom it appertained.*

‘ Thus then, according to this curious hiſtory in Laërtius, St. Paul muſt have been in the right, when he ſaid, *he had found an altar with this inſcription: To the Unknown God.* And even to the time of Laërtius there were ſtill ſuch anonymous altars to be found in the boroughs of the Athenians.

‘ Let us now obſerve ſome other heathen writers. Where, poſſibly, we may find ſome things, confirming theſe obſervations, or however at leaſt caſting farther light upon them. I ſhall firſt quote Pauſanias, who flouriſhed and wrote before the end of the ſecond century. Having mentioned an altar of *Jupiter Olympius*, he ſays, “ and nigh unto it, is an altar of unknown Gods." He does not ſay, *the altar*, but *an altar*. Th ſore there may have been ſeveral ſuch altars, as Laertius ſ And when he ſays, *an altar of unknown Gods*, he need not underſtood to mean, that the inſcription was in the plural nu ber. It may have been, and probably was, in the ſing number.

'In another place Pauſanias ſpeaks of *altars of Gods* ca *unknown, and of heroes, and of the ſons of Theſeus, and Phal* The inſcription of this altar likewiſe may have been in the ſ gular number. But as there were ſeveral altars at Athens, near it, inſcribed *to the unknown God*, it was natural enough ſome writers to call them *altars of unknown Gods*. So ſays G ſius: "When Pauſanias ſays, that there were at Athens al of unknown Gods, he means, that there were many altars w ſuch an inſcription, *to the unknown God*: though, poſſibly, th were ſome with an inſcription in the plural number, wh others were in the ſingular." Olearius has expreſſed himſelf the like manner.

'The firſt obſervation appears to me very right. The ſec obſervation, "that there might be alſo ſome altars in the pl number, to *unknown Gods*," is a ſuppoſition, without proof, evidence, ſo far as I ſee, and therefore may not be true.

'Philoſtratus records it, as an obſervation of Apollonius T anæus, "that we are never to ſpeak diſreſpectfully of any the Gods: intimating alſo at the ſame time, that there w ſome ſpecial reaſon to be upon the guard in that reſpect, Athens, where are altars to unknown demons."

'But neither does this neceſſarily imply, that there were tars with inſcriptions to *unknown Gods* in the plural number. implies no more, than that there were ſeveral altars with th inſcription *to the unknown God*. And farther. We are here led to think, that inſcriptions, to *the unknown God*, were pec liar to the Athenians. There were no ſuch inſcriptions a where elſe.

'I come now at length to the Dialogue Philopatris, quot by Dr. Drake, and others, as a work of Lucian: but I rath think, of ſome anonymous heathen author in the fourth ce tury.

'Here Critias confirms what he ſays, ſwearing *by the unkno God at Athens*. And near the end of the dialogue: "But l us find out the unknown God at Athens, and ſtretching o hands to heaven, offer to him our praiſes, and thankſgiving that we are worthy to live under ſo great an empire, and lea others to trifle as they pleaſe."

'Which muſt lead us to think, that the inſcription at Ather was [illegible] gular number. There can be no reaſon aſſigne wh[illegible] r, doing his utmoſt to expoſe and ridicule th

Chriſtians, ſhould adapt the ſingular number, if the inſcription was plural.

'Thus I have now illuſtrated this text by the teſtimonies of heathen authors, who wrote, whilſt theſe altars, with their inſcriptions, were in being: Diogenes Laërtius, Pauſanias, Philoſtratus, and the author of Philopatris. The inſcription upon the altar at Athens was in the ſingular number. Nor does it appear, that there were any in the plural, to *unknown Gods*. And this inſcription ſeems to have been peculiar to the Athenians. It does not appear, that there were any altars inſcribed *to the unknown God*, in any other countries. But, when I ſay, theſe altars were peculiar to the Athenians, I do not intend the city of Athens alone. For there were ſeveral like altars in the boroughs of the Athenians, and poſſibly in ſome other adjoining places. The altar, obſerved by Paul, probably was in ſome ſtreet, or open place of the city of Athens. The altars, mentioned by Pauſanias, were elſewhere. That which I firſt quoted from him was at Olympia: the other was at Phalerus, as he expreſsly ſays, which was the neareſt ſea-port to Athens, and not far off from the city.'

The third chapter contains ſeveral paſſages concerning the Chriſtians, taken from the life of Alexander Severus, written by Lampridius, a heathen author, about the year of Chriſt 306. The fourth, fifth, ſixth, ſeventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, and fourteenth, are ſhort chapters, and treat of Ulpian, Dion Caſſius, the perſecution under Maximin the Firſt, the emperors Philip, Decius, Gallus, Valerian and Gallien; of Amelius, Longinus, Numenius, and the Emperor Aurelian.

In the 15th we have a particular account of Porphyry; of his objections againſt the book of Daniel, with remarks upon them, and upon the anſwers made to them, &c. &c. In this chapter likewiſe, the Doctor endeavours to prove that the work aſcribed to Porphyry, and often quoted by Euſebius, entitled the *Philoſophy of Oracles*, is ſpurious. He likewiſe ſhews that Ammonius, maſter of Plotinus, of whom Porphyry ſpeaks, was a heathen philoſopher, and that Ammonius, author of diverſe Chriſtian writings, of whom Euſebius ſpeaks, was a genuine Chriſtian, without any exceptions ever made to his Chriſtianity, as far as appears. The whole of this chapter, though in ſome parts of it the Author may appear ſomewhat prolix, the learned reader will peruſe with pleaſure.

In the ſixteenth we have a ſhort account of the writers of the Auguſtan hiſtory. The ſeventeenth treats of two authors, who wrote againſt the Chriſtians in the time of Diocleſian's perſecution, one anonymous, the other ſuppoſed to be Hierocles: we have here likewiſe an account of Apollonius Tyanæus, and the two lives of Pythagoras, written by Porphyry and Jamblichus.

As to Apollonius, our Author does not think him a perſon of ſo great importance, as ſome learned men have imagined. It does not appear, he ſays, that any adverſaries of the Chriſtians, either Celſus, or Porphyry, or any other, before Hierocles, at the beginning of the fourth century, under Diocleſian's perſecution, ever took any notice of him in any of their arguments.

As Apollonius is very much, if not entirely indebted to the memoirs of Philoſtratus, for his great reputation in the world, our Author conſiders diſtinctly the time and occaſion of writing that work, its veracity, or credibility, and its importance. He ſees no reaſon to believe, he tells us, that Philoſtratus had read any of our goſpels, or any other of the books of the New Teſtament, or that he any where makes any references to the hiſtory of our Lord and Saviour Jeſus Chriſt.—Philoſtratus compared Apollonius and Pythagoras, but it does not appear, that he endeavoured to make him a rival with Jeſus Chriſt: he has never once mentioned our Saviour, or the Chriſtians his followers, nor is there any hint, that Apollonius any where in his wide travels, met with any men, who can be ſuſpected of being Chriſtians of any denomination, either catholics, or heretics. If it be aſked, how it came to paſs, that many heathens were diſpoſed to equal Apollonius, or even to prefer him to our Saviour; our Author anſwers, that they were willing to lay hold of any thing that offered, to ſave the ſinking cauſe of polytheiſm, and the rites belonging to it; as ſhipwrecked men catch at every twig that comes in their way, to ſave themſelves from drowning.

The eighteenth chapter contains an account of Diocleſian's perſecution of the Chriſtians, with obſervations upon it. In the nineteenth we have a review of the foregoing period, viz. from the beginning of the third century to the converſion of Conſtantine, with ſome general remarks upon the ſtate of Chriſtianity under heathen emperors.

'In the firſt ages of Chriſtianity, ſays our Author, truth bore a high price. Nevertheleſs there were thoſe who bought it, and would not part with it upon any conſideration whatever. Nor was this diſtraction, or *obſtinacy*, as through miſtake it is called by the Proprætor Pliny, and the Emperor Mark Antonin. It was a juſt and reaſonable reſolution. It is agreeable to all ſound philoſophy, and the ſentiments of all philoſophers, who have conſidered the obligations of human conduct, that we ought to ſuffer death, rather than deny the truth, of which we are perſuaded. And our Lord has expreſſed himſelf clearly upon this point, and without reſerve. *Whoſoever therefore ſhall confeſs me before men, him will I alſo confeſs before* my Father who is in heaven.

But whoſoever ſhall deny me before men, him will I alſo deny before my Father who is in heaven. And he has given us full aſſurance, that none ſhall be loſers by fidelity to him, or by any acts of ſelf-denial for the ſake of him, and his goſpel. And he ſaid to his diſciples, *Verily I ſay unto you, there is no man, who has left houſe, or parents, or brethren, or wife, or children, for the kingdom of God's ſake, who ſhall not receive manifold more in this preſent time, and in the world to come everlaſting life.* He has himſelf engaged in this warfare, and knows by experience what it may coſt. And therefore he has ſometimes expreſſed himſelf after this manner: *In the world you will have tribulation. But be of good chear. I have overcome the world.* Again: *To him that overcometh, will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne.*

'If any of the firſt Chriſtians were too forward, and needleſsly expoſed themſelves to ſufferings, they are not to be vindicated. For they acted contrary to repeated precepts of Jeſus himſelf. *Behold*, ſays he to his diſciples, *I ſend you forth, as ſheep among wolves. Be ye therefore wiſe as ſerpents, and harmleſs as doves:* And, *when they perſecute you in this city, flee you into another.*

'But I do not think, that they often tranſgreſſed thoſe rules. I am rather of opinion, that they were generally mindful of them, and paid them due regard. We have ſeen examples of it in Polycarp and his people, in Cyprian, Biſhop of Carthage, in the Chriſtians at Alexandria, during the perſecution of Valerian, and in the Chriſtians living in Pontus and Cappadocia, in the time of Maximin the Thracian. Other inſtances of their diſcretion might be alledged.

'The Chriſtians of the firſt three centuries were not perfect nor infallible. They had their failings, and their errors. Nor were they altogether free from ſtrife and contention. But there were among them many men of ſincere and undiſſembled virtue, and ſome eminent therein, who were ſhining examples of every thing excellent and commendable in human life. They were quiet and peaceable, and obedient to magiſtrates in all things appertaining to their juriſdiction. They prayed for the Roman emperors, and for the officers under them, and for the proſperity of the empire. They were kind to each other, and to ſtrangers. *Our affair*, ſaid the ancient apologiſts, Juſtin Martyr, and Athenagoras, *lies not in words, but in works.* And Lactantius, ſo low as the beginning of the fourth century, could ſay, "the great concern of our people is to be holy and unblamable in their lives." Pliny has born an honourable, and ample teſtimony to the good deſign of their religious aſſemblies. And they were remarkable for their patience and fortitude under ſufferings for the principles which they had embraced. By all which they glorified God, edified each other, and were continually making converts from among their Gentile neighbours, and even from among ſuch as hitherto had been their enemies.

'If afterwards Chriſtians altered for the worſe: if they departed from *the faith once delived to the ſaints:* if they admitted into their belief and profeſſion corrupt mixtures of human invention: if inſtead of being perſecuted themſelves, they perſecuted other men: or, if they perſecuted one another for difference in ſpeculative opinions, of little importance: or, if they did any thing elſe, contrary to the purity of the doctrine of the goſpel, we ſhall be obliged to acknowledge it without partiality, when we ſee the proofs of it.

'And indeed, Chryſoſtom has obſerved, "that Chriſtianity rather declines under Chriſtian emperors. So far is it from being cheriſhed by the honours and preferments of this world. But it thrives moſt, when it is perſecuted, and lies under worldly diſcouragements." And ſaid Sulpicius Severus not long ago, ſpeaking of Diocleſian's perſecution: "Glorious martyrdoms were then as earneſtly contended for, as biſhopricks have been ſince ſought by ambitious men."

'We may do well therefore to emulate the beſt times, and the ſincereſt diſciples of Jeſus Chriſt, whom we have taken for our maſter and guide in the things of religion. And we may ſometimes recollect what our Lord ſaid before *Pontius Pilate, therein witneſſing a good confeſſion. For this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth, heareth my voice.*

'Let us then carefully attend to that word of the goſpel, which was firſt *preached every where*, by men choſen, and appointed, and fully qualified for that purpoſe, *the Lord* himſelf *working with them, and confirming it with ſigns following:* and has been ſince recorded by his faithful apoſtles and evangeliſts.'

Our learned and truly eſtimable Author concludes this volume with the obſervations of Dr. S. Parker, Biſhop of Oxford, upon the character of Apollonius Tyanæus, and the hiſtory of him, written by Philoſtratus.

Papiſts and Phariſees compared: or, Papiſts the Corrupters of Chriſtianity. In a Diſcourſe on Matthew xv. 1—6. By John Burton, D. D. Vice-Provoſt of Eton. 8vo. 1s. Rivington.

THIS diſcourſe is written, upon the whole, with ſo much good ſenſe and judgment, and is withal ſo well-timed, that we cannot help recommending it to the particular notice of our Readers. As the preface contains an anecdote in relation to the life of *Cardinal Pole*, with which it is proper the public ſhould be acquainted, and likewiſe an account of a very uſeful deſign, which Dr. Burton intends to proſecute, no apology will be neceſſary for inſerting the greateſt part of it.

'A boaſted performance, ſays our Author, hath lately appeared in the world, entitled, *The Life of Cardinal Pole:* but under that cover carrying on a deſign more important and dangerous, viz. to promote the cauſe of popery, and to juſtify principles and practices inconſiſtent with the conſtitution of this kingdom, both civil and eccleſiaſtical.

'The title page proclaims its publication at Oxford; and from this circumſtance many an unwary reader hath been led to imagine that it came out *juſſu* or *permiſſu ſuperiorum:* and, in fact, many an ungracious reflexion hath been thrown out on the univerſity upon that account. It will therefore not be thought improper to undeceive the public, by this ſhort and plain repreſentation of the caſe. The work prepared for the preſs was in form brought to the vice-chancellor, and ſubmitted to his inſpection; by his order it was peruſed and examined: it was cenſured and rejected, as a production unfit to receive the ſanction of our univerſity preſs.

'A modeſt author would probably have been inclined to withdraw himſelf from the place where he had given offence, and to diſſemble the diſgrace or merit of ſuch a repulſe: but Mr. Phillips ſeems reſolved that Oxford ſhould not be deprived of the intended honour; he accordingly gains an eaſy acceſs to another preſs in the city, where no *imprimatur* or approbation was required: in this manner his work came out into the world.

'It is not my buſineſs or inclination, to enter into a diſpute with this gentleman: this is already undertaken and executed by abler hands. But I cannot help conſidering every attempt of this kind, as an admonition to the clergy of the eſtabliſhed church to ſtand upon their guard in oppoſition to thoſe, who lie in wait to deceive. When any celebrated author comes forth with a plauſible volubility of language, and declamatory eloquence—with ſly inſinuations, and bold aſſertions—with ſpecious colouring, and artful miſrepreſentations, calculated merely to amuſe and delude ſuperficial obſervers, to divert their attention from the more important points in debate, when ſo much art and induſtry is uſed to recommend principles of popery; it certainly behoves us to take the alarm, to exert our beſt endeavours in defence of our eſtabliſhment, to repel the open attack, and detect the ſecret fraud—to take off the diſguiſe of falſe appearances, and confute the fallacious reaſonings.

'It may here perhaps be ſaid, that this hath already been done to good purpoſe by our divines, and eſpecially in that critical period of time before the revolution. All this is indeed true; and to thoſe excellent writers I refer all thoſe who want more exact and full information in any particular points; but ſurely it is not neceſſary that every ſerious reader ſhould at once be carried out into this wide field of controverſy: it is rather expedient that he ſhould be furniſhed with a ſtock of ſome previous notices; ſuch as would be of general uſe for his direction, or ſome ſort of manual, which ſets forth the principal points in diſpute fairly repreſented, and rightly ſtated, in a compendious and diſtinct manner: ſo that he may be enabled to form a juſt judgment concerning the merits of the cauſe, to perceive the difference between catholic goſpel-doctrines, and the peculiar tenets of the church of Rome—between novelty and antiquity—between authority merely human and divine, and, in a word, between popery and Chriſtianity.

'This is what I chiefly have in view: and in proſecution of this deſign, I have entered upon a regular ſeries of diſcourſes, in which I diſtinctly examine the twelve additional articles of pope Pius's creed, ſhewing their inconſiſtency with goſpel verities, and the tenor of Chriſtianity. I conceive this is laying the axe to the root of the tree: for however many other branches of matters controverted between romaniſts and proteſtants may admit of ſome palliation; yet ſurely, theſe muſt on all hands be allowed to be characteriſtical, the teſt of authentic and genuine popery, not to be diſſembled or diſavowed, being a ſummary of doctrines eſtabliſhed by the council of Trent, and incorporated into their creed, and made an eſſential part of the catholic confeſſion of faith.

'I am ſenſible that to ſtate the true notion of their doctrines in ſuch a manner as the Romaniſts themſelves will allow, is a matter of no ſmall nicety and difficulty; eſpecially ſince many are delivered in terms indefinite and deſignedly ambiguous, in the language of the ſchools, rather than of the goſpel, and accordingly give room for the exerciſe of ſophiſtry and evaſive ſubtilties. I have endeavoured all along to repreſent them fairly as explained and defended by themſelves, and not by drawing conſequences to impute to them principles, which they appear to diſavow. Therefore in the courſe of my argument I do not build upon the opinion of any particular doctors, however eminent and reſpectable, but upon grounds which they eſteem more ſure and infallible, the decrees of their council. And in order to aſcertain the true meaning and intents of theſe decrees, I have collected the ſenſe of thoſe fathers by whom they were compiled, as recorded in the hiſtory of thoſe times, and fully expreſſed in the courſe of the previous debates, and confirmed by ſubſequent practice, and common acceptation, by the tenor of their liturgies, catechiſm *ad parochos*, and ſuch like authentic documents. Upon the whole I conceive, that nothing more is wanted toward the full confutation of this corrupt ſyſtem, than a true ſtate of it clearly repreſented. This is what I attempt to do: and if the common apprehenſion of the daily increaſe of popery be well founded, the attempt will be thought not leſs ſeaſonable than important; and be ſerviceable to the cauſe of genuine Chriſtianity, by pointing out the corruptions brought in by the church of Rome, and furniſh our people with arms offenſive and defenſive, againſt a common enemy.

'My thoughts on this ſubject I purpoſe in due time to communicate to the public: in the mean while, till this attack be made in form againſt the head-quarters of the Romaniſts, I ſend out this ſmall performance by way of prelude, or ſlight ſkirmiſh, *velitatio pro caſtris*, in order to explore their ſituation, diſpoſition, and force, and perhaps provoke ſome petty hoſtilities.

'’Tis obſervable, that our biographer in the courſe of hiſtory, acts out of character, and becomes rather a controverſial writer; and takes much pains to dreſs out his ſcheme of popery in the faireſt colours, with all the wanton fancy of a painter: we ſee it recommended by the incommunicable high character of catholiciſm, primitive antiquity, apoſtolical tradition, and every circumſtance which may give it an air of dignity and veneration. On the other hand I ſhall take the liberty, by way of contraſt, to conſider this admired ſyſtem in a very different point of view, and ſet forth a different repreſentation of popery, and ſhew the Romaniſts to themſelves in a true light, ſhew that their boaſted antiquity is really no other than a pious fraud, and an innovation on the original Chriſtian plan—that their apoſtolical traditions are no other than the inventions of fallible, fallacious men, which have made God's commandments of none effect. In a word, I conſider popery, as ſuch, in no other view, than as the corruptions of Chriſtianity digeſted into an artificial ſyſtem: corruptions ſimilar in kind and degree to thoſe which our Saviour condemned in the ſcribes and phariſees. Accordingly I have drawn out a parallel, and conſidered the character of theſe ſcribes and phariſees, Chriſtian and Jewiſh, in a comparative view: I have pointed out their agreement in principle and practice, their agreement in the ſiniſter motives of proceedings, and wicked manner of conducting them, and withal, the like miſchievous effects from thence redounding to the common cauſe of true religion and virtue: and in conſequence, by parity of reaſon, I conſider them both as involved in one common cenſure.'

The portion of ſcripture, from which our Author diſcourſes, contains copious matter, both hiſtorical and doctrinal. It relates to a ſect of perſons, who made the moſt conſiderable figure in the Jewiſh church, but were condemned by our Saviour, as the great corrupters of the true religion; as the authors of groſs errors in doctrine and depravity in manners: *they tranſgreſſed the commandment of God by their traditions.* The Doctor directs the views of his readers to a ſect of a ſimilar character, the ſcribes and phariſees of the church of Rome; the authors of many groſs corruptions of Chriſtianity; *who alſo tranſgreſs the commandment of God by their traditions.* To them, he ſays, our Saviour's cenſure and expoſtulation may be directly applied; accordingly he endeavours to juſtify this application, and to ſhew the *parity* of reaſon, which involves them in the like condemnation.

With this view he conſiders the character of the phariſees, both Jewiſh and Chriſtian, in a comparative view; points out their agreement in principles and practices, in doctrine and worſhip; errors multiplied upon errors, and all ſpringing from one common cauſe, an authority merely *human*; yet obtruded on the people, as *divine*; and thus marked by our Saviour's cenſure: *they taught for doctrines the commandments of men.* And, in conſequence of this, *they made the commandments of God of none effect through their traditions.*

We ſhall not attempt to give an abſtract of what the Doctor has advanced, but refer our Readers to the diſcourſe itſelf. There is one curious paſſage, however, which we cannot help inſerting. Speaking of the uſurped titles and pompous prerogatives of the ſupreme head of the church univerſal, he ſays;——'But here I cannot omit making a remark, which to ſome perhaps may ſeem paradoxical, viz. that popery, as ſuch, is an *antiepiſcopal* ſcheme, and that *preſbyterianiſm* is really founded in *popiſh* principles. For the aſſertion of the pope's *ſupremacy* virtually annihilates the diſtinction of orders in the church upon the apoſtolical plan. And, upon this ſuppoſition, the original *equality* of biſhops, as ſuch, no longer ſubſiſts: but the diſtinction of orders is induſtriouſly confounded, and the epiſcopate is virtually abſorbed in the preſbyterate. And that this is really ſo is ſufficiently apparent from a book of undeniable authority, the Catechiſmus ad Parochos, where this queſtion is put in form, "Quot ſunt ordines in eccleſia? Reſp. Septem." And pray now in the enumeration of theſe ſeven, do you find that *epiſcopacy* is named at all?—No: there is no mention at all made of it as a diſtinct *order*, but only of the preſbyterate, in which it was ſuppoſed to be involved. And to w *end* was all this? that all ſpiritual juriſdiction might appear, n inherent in the order of biſhops, as ſuch, but, as derived fr the pope, and conveyed in the delivery of the pall. Whoe reads father Paul's hiſtory of the council of Trent will plai

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perceive the uneaſy perplexity and diſtreſs of the court of Rome on this intereſting point; and may from hence account for the variety of artifices uſed to elude or over-rule the debate on this head. I ſay then, on the whole, that popery, as ſuch, being a levelling or degrading ſcheme, and all in order to aggrandize one man above all others in the Chriſtian church, is ſo far *antiepiſcopal* and virtually *preſbyterian*. And, on the other hand, the aſſertion of epiſcopacy, with its inherent rights and powers, is the moſt effectual defence of the proteſtant cauſe, and bulwark againſt popery.'

We need make no reflections on this paſſage, which, probably, will *provoke ſome petty hoſtilities* from a different quarter than that of the Roman catholics.

A Paraphraſe upon the Fifteenth Chapter of the Firſt Epiſtle to the Corinthians, with critical Notes and Obſervations, and a Preliminary Diſſertation.——A Commentary, with critical Remarks upon the ſixth, ſeventh, and Part of the eighth Chapters of the Romans. To which is added a Sermon on Eccleſiaſtes ix. 10. *compoſed by the Author the Day preceding his Death.* By John Alexander. 4to. 3s. 6d. Johnſon.

WE cannot enter upon the examination of this work without dropping one tributary tear to the memory of its deceaſed Author; and joining our lamentations with thoſe of many others, for the loſs which the world has ſuſtained in the early, we had almoſt ſaid premature, death of ſo amiable and (in reſpect of his literary attainments) ſo accompliſhed a perſon; from whoſe uncommon abilities, and virtues, the greateſt expectations had been formed. Mr. Alexander was remarked, by all who knew him, for clearneſs of perception and ſolidity of judgment: the intenſeneſs of his application was equal to the native ſtrength of his mind; and by the united force of both, though he had not compleated his thirtieth year, he had made ſuch advances in learning, eſpecially in ſacred literature, as would have done honour to a more mature age——But our province is not that of a panegyriſt: we therefore decline all farther encomium on the Author, and proceed to give our Readers ſome account of the work before us; a work which, we apprehend, will prove a better and more laſting monument of the Writer's abilities, than any thing we could offer in his praiſe.

The general deſign of the *preliminary diſſertation* is to aſcertain the ſcripture doctrine relating to the reſurrection: and our ingenious Author having examined the ſubject with great accuracy, and much in the true ſpirit of criticiſm, modeſtly propoſes his own opinion as the reſult of his inquiries, viz. that the ſcriptures never ſpeak of the bodies of men being raiſed and united again to their ſouls in the day of Chriſt: that they frequently and ſtrongly aſſert the doctrine of a reſurrection from the dead, yet that the appearance of their Lord and Saviour, *when he ſhall come to be glorified in his ſaints*, and *to be admired by them that believe*, was the grand object which was preſented before the minds of the Chriſtians: and that the coming of Chriſt, his raiſing the dead to life, and conferring upon all the righteous the reward of immortality, are the objects to which we are continually referred for our expectation and comfort. But what his ſentiments are, and what his manner of writing, will appear to greater advantage from a few paſſages which we ſhall now extract from the latter part of the diſſertation.

‘ I think there needs little to prove, that if the reſurrection of the *body be* a doctrine of ſcripture, it is at leaſt very ambiguouſly revealed, and expreſſed in ſuch a manner, as to leave room for drawing very different concluſions from the paſſages which are ſuppoſed to aſſert it. And I further recommend to thoſe, who conſider the reſurrection taught in the New Teſtament, as a mere appendage to the happineſs and reward of good men in another ſtate, (which is indeed compleated by this, but begins many ages before) wherever a reſurrection is mentioned, to add to it theſe words, “ of the body ;” and conſider the perſons then ſaid to be raiſed, as enjoying beforehand the bliſsful preſence of their Saviour, and the crown of life, which we hope and wait for here ; and they will ſee, how much this idea deſtroys the force and beauty of ſo many ſublime paſſages, written for the encouragement and comfort of the Chriſtian world. Indeed if the reſcuing an animal body from corruption and the grave, be all that is meant in the promiſes of ſcripture, concerning a reſurrection to life ; and it be, as they ſay, at the ſame time taught, that the ſouls of good men enter upon happineſs long before this period, and at the inſtant of death ;—one would not be unthankful for any information relative to the circumſtances of a future life :—yet it ſeems to be the leaſt intereſting part of the Chriſtian doctrine ; the leaſt important as a ſanction to its laws ; and the leaſt neceſſary to the comfort and hope of ſuch as embrace it.

‘ I know it is generally ſaid, that when the body is raiſed and united again to the ſoul, the happineſs of the ſaints is qu complete ; and that for this reaſon, Chriſtians are ſo often ferred to this event for their encouragement and hope ; and time of imperfect beatitude, between death and the reſurrectio is ſo ſeldom mentioned. I will not be ſo unreaſonable as to ſiſt upon any proof, that the re-union of a ſoul to its fo body, is ſo neceſſary to its perfection and joy, that, all things continuing in the ſame ſtate, this alone ſhould be ſuch a vaſt acceſſion of bliſs, as quite to obſcure the ſplendor of its former happineſs, and entitle the latter only to the name of a reward, and to be the continual ſubject of the goſpel-promiſes. I will only remark theſe two things; firſt, that it is a ſuppoſition evidently made for the purpoſe, "that the heavenly happineſs is neither compleated at once, nor gradually increaſes; but is given at firſt in ſome low degrees, and afterwards arrives in an inſtant, at its height and perfection, when the body is raiſed;" and ſecondly, that it muſt always be a conſiderable difficulty with thinking minds to conceive, why the honour and reward of a future ſtate ſhould be repreſented as depending more upon the revival of a body long ſince mouldered away, than upon the preſence of God and of Chriſt, the ſociety of angels and bleſſed ſpirits, and the exerciſe and improvement of all divine and ſocial virtues; all which enjoyments, upon theſe principles, are prior to the reſurrection of the fleſh, and, for any thing we know, capable of riſing in infinite progreſſion without it. And I think, that the advocates for an immediate tranſlation of the ſoul into heaven, are left under a diſagreeable dilemma; either of being conſtrained to draw very faint pictures of the enjoyment of a ſtate preceeding the reſurrection, and much below the uſual ſtrain of declamation on theſe ſubjects; or to part with the only plauſible argument to ſhew, why the New Teſtament, on a ſuppoſition that this ſcheme is true, has fixed the reward and happineſs of good men to the reſurrection, and ſo uniformly directs them to look forward to this diſtant period.

'And let them ſhew, if they can, ſome good reaſon, why St. Paul, when comforting the Theſſalonians concerning their departed friends, has miſſed ſo fair an occaſion of telling them, that the dead in Chriſt were now in glory, enjoying the bliſsful preſence of their maſter; that they were rather to be envied than lamented, becauſe they were gone before us to the poſſeſſion of ſo much happineſs; and enjoyed the pleaſing expectation of being joined to us again for ever. Let us examine what he has ſaid, and ſee how well it agrees with the common topics of conſolation upon ſuch mournful occaſions. *I would not have you ignorant, brethren, concerning them which are aſleep; that ye may not ſorrow as others who have no hope. For if we believe that Jeſus died and roſe again, ſo alſo we believe, that thoſe who ſleep in Jeſus, God will bring together with him. For this we ſay unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, ſhall not be beforehand with them that are aſleep; becauſe when the Lord ſhall deſcend from heaven, the dead in Chriſt ſhall be raiſed in the firſt place: then they who remain ſhall be caught up to meet the Lord in the air.* I had almoſt ſaid how flat and inſipid: but I correct myſelf: how far ſhort of the force and energy of modern conſolations! Is the apoſtle ſo miſerable a comforter, ſo little verſed in the arts of ſoothing, as quite to overlook the threadbare topic of later declaimers? Had he no argument more efficacious to wipe away the falling tear? has he not a word to ſay of the *preſent happineſs* upon which true believers are entered? I cannot think this natural.

'With reſpect to the fear of death, and the gloomy apprehenſions we may be ready to entertain on this ſubject, when the expectation of an immediate entrance into heaven is taken away, I obſerve, that the hope of a future life and of an immortality of Being ſtands on as ſure a foundation in this, as any other hypotheſis: ſince upon every ſcheme it muſt altogether depend upon the power and benevolence of the great Being who firſt produced us. If death, in ſuch a view of the conſtitution of things, ceaſe to be deſirable to good men, except as an alternative to a life of grievous pain and calamity; yet it is far from being a ſubject of terror, or deſtitute of that reviving hope, which is abundantly ſufficient to remove all anxiety and doubt, and make us chearfully reſign to the will of God, while we believe, *that he will not leave our lives in the grave, nor ſuffer his holy ones to dwell continually with corruption.* Tho' the gloomy vale be not turned into a garden of flowers for us, an effect more like enchantment than nature; yet we have the ſame chearful proſpect of life, light and happineſs, when we get through it. Death is not repreſented in ſcripture as a matter of favour to good men, which they may long for and embrace with joy, (which it would indeed be, if it were an immediate opening to heaven, and the pangs of a few hours led us directly to the gates of eternal bliſs) but a conſtitution, which God has been pleaſed to appoint mankind, becauſe of ſin and their imperfect natures, and from which good men are at length delivered by the mercy of God and the miniſtry of Jeſus Chriſt. *For the creature*, or creation, i. e. the world created anew unto good works by Chriſt Jeſus, all good men and true diſciples of Chriſt *are made ſubject to vanity* and death, *not willingly*, of their free choice and deſire, but through the good pleaſure of their heavenly Father, *who ſubjected them in hope* of a deliverance. And we are taught to look forward to this time, and to expect, that *when Chriſt, who is our life, ſhall appear, we ſhall alſo appear with him in glory.*

'And though it ſhould be appointed to us to die, and we ſhould be removed before the deſired event takes place, nevertheleſs our eyes ſhall ſee the ſalvation of God, we ſhall enjoy the glorious viſion equally with them, who remain: for the firſt act of the Saviour ſhall be the raiſing his faithful ſervants to life, that they who ſleep in Jeſus may come along with him. Further, the time which paſſes between death and the reſurrection, may be very ſhort. And though it ſhould be ſome ages longer than we apprehend, yet to them who ſleep, and are unconſcious of what paſſes, it will appear leſs than a moment; and the very ſame inſtant, which ſeparates them from this mortal life, muſt to their thought and apprehenſion be that, which unites them for ever to their Saviour and their God. I do not mention it with any conſiderable ſtreſs, that there ſeems a ſort of equality, which is not unpleaſing to the human mind in ſuch a conſtitution as we are ſpeaking of; where no perſon is diſtinguiſhed from another, either to his advantage or loſs, on account of the difference in the time of his birth, which is wholly arbitrary, and conſtitutes no part of his character and deſert; but each man appearing in his own order, and receiving at the hand of providence the materials of his future character and hope, having filled up the ſtation aſſigned him either to his honour or diſgrace, retires at the appointed time, and waits till a general day of retribution, to receive in common with all, who have borne any part in the concerns of human life, that ſentence, which his conduct has deſerved from the univerſal Judge and Parent. And one perſon has no more reaſon to complain, that an examination has not been made into his character and conduct before this time; than another, that he was not brought into the ſcene ſooner.'

'We need not ſcruple to confeſs that this is a conſtitution which would not recommend itſelf by its agreeableneſs to our inclinations.—The caſe of the firſt Chriſtians, and thoſe of the preſent day, differs in this; that whereas the former had but very imperfect notions of the Divinity, and faint expectations of his favour and future happineſs, they would accept with joy, even a diſtant hope of immortality: but we, having been accuſtomed to conſider immortality as our birthright, and an inheritance entailed upon our nature; not as the immediate gift of God by Jeſus Chriſt, to ſuch as he approves, and is determined to honour in this way, are ready to look with diſpleaſure upon a ſcheme, which deprives us of theſe flattering notions, or promiſes any thing leſs than uninterrupted conſciouſneſs and enjoyment. Yet it would certainly be better, if, ceaſing to argue from our prejudices and wiſhes to the real nature of things, and that which is, or ought to have been the conſtitution of providence, we confine ourſelves to a ſober impartial examination of the ſcriptures; forming our judgment and hope by the light they afford us.' What weight theſe reaſonings may have on thoſe, who have embraced the oppoſite opinion, we cannot tell; nor is it our province to enter into a controverſy which hath already long engaged the attention of ſome of our ableſt critics: but this we will venture to ſay, that the paſſages we have extracted are very ſenſible and pertinent, delivered with great modeſty and propriety, and deſerve to be conſidered.—Our Readers, in this

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and judicious critics have

‘ Some have thought the expreſſion elliptical, and that we may ſupply ἀναστάσεως between ὑπερ & νεκρων; as if the apoſtle had ſaid, What ſhall they do who are baptized for a reſurrection of the dead, if the dead riſe not? But this is not probable: and if we may fill up ſentences in this arbitrary manner, without regard to the genius of a language, and the received rules of interpretation, the province of criticiſm would be reduced to mere ſuppoſition and gueſs-work. Beſides, what Author, who had any regard to perſpicuity, would ſay that men performed any action *for*, or *for the ſake of the dead*, when he only meant that they did it *for the ſake of a reſurrection from the dead?*

‘ We need not perhaps be very ſtudious to fix the preciſe and determinate idea which the apoſtle had to the phraſe, *being baptized for the dead*; ſince, whether we conſider Chriſtians as being baptized for the dead in general, or their departed friends in particular, or only with a view to their own condition and ſettlement in the grave, their conduct muſt appear in the ſame abſurd and ridiculous light. Yet as this comes after the aſſertion above, that Chriſtians were of all men moſt worthy of compaſſion without the hope of another ſtate, it may be conſidered as a proof or illuſtration of ſuch an aſſertion. It is connected by the conjunction ἐπει, a particle, which, in the argumentative ſtile, is uſed when any one deſigns to confute an adverſary's principles by fixing upon them ſome abſurd conſequence, or eſtabliſh his own by ſhewing a neceſſary inconvenience that will attend the denial of them: and it may be rendered, *for in ſuch a caſe*, or *otherwiſe*, according to the connection. Our tranſlators, by rendering it *elſe*, according to the laſt ſignification, ſeem to have thought it connected with the clauſes immediately preceeding. But it is more probable that the apoſtle is confirming his former reaſoning, and here reſumes the chain, which he had dropt at the end of the nineteenth verſe; becauſe he continues it from this place, and proceeds to ſhew other abſurd conſequences that follow from the denial of a reſurrection.

‘ If any ſhould ſtill happen to be of opinion, that the parts are too diſtant to be conſidered in this cloſe connection, I do not know any other ſignification that can be given to ἐπει, except that very rare one we meet with now and then in Plutarch; who, as the grammarians obſerve, uſes it ſometimes for ἀλλα, *but*. Upon the whole, I imagine the writer to have this thought; “ It is evident we embrace Chriſtianity with no worldly views; for our religion gives us no proſpect of what men call honour, power, riches, or pleaſures; on the contrary, we become ſubject to endleſs troubles and indignities, are reviled and perſecuted by all the world, and are under obligations to part with every thing, and life itſelf, rather than give up the truth and

deny the name of Jeſus.——You ſay further, there is no
rection, nor future recompence. It remains then, tha
men, who look for nothing in this life, nor in a life to
muſt have their whole attention turned to the grave, an
pect ſome honours and advantages in that ſilent abode
which they are ſo willing to reſign the momentary bleſſin
life, that they may ſecure an intereſt with death, and enjo
diſturbed repoſe and tranquillity there." I think it can h
be doubted, but his deſign was to contraſt the ſublime ex
tion of Chriſtians, with that deplorable ſtate, in which thi
doctrine repreſents them.

‘ The phraſe τι ποιησουσιν is ſometimes equivalent to τι
and may be rendered, what will they be bettered or advan
Παραςας λιθον λοιδορει τι ποιησεις; αν ουν συ ως λιθος ακ
οφελος τω λοιδορουντι; "If you ſtand by a ſtone and rail
plentifully, what would you get by ſuch an action? if the
you accuſtom yourſelf to hear ill language, with as little
tion as a ſtone, what advantage can another man have ove
by an abuſive tongue?" Epictet. ab Arriano, p. 131. Ed.
ton. But it is the ſentiment of Alberti, that theſe words d
diſtreſs and *danger*, a ſtate of *deep affliction* and *miſery*.
he ſays that Οιμοι τι δρασω; *Alas! what ſhall I do?* is a
clamation very common in antient tragedy, and expreſſe
grief and anxiety of mind to which perſons are reduced b
expected calamities, or ſuch as they ſee no way to be deli
from. And though he does not quote any authorities fron
gic or other writers, to ſhew that τι ποιησω is uſed b
Greeks, as *quid faciam? perii* by the Latins, yet perhap
following uſes of the phraſe will be ſufficient to confir
opinion.

‘ Ουκ εχων ὁ,τι ποιησει and αμηχανων ὁτι ποιησει ſignify *qu*
a loſs what to do, in the utmoſt diſtreſs how to act, Xenoph
Ephes. p. 75 & 78. Ου τι οιεσθε ποιησειν κ.τ.λ. *To what*
mal ſituation do you think he will be reduced, &c. Plutarch in
cion, v. 4. p. 184. l. ult. So Job xxxi. 14. τι γαρ ποιησω κ.
What ſhall I do, or what will become of me, *when God*
up? We may therefore tranſlate the whole paſſage in its
nexion, thus: "If we have hope in Chriſt only in this
we really deſerve pity beyond any men in the world. For
can be more wretched than their ſituation, who have only
baptized for the dead, if the dead never riſe?"

We hope our readers will excuſe us in giving this long
not only as it is upon a difficult text, which hath much di
our ableſt critics and commentators; but as it ſerves to ſ
what learning and ſagacity our Author diſcovers in the uſ
of his claſſical reading, towards explaining partic
the ſacred writings.

We ſhall conclude this article, with juſt mentioning the ſermon, which is printed at the cloſe of the work; the title of it is this; *A diligent application to the proper buſineſs of life recommended from the immortality of man:* it is founded upon thoſe words of Solomon Eccleſ. ix. 10. *Whatſoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt.* The diſcourſe is a ſenſible, grave, and truly moral one, and upon a ſubject ever ſeaſonable and important: but what determined his friends to give it a place in this publication was this remarkable and highly affecting circumſtance; it was Mr. Alexander's *laſt ſermon, and compoſed by him the day preceding his death:* he went to bed on the Saturday evening apparently in perfect health, and was found dead early the next morning; and this diſcourſe lay upon his deſk, juſt finiſhed. A circumſtance, which without any mixture of ſuperſtition, might well be ſuppoſed to affect every ſerious mind: and we cannot help adding, that if ſome of his ſurviving brethren had delivered this diſcourſe, as his, at the time of his interment; it could not but have made a deep impreſſion upon the minds of an audience: with how much force and energy muſt they, under ſuch circumſtances, have received the following ſentiments, which we meet with towards the concluſion of the ſermon? 'The longeſt life of man is ſhort and fleeting, and ſoon comes to its period. But how much of this ſhort duration may be reckoned upon, even by the young and vigorous, is the moſt uncertain thing in nature. A thouſand unforeſeen cauſes may operate to break the thread of our days in the midſt, and abridge even this narrow period.—The narrow limits of human life leave no room for idleneſs and delay. Every moment, as it paſſes before as in quick ſucceſſion, calls upon us to improve it to the utmoſt; and make that our own, by wiſdom and virtue, which when once paſt can never be recalled. Year after year admoniſhes us that life ſpeeds away, and that we have buſineſs of importance to be finiſhed. The preſent moment is now before us, as the former one; but when it is gone, it will never return; no prayers or entreaties can bring it back; it muſt be ſet down to our account, either to our praiſe or confuſion.——To-day then, while it is called to-day, let us lay hold upon life, and improve the bleſſings that are put into our hands, that we may die the death of the righteous, and that our latter end may be like theirs.'

Sermons to Young Women. 8vo. 2 vol. 6 s. Millar and T. Cadell, &c.

WE are not informed to whom the public is obliged for theſe ſermons; but whoever be the Author, he is certainly a man of taſte and genius; and what is ſtill greater praiſe, he appears to have a warm and generous concern for the beſt intereſts of humanity. His ſtyle, his manner, the obſervations he makes, plainly ſhew that he knows the world, that he has carefully ſtudied and is well acquainted with the human heart, and that he is poſſeſſed of every qualification neceſſary to execute the important taſk he has undertaken. There are indeed, to the beſt of our recollection, no compoſitions of this kind in the Engliſh language, in which are to be found greater delicacy of ſentiment, correctneſs of imagination, elegance of taſte, or that contain ſuch genuine pictures of life and manners.

The Author's ſtyle of preaching is entirely new, having never, as far as we know, been before attempted; it requires uncommon talents to ſucceed in it, and he has ſucceeded to admiration. His deſign is to improve the moſt amiable and moſt agreeable part of the creation, for whoſe beſt intereſts he profeſſes an unfeigned regard and a fervent zeal. He entertains the higheſt idea of their importance and deſtination; conſiders them not in that debaſing light, in which they are too often conſidered, as formed only to be domeſtic drudges, and the ſlaves of our pleaſures, but as intended to be reaſonable and agreeable companions, faithful and affectionate friends, the *ſweeteners, and the charm of human life*; in a word, as deſigned to ſoften our hearts and poliſh our manners. Though nature, obſerving the ſame diſtinction here, as in the more delicate frame of their bodies, has, in his opinion, formed the faculties of their minds leſs vigorous than thoſe of men, yet ſhe has beſtowed upon them, he thinks, a greater ſenſibility of heart, and ſweetneſs of temper; a nicer and quicker diſcernment of characters, a more lively fancy, and a greater delicacy of taſte and ſentiment.

Though he is a profeſſed advocate for the ſex, he does not addreſs them in the uſual ſtrains of flattery and admiration, but in the ſober and impartial ſtyle of friendſhip. He ſeems unwilling indeed, and thinks it mean and ungenerous, to detract from their juſt merit, or to deny them that ſhare of prai which they are entitled, but he is too honeſt to conceal diſguiſe their weakneſſes; when he commends, he does it judgment and delicacy; when he cenſures, it is with dign and without ſeverity.

Art.

Attend then, to his inſtructions, ye fair daughters of BRITAIN! He addreſſes you in the character of an affectionate brother, and you will find him a diſcreet guardian, a prudent counſellor, a faithful friend, an agreeable and a rational companion. Hearken to him, and he will teach you how to captivate the hearts of every virtuous beholder, how to ſpread a luſtre round your perſon ſuperior to that of all the diamonds in the univerſe, how to enrich and adorn your underſtandings, how to enjoy ſolitude, how to ſhine in converſation without deſigning it, how to inſpire a mixture of complacence and reſpect, how to unite decency and ſenſe with mirth and joy. Take him for your guide, and he will lead you from the wide and dangerous walks of idle amuſement and diſſipation, from the gay and fluttering ſcenes of vanity, into the peaceful and delightful paths of knowledge, genuine beauty, and elegance. He will ſet you free from all extravagant attachments to dreſs and toys, to equipage and oſtentation, to all the gaudy apparatus of female vanity, and will ſhew you wherein your true intereſt, your higheſt honour and dignity conſiſt; how to eſcape diſhonour and remorſe, reproach and ridicule; and that ſenſe and capacity, joined to meekneſs and modeſty, are exempted from the condition of every thing elſe; which is to loſe its influence, when it loſes its novelty. Attend to him, and he will teach you to cultivate genuine worth inſtead of artificial forms; to practiſe undiſſembled ſweetneſs inſtead of fictitious courteſy; to level the fantaſtic ſtructures of pride, and to raiſe on their ruins the plain and modeſt, but pleaſing and grateful fabric of meekneſs and humility. He will ſhew you the difference between flattery and approbation, between ſmiles and attachment; he will direct you in the choice of your companions, and diverſions; how to guard againſt the follies of your own ſex, and the arts of ours. He will teach you to deſpiſe or rather to pity the futility of thoſe frivolous fops, thoſe empty, conceited, and inſignificant danglers, that are to be ſeen, in ſuch numbers, in every place of public reſort; whoſe taſte extends no farther than the adjuſting a ſword-knot, and whoſe capacity reaches no higher, than the flattering every young thing they ſee into good humour, by telling it perpetually how handſome and how fine it is. He will teach you to dread, and to guard with the utmoſt caution againſt thoſe cool, complimental ſmooth-tongued libertines, thoſe ſly, inſinuating, inſidious deceivers, who have ſteeled their breaſts by a ſyſtem; whom the boaſted principles of infidelity have raiſed to a glorious contempt of all laws human and divine, delivered from the vulgar conceit of immortality, and enabled to conquer the little weakneſſes of nature, with the ignoble prejudices of education: and ſuch wily wretches, ſuch obdurate and flagitious offenders, he aſſures you, abound every where.——Liſten then to this faithful and kind monitor, and he will convince you, that your ſafety lies in retreat and vigilance, in ſobriety and prudence, in virtuous friendſhip and rational converſation, in domeſtic, elegant, and intellectual accompliſhments, in the guardianſhip of omnipotence, which ca only be obtained by TRUE RELIGION.

Such, and many more ſuch, are the important leſſons thi excellent preacher will teach you; nor does he approach you, ye fair ones, with an auſtere countenance, or an awful ſolem nity: on the contrary his aſpect is chearful and ſprightly; he no leſs entertaining than he is inſtructive; he thinks thoſe per ſons ſtrangers to true wiſdom, who ſuppoſe her monitions in compatible with chearful images or joyful ideas; and he is to well acquainted with the human mind, to hope to reform i errors without conciliating its affections, or to imagine that th *tutoring of terror* alone, as he expreſſes himſelf, will produ the love of goodneſs.——Happy the mothers, who follow h maxims, in forming the taſte and manners of their daughter happy, thrice happy the daughters, who are bleſſed with ſu mothers!

We have expreſſed ourſelves ſtrongly on this occaſion, but have only expreſſed what we feel; and every perſon of taſte a virtue will be convinced, we doubt not, by the following tracts, that our praiſe and approbation are well grounded.

In the firſt of the twelve ſermons contained in the two lumes before us, the author conſiders the importance of female ſex, eſpecially the younger part.——After putting th in mind, in the firſt place, how deeply their parents are in reſted in their behaviour, he proceeds to another and princi ſource of their importance, which is, the very great and ext five influence they, in general, have with our ſex.

'To form the manners of men, ſays he, various cauſes contrib but nothing, I apprehend, ſo much as the turn of the women t converſe with. Thoſe who are moſt converſant with wome virtue and underſtanding, will be always found the moſt ami characters, other circumſtances being ſuppoſed alike. S ſociety, beyond every thing elſe, rubs off the corners that many of our ſex an ungracious roughneſs. It produces a po more perfect, and more pleaſing, than that which is rece from a general commerce with the world. This laſt is o ſpecious, but commonly ſuperficial. The other is the reſu gentler feelings, and a more elegant humanity: the heart i is moulded; habits of undiſſembled courteſy are formed; a tain flowing urbanity is acquired; violent paſſions, raſh oa coarſe jeſts, indelicate language of every kind, are precl nd diſreliſhed. Underſtanding and virtue, by being often lated in the moſt engaging lights, have a ſort of aſſimila I do not mean, that the men I ſpeak of will become ; but their ſentiments and deportment will contra

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grace. Their principles will have nothing ferocious or forbidding; their affections will be chaſte and ſoothing at the ſame inſtant. In this caſe the Gentleman, the Man of worth, the Chriſtian, will all melt inſenſibly and ſweetly into one another. How agreeable the compoſition! In the ſame way too, honourable love is inſpired and cheriſhed. — Honourable love! that great preſervative of purity, that powerful ſoftener of the fierceſt ſpirit, that mighty improver of the rudeſt carriage, that all-ſubduing, yet all-exalting principle of the human breaſt, which humbles the proud, and bends the ſtubborn, yet fills with lofty conceptions, and animates with a fortitude that nothing can conquer — what ſhall I ſay more? — which converts the ſavage into a man, and lifts the man into a hero! What a happy change ſhould we behold in the minds, the morals, and the demeanour of our youth, were this charming paſſion to take place of that falſe and vicious gallantry which gains ground amongſt us every day, to the diſgrace of our country, to the diſcouragement of holy wedlock, to the deſtruction of health, fortune, decency, refinement, rectitude of mind, and dignity of manners! For my part, I deſpair of ſeeing the effeminate, trifling, and diſſolute character of the age reformed, ſo long as this kind of gallantry is the mode. But it will be the mode, ſo long as the preſent faſhionable ſyſtem of Female Education continues.

‘ Parents now-a-days almoſt univerſally, down to the loweſt tradeſman, or mechanic, who to ape his ſuperiors ſtrains himſelf beyond his circumſtances, ſend their daughters to Boarding-ſchools. And what do they moſtly learn there? I ſay, Moſtly; for there are exceptions, and ſuch as do the Miſtreſſes real honour. Need I mention that, making allowance for thoſe exceptions, they learn principally to dreſs, to dance, to ſpeak bad French, to prattle much nonſenſe, to practiſe I know not how many pert conceited airs, and in conſequence of all to conclude themſelves Accompliſhed Women? I ſay nothing here of the alarming ſuggeſtions I have heard as to the corruption of their morals. Thus prepared they come forth into the world. Their parents, naturally partial, fancy them to be every thing that is fine, and are impatient to ſhow them, or, according to the faſhionable phraſe, to let them ſee Company; by which is chiefly meant exhibiting them in public places. Thither at leaſt many of them are conducted. They have youth, and perhaps beauty. The effect of both is heightened by every poſſible means, at an expence frequently felt for a long time after. They are intoxicated by ſo many things concurring to deprive them of their little ſenſes. Gazers and flatterers they meet with every where. All is romance and diſtraction, the extravagance of vanity, and the rage of conqueſt. Nothing domeſtic or rational is thought of. Alas! they were never taught it. How to appear abroad with the greateſt advantage, is the main concern. In ſubſerviency to that, as well as from the general love of amuſement, Parties of Pleaſure, as they are called, become the prevailing demand. The ſame diſpoſitions on the ſide of the men, ſometimes ſtimulated by the worſt deſigns, often ſeconded by good nature, and not ſeldom perhaps puſhed on by the fear of appearing leſs generous or leſs gallant, prompt them to keep pace with all this folly. They are ſoon fired in the chace; every thing is gay and glittering; prudence appears too cold a monitor; gravity is deemed ſevere; the Ladies muſt be pleaſed; mirth and diverſion are all in all. The phantoms paſs: the female adventurers muſt return home; it is needleſs to ſay, with what impreſſions. The young gentlemen are not always under equal reſtraint; their blood boils; the tavern, the ſtreets, the ſtews, eke out the evening; riot and madneſs conclude the ſcene: or if this ſhould be prevented, it is not difficult to imagine the diſſipation that muſt naturally grow out of thoſe idle gallantries often repeated. Nor ſhall we be ſurpriſed to find the majority of our youth ſo inſignificant, and ſo profligate; when to theſe we join the influence of bad or giddy women grown up, the infection of the moſt peſtilent books, and the pattern of veterans in ſin, ever zealous to diſplay the ſuperiority of their talents by the number of their diſciples.

'That men are ſometimes dreadfully ſucceſsful in corrupting the women cannot be denied. But do women on the other ſide never corrupt the men? I ſpeak not at preſent of thoſe abandoned creatures that are the viſible ruin of ſo many of our unhappy youth; but I muſt take the liberty to ſay, that, amongſt a number of your ſex who are not ſunk ſo low, there is a forwardneſs, a levity of look, converſation, and demeanour, unſpeakably hurtful to young men. Their reverence for female virtue in general, it deſtroys in a great meaſure; it even tempts them to ſuſpect that the whole is a pretence, that the ſex are all of a piece. The conſequences of this with regard to their behaviour while they remain ſingle, the prejudices it muſt neceſſarily produce againſt marriage, and the wild work it is likely to make if they ever enter into that ſtate, I leave you to gueſs.'

After conſidering the importance of the fair ſex in their *ſingle* condition, our Author goes on to conſider their importance when connected in wedlock.

'It is natural for me, ſays he, to wiſh well to my own ſex; and therefore you will not wonder, if I am ſolicitous for your poſſeſſing every quality that can render you agreeable companions in a relation which of all others is the moſt intimate, ſhould be the moſt endearing, and muſt be the happieſt or the worſt. But to this ſolicitude my friendſhip for you is at leaſt an equal motive. In truth, were the lower ſprings of ſelf-love to have no effect on your conduct here, I muſt yet think, that the more refined principles of generoſity and goodneſs ought to prompt it. Ah! my young friends, what pleaſure can be compared to that of conferring felicity? What honour can be enjoyed by your ſex, equal to that of ſhowing yourſelves every way worthy of a virtuous tenderneſs from ours? What can be conceived ſo properly female as the inſpiring, improving, and continuing ſuch a tenderneſs, in all its charming extent? Contraſted with this, how unamiable, and how miſerable, muſt we pronounce the paſſion for ungentle command, for petulant dominion, ſo ſhamefully indulged by ſome women as ſoon as they find a man in their power!

'But laſtly, let us ſuppoſe you Mothers; a character, which, in due time, many of you will ſuſtain. How does your importance riſe! A few years elapſed, and I pleaſe myſelf with the proſpect of ſeeing you, my honoured auditreſs, ſurrounded with a family of your own, dividing with the partner of your heart the anxious, yet delightful labour, of training your common offsſpring to virtue and ſociety, to religion and immortality; while, by thus dividing it, you leave him more at leiſure to plan and provide for you all; a taſk, which he proſecutes with tenfold alacrity, when he reflects on the beloved objects of it, and finds all his toils ſoothed and rewarded at once by the wiſdom and ſweetneſs of your deportment to him and to his children.

'I think I behold you, while he is otherwiſe neceſſarily engaged, caſting your fond maternal regards round and round through the pretty ſmiling circle; not barely to ſupply their bodily wants, but chiefly to watch the gradual openings of their minds, and to ſtudy the turns of their various tempers, that you may "teach the young idea how to ſhoot," and lead their paſſions by taking hold of their hearts. I admire the happy mixture of affection and ſkill which you diſplay in aſſiſting Nature, not forcing her; in directing the underſtanding, not hurrying it; in exerciſing without wearying the memory, and in moulding the behaviour without conſtraint. I obſerve you prudently overlooking a thouſand childiſh follies. You forgive any thing but falſehood or obſtinacy: you commend as often as you can: you reprove only when you muſt; and then you do it to purpoſe, with temper, but with ſolemnity and firmneſs, till you have carried your point. You are at pains to excite honeſt emulation: you take care to avoid every appearance of partiality; to convince your dear charge, that they are all dear to you, that ſuperior merit alone can entitle to ſuperior favour, that you will deny to none of them what is proper, but that the kindeſt and moſt ſubmiſſive will be always preferred. At times, you even partake in their innocent amuſements, as if one of them; that they may love you as their friend, while they revere you as their parent. In graver hours, you inſinuate knowledge and piety by your converſation and example, rather than by formal lectures and awful admonitions. And finally, to ſecure as far as poſſible the ſucceſs of all, you dedicate them daily to God, with the moſt fervent ſupplications for his bleſſing. —— Thus you ſhow yourſelf a conſcientious and a judicious mother at the ſame moment; and in that light I view you with veneration. I honour you as ſuſtaining a truly glorious character on the great theatre of humanity. Of the part you have acted I look forward to the conſequences, direct and collateral, future and remote. Thoſe lovely plants which you have raiſed and cultivated, I ſee ſpreading, and ſtill ſpreading, from houſe to houſe, from family to family, with a rich increaſe of fruit. I ſee you diffuſing virtue and happineſs through the human race; I ſee generations yet unborn riſing up to call you Bleſſed! I worſhip that Providence which has deſtined you for ſuch uſefulneſs, for ſuch felicity. I pity the man that is not charmed with the image of ſo much excellence; an image which, in one degree or another, has been realized by many women of worth and underſtanding in every age: I will add, an image which, when realized, cannot fail of being contemplated with peculiar delight by all the benevolent ſpirits of heaven, with the Father and Saviour of the world at their head! And are there amongſt the ſons of men any that will preſume to depreciate ſuch women, or to ſpeak of them with an air of ſuperiority, or to ſuggeſt that your ſex are not capable of filling up the more important ſpheres of life?'

In the ſecond ſermon, our Author diſcourſes from 1 Tim. ii. 8, 9. *I will—that women adorn themſelves in modeſt apparel.* 'Figure to yourſelves, ſays he, a circle compoſed only of people who are not aſhamed of the goſpel of Chriſt, nor in any circumſtance afraid to act on that great maxim of our Apoſtle, "Be not conformed to this world; but be ye transformed by the renewing of your minds." At the ſame time, let them have all the candour and charity, which the moſt charitable religion that was ever known can inſpire. And now ſuppoſe, that a young lady dreſſed up to the height of the preſent faſhion, but a ſtranger to moſt of them, drops into their company. In what light d you imagine the manner of her dreſs would probably appear The laws of Chriſtian candour would naturally prevent the from ſeeing her character in a bad light on that account, an would unqueſtionably incline them to hope the beſt. But ca you believe that they would approve, or juſtify, the extrem gaiety and looſeneſs of her attire? Suppoſe, however, that he converſation diſcovered a very good underſtanding, and that h behaviour had not the leaſt tincture of that levity with whic ſhe ſeemed decked out; that, on the contrary, every part

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both was wholly unlike it, (a conjunction by no means impoſſible); could they forbear, in that caſe, to lament the tyranny of the mode, or to regret that a daughter of Wiſdom ſhould, notwithſtanding her ſuperior deſcent and noble pretenſions, be decorated like the daughters of Folly? But whoſe judgment, I beſeech you, would a young woman, ambitious of regulating her appearance, as well as her diſpoſitions and deportment, on the pureſt ſtandard, prefer; that of ſuch perſons as I have juſt deſcribed; or of thoſe who either never regarded the precepts and ſpirit of Chriſtianity at all, or who, profeſſing ſome faint reſpect for them, yet ſcruple not to ſink them in the ſpirit and maxims of the world?

'Let us put another caſe, and ſuppoſe a young lady educated by a mother, who to the beſt ſenſe and trueſt breeding joined the utmoſt reverence for religion, and the tendereſt concern for the ſoul of her child; qualities which, for the honour of your ſex, I hope you will not pronounce incompatible. Let this accompliſhed parent beſtow upon her daughter a culture worthy of herſelf; inſtructing her in every thing that can become the Female and the Chriſtian character; amongſt the reſt, recommending an amiable modeſty and graceful ſimplicity of apparel, and enforcing all by an example equally unexceptionable and pleaſing. Suppoſe the daughter to improve theſe uncommon advantages (for uncommon I fear they are) with the ſtricteſt care and attention. In what light do you conceive the very free mode of dreſs, ſo generally affected by the ſex at preſent, would appear to her? I am far from thinking ſhe would aſſume the airs of ſanctimonious prudery, or indulge the ſtyle of ſupercilious cenſure; things totally different from the form of education we have figured her to receive. But would ſhe admire that mode in others? Would ſhe copy it herſelf? or would ſhe wiſh her companions to copy it? Would ſhe chuſe to be intimate with thoſe young ladies that ſeize every opportunity of exhibiting their charms to the public, and vie with one another who ſhall moſt liberally diſplay to every eye what her honoured mother taught her more decently to veil?

'Is the mode then in queſtion to be conſidered as inconſiſtent with the character of a Virtuous Woman? By no means. May not the moſt unchaſte diſpoſitions often hide under the maſk of an attire the moſt modeſt? Who can doubt it? But what follows? Does it follow that ſuch attire is not the propereſt covering of virtue, and what, if left to purſue undiſturbed the dictates of delicacy and prudence, ſhe would readily fly to in a ſtate of civilized ſociety? Will any one ſay, that they who decline it do beſt conſult either their ſafety, or their reputation amongſt the wiſe; that they, who indulge to all the latitudes allowed by the wantonneſs of faſhion, may yet be ſufficiently watchful againſt temptation themſelves, or are ſufficiently careful not to throw it in the way of others; that beauty may be as ſecure when moſt expoſed, as when leaſt ſo; or finally, that inſtead of "abſtaining from all appearance of evil," according to the doctrine of a religion which requires the ſevereſt vigilance, every appearance of evil may be admitted, in compliance with the practice of a world, where vice ſteals upon unwary mortals by perſuading them to part with their out-guards?

'Thus far have we argued for modeſty of apparel, in oppoſition to its contrary, upon the general principles of propriety and reputation, of morality and religion. She, to whom thoſe principles are familiar, and in whom the feelings that ariſe out of them are not blunted by too frequent intercourſe with the faſhionable and the gay, will on this article carry about with her a kind of living ſtandard, which ſhe will be enabled to apply to particular occaſions, with a degree of diſcretion which no rules of ours can teach; and ſuch a one will perceive in our Apoſtle's precept a juſtneſs and ſolidity, of which I do not expect that any ſpeculation ſhould thoroughly convince you, without the concurrence of a virtuous ſenſibility on your part.

'To what has been ſaid in favour of modeſt apparel under this head, I muſt not forget to add, that it is a powerful attractive to honourable love. The male heart is a ſtudy, in which your ſex are ſuppoſed to be a good deal converſant. Yet in this ſtudy, you muſt give me leave to ſay, many of them ſeem to me but indifferent proficients. To get into mens affections, women in general are naturally deſirous. They need not deny, they cannot conceal it. The ſexes were made for each other. We wiſh for a place in your hearts: why ſhould you not wiſh for one in ours? But how much are you deceived, my fair friends, if you dream of taking that fort by ſtorm! When you ſhow a ſweet ſolicitude to pleaſe by every decent, gentle, unaffected attraction; we are ſoothed, we are ſubdued, we yield ourſelves your willing captives. But if at any time by a forward appearance you betray a confidence in your charms, and by throwing them out upon us all at once you ſeem reſolved, as it were, to force our admiration; that moment we are upon our guard, and your aſſaults are vain, provided at leaſt we have any ſentiment, or any ſpirit. In reality, they who have very little of either, I might have ſaid they who have none, even the ſillieſt, even the looſeſt men ſhall in a ſober mood be pleaſed, be touched with the baſhful air, and reſerved dreſs, of an amiable young woman, *infinitely* more than they ever were with all the open blaze of *laboured beauty*, and arrogant claims of undiſguiſed allurement; *the human* heart, in its better ſenſations, being ſtill attempered *to the love* of virtue.

'Let me add, that the human imagination hates to be confined. We are never highly delighted, where ſomething is not left us to fancy. This laſt obſervation holds true throughout all nature, and all art. But when I ſpeak of theſe, I muſt ſubjoin, that Art being agreeable no farther than as it is conformed to Nature, the one will not be wanted in the caſe before us, if the other is allowed its full influence. What I mean is this; that if a young lady is deeply poſſeſſed with a regard for "whatſoever things are pure, venerable, and of a good report," it will lead to decorum ſpontaneouſly, and flow with unſtudied propriety through every part of her attire and demeanour. Let it be likewiſe added, that Simplicity, the inſeparable companion both of genuine grace, and of real modeſty, if it does not always ſtrike at firſt (of which I think it ſeldom fails) is ſure however, when it does ſtrike, to produce the deepeſt and moſt permanent impreſſions: ——

'On this article your judgment will be ſeen in joining frugality and ſimplicity together; in being never fond of finery; in carefully diſtinguiſhing between what is glaring, and what is genteel; in preſerving elegance with the plaineſt habit; in wearing coſtly array but ſeldom, and always with eaſe; a point, that may be attained by her who has learnt not to think more highly of herſelf for the richeſt raiment ſhe can put on.

'Were a ſyſtem of this kind to prevail, I cannot help thinking, that the effects would be beneficial and happy. What ſums would be ſaved, where they ought to be ſaved, for more valuable ends! What ſums would be kept at home, that now go abroad to enrich our moſt dangerous rivals! French gewgaws would give place to Britiſh manufactures. The ladies of this iſland, inferior to none in beauty, would be the apes of none in dreſs. They would practiſe that ſpecies of patriotiſm, which is the moſt proper for their ſex; they would ſerve their country in their own way. How many evils to the community, to private families, and to individuals, would be prevented! If in ſome of the moſt expenſive parts of female decoration fewer hands were employed, a much greater number on the other ſide would find exerciſe in cultivating an elegant propriety, and a beautiful diverſity, in all the reſt. The public taſte would be improved in a thouſand articles. And is there not reaſon to hope, that the appearance, the manners, and the minds of the fair, would gain by the change?

'They would be leſs ſhowy indeed; but they would be more engaging. Our gay aſſemblies, for gay aſſemblies there will always be, would glitter leſs in the gaze of fooliſh wonder; but they would ſhine more in the eye of juſt diſcernment. And then what honour would it reflect on your underſtandings, when in company, to ſee you ſuperior to your dreſs, entirely forgetting that, and every other advantage you may poſſeſs, in an obliging attention to all preſent, and lending luſtre to each ornament, inſtead of borrowing it merely from thence! Or will any of you ſay, that a woman on the contrary is likely to be more eſteemed, for appearing attentive to herſelf alone, or by trying to catch by ſo poor a bait, as a little gay clothing? She who does either, piques our pride, and offends our judgment, at the ſame inſtant. We are hurt by her bad breeding, in the one caſe; and in the other, we are provoked to think ſhe would pay us ſuch a ſorry compliment, as to fancy we can be entangled in a cobweb.

'When ſhall women, in general, underſtand thoroughly the effect of a comely habit, that, independant of pomp and deſpiſing extravagance, is worn as the ſober yet tranſparent veil of a more comely mind? Believe me, my young friends, it is by this means that you will captivate moſt, and pleaſe longeſt. By purſuing this plan, you will preſerve an equality in that great indiſpenſible article of neatneſs. You will be clean, and you will be eaſy; nor will you be in danger of appearing butterflies one day, and ſlatterns the next. You will be always ready to receive your friends, without ſeeming to be caught, or being at all diſconcerted on account of your dreſs.——How ſeldom is that the caſe amongſt the flutterers of the age! I wiſh we could ſay, amongſt them only. For young ladies of more ſobriety to be found ſo often ſlovenly, I might have ſaid downright ſqualid and naſty, when no viſitors are expected, is moſt peculiarly ſhameful. I cannot expreſs the contempt and the diſguſt I feel, when I think of it. I will not think of it.'

That amiable reſerve, termed by St. Paul *ſhamefacedneſs*, in its largeſt extent, and in its moſt pleaſing effects on female manners, is the ſubject of our Author's third ſermon. And here he ſhews in a very ſtriking and animated manner, that this ornament is equally neceſſary and wiſe. He proceeds, in his fourth diſcourſe, to treat of female virtue, or what the apoſtle calls *ſobriety*.

In order to cultivate this virtue, it is of infinite conſequence, he ſays, to avoid dangerous connexions.—'If that is not done, what is there on earth, or in heaven, that can ſave you? Of miraculous interpoſition I think not at preſent. She can have no right to expect it, who throws herſelf into the broad way of temptation. What thoſe dangerous connexions ar
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for vice; ſuch a man is to be

this caſe, "The woman that deliberates is loſt." What! would you parley with the deſtroyer, when he gives you warning? Then you are not enſnared: you knowingly and wilfully expoſe yourſelves. If you are poiſoned, if you are loſt; your folly is without excuſe, and your deſtruction without alleviation.

'But in this manner none will proceed, ſave wretches alike licentious and imprudent. Of artful men the approaches will be ſilent and ſlow; all will be ſoft inſinuation: or elſe they will put on a blunt face of ſeeming good humour, the appearance of honeſt frankneſs, drawing you to every ſcene of diſſipation with a kind of obliging violence, ſhould violence of any kind be neceſſary. If withal they are agreeable in their perſons, or lively in their converſation; above all, if they wear the air of gentlemen, which, unfortunately for your ſex, is too often the caſe; then indeed your danger is extreme. Thus far the trap is concealed. You apprehend nothing: your unſuſpecting hearts begin to ſlide: they are gone, gone before you are aware. The men I am ſpeaking of perceive their advantage the moment it appears. I have ſuppoſed them deſtitute of worth. If they are alſo unchecked by fear, what can preſerve you? A ſenſe of reputation? the dread of ruin? Perhaps they may. But perhaps they may not. They have often, no doubt, come in to prevent the laſt exceſs. And, but for ſuch reſtraints, what would become of many a woman who is not under that beſt one, religious principle? The experiment, however, you will own is hazardous. Multitudes have truſted to it, and have been undone.

'But do thoſe, who in the world's ſenſe are not undone, eſcape, think ye, unhurt; unhurt in their health and ſpirits, in their ſerenity and ſelf-enjoyment, in their ſobriety of mind and habits of ſelf-controul? You cannot think it. Very ſeldom at leaſt can you ſuppoſe, that, where there is much ſenſibility of temper, an ill placed paſſion ſhall not leave behind it, in a youthful breaſt, great diſorder and deep diſquietude.

'But how, you will aſk, is the ſnare to be eluded, hidden as it frequently is? Not ſo hidden throughout, as to be inviſible, unleſs indeed you will ſhut your eyes. Is it not your buſineſs to enquire into the character of the man that profeſſes an attachment? Or is character nothing? Is there no eſſential difference between a man of decency and honour, or who has all along paſſed for ſuch, and a man who is known to lead an irregular life, or who is ſuſpected however to be the ſmiling foe of female virtue? May you not learn, if you pleaſe, with whom the perſon in queſtion aſſociates? Or is a man's choice of company nothing? If you are not reſolved to be blind, you may ſurely diſcover whether ſuch a perſon begins by little and little to take off the vizard, and appear what he is, by looſe ſentiments, indecent advances, an ambiguous ſtyle, an alarming aſſurance, "foolish talking, and jeſting which is not convenient." — I bluſh for numbers of your ſex, who not only expreſs no diſpleaſure at theſe things, but by a loud laugh, or childiſh titter, or fooliſh ſimper, or ſome other indication of a light mind, ſhow real ſatisfaction, perhaps high complacence.

'Another thing, no leſs abominable, I cannot forbear to mention. How common is it to ſee young ladies, who paſs for women of reputation, admitting into their company in public places, and that with viſible tokens of civility and pleaſure, men, whom the moment before they ſaw herding with creatures of infamous name! — Gracious God, what a defiance to the laws of piety, prudence, character, decorum! What an inſult, in effect, to every man and woman of virtue in the world! What a palpable encouragement to vice and diſhonour! What a deſperate pulling down, in appearance, and with their own hands, of the only partition that divides them from the moſt profligate of their ſex! Between the bold and the abandoned women there may ſtill remain, notwithſtanding ſuch behaviour, a diſtinction in the world's eye; but we ſcruple not to declare, that religion, purity, delicacy, make none.

'To return from this digreſſion, if it be one, we will allow it poſſible to put caſes wherein no particular rules of diſcovery, no determinate modes of judgment, will enable a young woman, by her own unaſſiſted ſkill, to diſcern the dangers that lie in her way. But can a young woman be juſtly excuſed, or can ſhe fairly excuſe herſelf, if, where all is at ſtake, ſhe calls not in the joint aid of wiſe ſuſpicion, friendly counſel, and grave experience, together with prayers for God's protection more than ordinarily fervent?

But, methinks, I hear ſome of you aſk, with an air of earneſt curioſity, Do not reformed rakes then make the beſt huſbands? I am ſorry for the queſtion. I am double ſorry, whenever it is ſtarted by a virtuous woman. I will not wound the ear of modeſty by drawing minutely the character of a rake: but give me leave to anſwer your enquiry, by aſking a queſtion or two in my turn. In the firſt place, we will ſuppoſe a man of this character really reformed, ſo far as to treat the woman he marries with every mark of tenderneſs, eſteem, fidelity; and that he gives up for ever his old companions, at leaſt as to any choſen intimacy, or preference of their company to hers. We grant it poſſible; we rejoice when it happens. It is certai
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of that reſpect which you owe to yourſelves, to you

your ſex, to order, rectitude, and honour; the pure unexhauſted affection of a man who has not by intemperance and debauchery corrupted his principles, impaired his conſtitution, enſlaved himſelf to appetite, ſubmitted to ſhare with the vileſt and meaneſt of mankind the mercenary embraces of harlots, contributed to embolden guilt, to harden vice, to render the retreat from a life of ſcandal and miſery more hopeleſs; who never laid ſnares for beauty, never betrayed the innocence that truſted him, never abandoned any fond creature to want and deſpair, never hurt the reputation of a woman, never diſturbed the peace of families, or defied the laws of his country, or ſet at nought the prohibition of his God; — which, I ſay, is moſt deſirable, the affection of ſuch a man, or that of him who has probably done all this, who has certainly done a great part of it, and who has nothing now to offer you, but the ſhattered remains of his health, and of his heart? How any of you may feel on this ſubject, I cannot ſay. But if, judging as a man, I believed, what I have often heard, that the generality of women would prefer the latter, I know not any thing that could ſink them ſo low in my eſteem.

‘ That he who has been formerly a rake may after all prove a tolerable good huſband, as the world goes, I have ſaid already that I do not diſpute. But I would aſk, in the next place, is this commonly to be expected? Is there no danger that ſuch a man will be tempted by the power of long habit to return to his old ways; or that the inſatiable love of variety, which he has indulged ſo freely, will ſome time or other lead him aſtray from the fineſt woman in the world? Will not the very idea of a reſtraint, which he could never brook while ſingle, make him only the more impatient of it when married? Will he have the better opinion of his wife's virtue, that he has converſed chiefly with women who had none, and with men amongſt whom it was a favourite ſyſtem, that the ſex are all alike? — But it is a painful topic. Let the women who are ſo connected make the beſt of their condition; and let us go on to ſomething elſe.’

In order to preſerve their ſobriety, our Author proceeds to warn his fair readers againſt a diſſipated life, and then goes on to caution them againſt that fatal poiſon to virtue, which is conveyed by profligate and by improper books. — ‘ When entertainment, ſays he, is made the vehicle of inſtruction, nothing ſurely can be more harmleſs, agreeable, or uſeful. To prohibit young minds the peruſal of any writings, where Wiſdom addreſſes the affections in the language of the imagination, may be ſometimes well meant, but muſt be always injudicious. Some ſuch writings undoubtedly there are; the offspring of real genius enlightened by knowledge of the world, and prompted, it is to be hoped, by zeal for the improvement of youth.

'Happy indeed beyond the vulgar ſtory-ſtelling tribe, and highly to be praiſed is he, who, to fine ſenſibilities and a lively fancy superadding clear and comprehenſive views of men and manners, writes to the heart with ſimplicity and chaſteneſs, through a ſeries of adventures well conducted, and relating chiefly to ſcenes in ordinary life; where the ſolid joys of Virtue, and her ſacred ſorrows, are ſtrongly contraſted with the hollowneſs and the horrors of vice; where, by little unexpected yet natural incidents of the tender and domeſtic kind, ſo peculiarly fitted to touch the ſoul, the moſt important leſſons are impreſſed, and the moſt generous ſentiments awakened; where, to ſay no more, diſtreſs occaſioned often by indiſcretions, conſiſtent with many degrees of worth, yet clouding it for the time, is worked up into a ſtorm, ſuch as to call forth the principles of fortitude and wiſdom, confirming and brightening them by that exertion; till at length the burſting tempeſt is totally, or in a great meaſure diſpelled, ſo that the hitherto ſuſpended and agitated reader is either relieved entirely, and delighted even to tranſport, or has left upon his mind at the concluſion a mixture of virtuous ſadneſs, which ſerves to faſten the moral deeper, and to produce an unuſual ſobriety in all his paſſions.

'Amongſt the few works of this kind which I have ſeen, I cannot but look on thoſe of Mr. Richardſon as well entitled to the firſt rank; an author, of whom an indiſputable judge has with equal truth and energy pronounced, "that he taught the paſſions to move at the command of reaſon;" I will venture to add, an author, to whom your ſex are under ſingular obligations for his uncommon attention to their beſt intereſts; but particularly for preſenting, in a character ſuſtained throughout with inexpreſſible pathos and delicacy, the moſt exalted ſtandard of female excellence that was ever held up to their imitation. I would be underſtood to except that part of Clariſſa's conduct, which the author meant to exhibit as exceptionable. Setting this aſide, we find in her character a beauty, a ſweetneſs, an artleſſneſs — what ſhall I ſay more? — a ſanctity of ſentiment and manner, which, I own for my part, I have never ſeen equalled in any book of that ſort; yet ſuch, at the ſame time, as appears no way impracticable for any woman who is ambitious of excelling.

'Beſides the beautiful productions of that incomparable pen, there ſeem to me to be very few, in the ſtyle of Novel, that you can read with ſafety, and yet fewer that you can read vantage. — What ſhall we ſay of certain books, whic aſſured (for we have not read them) are in their nature *ful*, in their tendency ſo peſtiferous, and which con *rank* treaſon againſt the royalty of Virtue, ſuch horri *tion* of all decorum, that ſhe who can bear to peruſe, in her ſoul be a proſtitute, let her reputation in life be what it will. But can it be true—ſay, ye chaſte ſtars, that with innumerable eyes inſpect the midnight behaviour of mortals—can it be true, that any young woman, pretending to decency, ſhould endure for a moment to look on this infernal brood of futility and lewdneſs?

'Nor do we condemn thoſe writings only, that, with an effrontery which defies the laws of God and men, carry on their very forehead the mark of the beaſt. We conſider the general run of Novels as utterly unfit for you. Inſtruction they convey none. They paint ſcenes of pleaſure and paſſion altogether improper for you to behold, even with the mind's eye. Their deſcriptions are often looſe and luſcious in a high degree; their repreſentations of love between the ſexes are almoſt univerſally overſtrained. All is dotage, or deſpair; or elſe ranting ſwelled into burleſque. In ſhort, the majority of their lovers are either mere lunatics, or mock-heroes. A ſweet ſenſibility, a charming tenderneſs, a delightful anguiſh, exalted generoſity, heroic worth, and refinement of thought; how ſeldom are theſe beſt ingredients of virtuous love mixed with any judgment or care in the compoſition of their principal characters!

[*To be continued.*]

The New Bath Guide: or, Memoirs of the B—R—D Family, In a Series of poetical Epiſtles. 4to. 5s. Dodſley.

THERE is a ſpecies of humour in theſe droll Epiſtles, which has the greater force, as it ſeems to proceed from a ſimple and unembelliſhed character, the hopeful offſpring of a conſiderable family in the North, who comes to Bath for the cure of thoſe crudities of mind and body, which an entire excluſion from the world, and the good cookery of a tender mother, had occaſioned. Along with him comes his ſiſter Prudence, and her maid Tabitha, together with a pert niece of the family, who gives the following account of her fellow-travellers:

For Lady B—N—R—D, my aunt,
Herſelf propos'd this charming jaunt,
All from redundancy of care
For SIM, her fav'rite ſon and heir:
To him the joyous hours I owe
That *Bath*'s enchanting ſcenes beſtow;
Thanks to her book of choice receipts,
That pamper'd him with ſav'ry meats;
Nor leſs that day deſerves a bleſſing
She cramm'd his ſiſter to exceſs in:

For now ſhe ſends both ſon and daughter
For crudities to drink the water.
And here they are, all bile and ſpleen,
The ſtrangeſt fiſh that e'er were ſeen;
With TABBY RUNT, their maid, poor creature,
The queereſt animal in nature:
I'm certain none of HOGARTH's ſketches
E'er form'd a ſet of ſtranger wretches.
I own, my dear, it hurts my pride,
To ſee them blund'ring by my ſide;
My ſpirits flag, my life and fire
Is mortify'd *au deſeſpoir*,
When SIM, unfaſhionable ninny,
In public calls me *Couſin Jenny*;
And yet, to give the wight his due,
He has ſome ſhare of humour too,
A comic vein of pedant learning
His converſation you'll diſcern in,
The oddeſt compound you can ſee
Of ſhrewdneſs and ſimplicity,
With nat'ral ſtrokes of aukward wit,
That oft, like Parthian arrows hit,
For when he ſeems to dread the foe
He always ſtrikes the hardeſt blow;
And when you'd think He means to flatter,
His panegyrics turn to ſatire:
But then no creature you can find
Knows half ſo little of mankind,
Seems always blund'ring in the dark,
And always making ſome remark;
Remarks, that ſo provoke one's laughter,
One can't imagine what he's after:
And ſure you'll thank me for exciting
In SIM a wondrous itch for writing;
With all his ſerious grimace
To give deſcriptions of the place.
No doubt his mother will produce
His poetry for gen'ral uſe,
And if his bluntneſs does not fright you,
His obſervations muſt delight you.

The obſervations of ſuch a character muſt, indeed, be curious; accordingly we find them conducted with great humour, and obſerve the genuine effects of that compound of ſhrewdneſs and ſimplicity; firſt in the conſultation of phyſicians concerning the young 'ſquires health:

—They all met together, and thus began talking:
" Good doctor, I'm your's—'tis a fine day for walking—
" Sad news in the papers—G-d knows who's to blame—
" The colonies ſeem to be all in a flame—
" This ſtamp-act, no doubt, may be good for the crown
" But I fear 'tis a pill that will never go down—

“ What can *Portugal* mean?—is *She* going to ſtir up
“ Convulſions and heats in the bowels of *Europe?*
“ 'Twill be fatal if *England* relapſes again
“ From the ill blood and humours of *Bourbon* and *Spain.*”—
Says I, my good doctors, I can't underſtand
Why the deuce ye take ſo many patients in hand,
Ye've a great deal of practice, as far as I find;
But ſince ye're come hither, do pray be ſo kind
To write me down ſomething that's good for the wind.
No doubt ye are all of ye great politicians,
But at preſent *my bowels* have need of phyſicians:
Conſider my caſe in the light it deſerves,
And pity the ſtate of my ſtomach and nerves.——
But a tight little doctor began a diſpute
About adminiſtrations, NEW——LE and B——E,
Talk'd much of oeconomy, much of profuſeneſs.——
Says another—“ This caſe, which at firſt was a looſeneſs,
“ Is become a teneſmus, and all we can do
“ Is to give him a gentle cathartic or two;
“ Firſt get off the phlegm that adheres to the *plicæ*,
“ Then throw in a med'cine that's pretty and ſpicy,—
“ A peppermint draught,—or a———Come, let's be gone,
“ We've another bad caſe to conſider at one.”
So thus they bruſh'd off, each his cane at his noſe,
When JENNY came in, who had heard all their proſe:
I'll teach them, ſays ſhe, at their next conſultation,
To come and take fees for the good of the nation.
I could not conceive what the devil ſhe mean't,
But ſhe ſeiz'd all the ſtuff that the doctor had ſent,
And out of the window ſhe flung it down ſouſe,
As the firſt politician went out of the houſe.
Decoctions and ſyrups around him all flew,
The pill, bolus, julep, and apozem too;
His wig had the luck a cathartic to meet,
And ſquaſh went the gallipot under his feet.

There are a thouſand ſtrains of humour in theſe high-wrought Epiſtles, ſome of which do not occur to you at the firſt reading; —*ſi propius ſtes, te capiet magis*:—the Author frequently heightens and enriches his humour by parodies and imitations:—thus the two laſt-quoted couplets unavoidably put us in mind of the following ſtanza in that celebrated paſtoral ſong, firſt printed in the Spectator:

“ Sweet muſic went with us both all the wood through;
The lark, linnet, throſtle, and nightingale too;
Winds over us whiſper'd; flocks by us did bleat;
And chirp went the graſhopper under our feet.”

It is impoſſible to refuſe our Readers the ſixth letter, which contains a deſcription of Tabitha's bathing.

This morning, dear mother, as ſoon as 'twas light,
I was wak'd by a noiſe that aſtoniſh'd me quite,

For in TABITHA's chamber I heard ſuch a clatter,
I could not conceive what the deuce was the matter:
And, would you believe it? I went up and found her
In a blanket, with two luſty fellows around her,
Who both ſeem'd a going to carry her off in
A little black box juſt the ſize of a coffin:
Pray tell me, ſays I, what ye're doing of there?
" Why, Maſter, 'tis hard to be bilk'd of our fare,
" And ſo we were thruſting her into a chair:
" We don't ſee no reaſon for uſing us ſo,
" For ſhe bad us come hither, and now ſhe won't go;
" We have earn'd all the fare, for we both came and knock'd he
" Up, as ſoon as 'twas light, by advice of the doctor;
" And this is a job that we often go a'ter
" For ladies that chooſe to go into the water."
' But pray,' ſays I, ' TABITHA, what is your drift
' To be cover'd in flannel inſtead of a ſhift?
' 'Tis all by the doctor's advice, I ſuppoſe,
' That nothing is left to be ſeen but your noſe:
' I think if you really intend to go in,
' 'Twould do you more good if you ſtript to the ſkin,
' And if you've a mind for a frolic, i'faith
' I'll juſt ſtep and ſee you jump into the bath.'
So they hoiſted her down juſt as ſafe and as well
And as ſnug as a hod'mandod rides in his ſhell:
I fain would have gone to ſee TABITHA dip,
But they turn'd at a corner and gave me the ſlip,
Yet in ſearching about I had better ſucceſs,
For I got to a place where the ladies undreſs;
Thinks I to myſelf, they are after ſome fun,
And I'll ſee what they're doing as ſure as a gun:
So I peep'd at the door, and I ſaw a great mat
That cover'd a table, and got under that,
And laid myſelf down there, as ſnug and as ſtill
(As a body may ſay) like a thief in a mill:
And of all the fine ſights I have ſeen, my dear mother,
I never expect to behold ſuch another:
How the ladies did giggle and ſet up their clacks,
All the while an old woman was rubbing their backs!
Oh 'twas pretty to ſee them all put on their flannels,
And then take the water like ſo many ſpaniels,
And though all the while it grew hotter and hotter,
They ſwam, juſt as if they were hunting an otter;
'Twas a glorious ſight to behold the fair ſex
All wading with gentlemen up to their necks,
And view them ſo prettily tumble and ſprawl
In a great ſmoaking kettle as big as our hall:
And to-day many perſons of rank and condition
Were boil'd by command of an able phyſician,
Dean SPAVIN, Dean MANGEY, and Doctor DE'S
Were all ſent from *Cambridge* to rub off their dirt;

Judge SCRUB, and the worthy old counſellor PEST
Join'd iſſue at once, and went in with the reſt:
And this they all ſaid was exceedingly good
For ſtrength'ning the ſpirits, and mending the blood,
It pleas'd me to ſee how they all were inclin'd
To lengthen their lives for the good of mankind;
For I ne'er would believe that a biſhop or judge
Can fancy old SATAN may owe him a grudge,
Tho' ſome think the lawyer may chuſe to *demur*,
And the prieſt till another occaſion *defer*,
And both to be better prepared for herea'ter,
Take a ſmack of the brimſtone contained in the water.
But, what is ſurpriſing, no mortal e'er view'd
Any one of the phyſical gentlemen ſtew'd;
Since the day that King BLADUD firſt found out the bogs,
And thought them ſo good for himſelf and his hogs,
Not one of the faculty ever has try'd
Theſe excellent waters to cure his own hide:
Tho' many a ſkilful and learned phyſician,
With candour, good ſenſe, and profound erudition,
Obliges the world with the fruits of his brain
Their nature and hidden effects to explain:
Thus CHIRON adviſ'd Madam THETIS to take
And dip her poor child in the *Stygian* lake,
But the worthy old doctor was not ſuch an elf
As ever to venture his carcaſe himſelf:
So JASON's good wife uſ'd to ſet on a pot,
And put in at once all the patients ſhe got,
But thought it ſufficient to give her direction,
Without being coddled to mend her complexion:
And I never have heard that ſhe wrote any treatiſe
To tell what the virtue of water and heat is.
You cannot conceive what a number of ladies
Were waſh'd in the water the ſame as our maid is:
Old *Baron* VANTEAZER, a man of great wealth,
Brought his lady the *baroneſs* here for her health;
The *baroneſs* bathes, and ſhe ſays that her caſe
Has been hit to a hair, and is mending apace:
And this is a point all the learned agree on,
The *baron* has met with the fate of ACTEON;
Who while he peep'd into the bath had the luck
To find himſelf ſuddenly chang'd to a buck.
Miſs SCRATCHIT went in, and the *Counteſs* of SCALES,
Both ladies of very great faſhion in *Wales*;
Then all on a ſudden two perſons of worth,
My Lady PANDORA MAC'SCURVEY came forth,
With General SULPHUR arrived from the north.
So TABBY, you ſee, had the honour of waſhing
With folk of diſtinction and very high faſhion,
But in ſpite of good company, poor little ſoul,
She ſhook both her ears like a mouſe in a bowl.

Ode

Ods bobs! how delighted I was unawares
With the fiddles I heard in the room above ſtairs,
For muſic is wholeſome the doctors all think
For ladies that bathe, and for ladies that drink;
And that's the opinion of ROBIN our driver,
Who whiſtles his nags while they ſtand at the river:
They ſay it is right that for every glaſs
A tune you ſhould take, that the water may paſs;
So while little TABBY was waſhing her rump,
The ladies kept drinking it out of a pump.
I've a deal more to ſay, but am loth to intrude
On your time, my dear mother, ſo now I'll conclude.

Letter the twelfth contains a ludicrous and ſevere, but verthelefs juſt and pertinent ſatire on the head-dreſſes of the dies.—One would think it impoſſible for the power of faſh itſelf to ſupport its cauſe againſt ſuch a deſcription as the lowing:—Enter the hair-dreſſer;

And firſt at her porcupine head he begins
To fumble and poke with his irons and pins,
Then fires all his crackers with horrid grimace,
And puffs his vile *Rocambol* breath in her face,
Diſcharging a ſteam, that the devil would choak,
From paper, pomatum, from powder, and ſmoke:
The patient ſubmits, and with due reſignation
Prepares for her fate in the next operation.
When lo! on a ſudden, a monſter appears,
A horrible monſter, to cover her ears;
What ſign of the zodiac is it he bears?
Is it *taurus's tail*, or the *tete de mouton*,
Or the *beard of the goat*, that he dares to put on?
'Tis a wig *en vergette*, that from *Paris* was brought
Un *tete comme il faut*, that the varlet has bought
Of a beggar, whoſe head he has ſhav'd for a groat:
Now fix'd to her head does he frizzle and dab it;
Her foretop's no more.—'Tis the ſkin of a rabbit.—
'Tis a muff.—'Tis a thing that by all is confeſt
Is in colour and ſhape like a chalfinch's neſt.

The next letter contains an account of a ridiculous pu breakfaſt; and it is followed by an epiſtle from Miſs Pruder in which ſhe informs her correſpondent that ſhe has been ele to methodiſm by a viſion; but there is an indecency in this le for which the humour of it can by no means atone. In the epiſtle we find little more than the old ſtory, that the pipe to be paid, and a melancholly detail of Bath-expences; yet cannot diſmiſs the article without making our acknowledgm to the Author for the uncommon entertainment his book fforded us.

MONTHLY CATALOGUE,

For JUNE, 1766.

MISCELLANEOUS.

Art. 10. *The Hiſtory of the Troglodites.* Tranſlated from the French of Mr. de Monteſquieu. 8vo. 6d. Buckland, &c.

THE celebrated *Lettres Perſannes* have been twice tranſlated into Engliſh, firſt by Ozell, and ſince by one Mr. Flloyd. The latter of theſe tranſlations, it ſeems, was unknown to the gentleman to whom the public is obliged for the preſent verſion of this elegant fiction,—taken from the 11th, 12th, 13th and 14th letters. It was no hard taſk to excel the former; and, in truth, both are much excelled by the preſent tranſlator: who, poſſibly, has publiſhed this ſtory of the Troglodites as a ſpecimen of an intended new tranſlation of the whole ſeries. If we are right in our conjecture, it will be fortunate for the reputation of M. de Monteſquieu; for that excellent author, in common with the beſt writers of his nation, hath ſuffered not a little from the inelegant pens of our common *doers from the French.*

Art. 11. *The Principles of the Engliſh Language digeſted, for the Uſe of Schools.* By James Elphinſtone. 12mo. 3s. Vaillant, &c.

Mr. Elphinſtone has here given an abridgment of his larger work, publiſhed about a year ago, under a ſimilar title: ſee Review for October laſt, p. 274.

Art. 12. *The Merry Miller; or the Countryman's Ramble to London. A Farce of two Acts.* 8vo. 1s. Davenhill.

Too poor a performance even for Bartholomew fair.

Art. 13. *Witticiſms and Strokes of Humour.* Collected by Robert Baker. 8vo. 1s. Bathoe.

The Author of this new jeſt-book finds great fault with the dull collections already offered to the public,——and he has added one to the number.

Art. 14. *Travels through Italy, containing new and curious Obſervations on that Country; particularly the Grand Duchy of Tuſcany, the Eccleſiaſtical State, the Kingdom of Naples, the Republics of Venice and Genoa, &c. with the moſt authentic Account yet publiſhed of capital Pieces in Painting, Sculpture, and Architecture; including Remarks on the ancient and preſent State of Italy, of the Arts and Sciences which have flouriſhed there, and of Taſte in Painting: with the Characters of the principal Artiſts.* By John Northall, Eſq; Captain in his Britannic Majeſty's Royal Regiment of Artillery. Illuſtrated with a Map of Italy, a *Route* of this Tour, and ſeveral Copper-plates. 8vo. 6s. Hooper.

The *Editor* of theſe travels informs us, in his preface, that the AUTHOR '*was* an Engliſh gentleman, who undertook this tour of Italy, as the finiſhing part of a polite education.' From this manner of mentioning the Author, we conclude, that Capt. Northall is not now living; and ſome have even queſtioned whether he ever *did* live: looking on the name as entirely fictitious. Suppoſing, however, the reality of our Author's exiſtence to be undoubted, let us attend to what the Editor ſays of his character, and abilities for ſuch an undertaking as the preſent. The Captain, he tells us, 'was accompanied by ſome other gentlemen, who had all the advantages of procuring acceſs to the moſt valuable curioſities in public places, and private palaces;' that 'he had a curioſity equal to theſe advantages;' that 'he was not only a gentleman, but a ſcholar, a gallant officer, an experienced engineer, a good draughtſman, and a fine judge of paintings, ſculpture, and architecture.'—With theſe requiſites, and ſo ample a field for the diſplay of his abilities, the Reader will naturally expect a finiſhed production, in Capt. Northall's recital of his travels; and, in truth, the ſtyle of his book is by no means inelegant: but with reſpect to the matter of his obſervations, we meet with very little that is not to be found in Keyſler, Blainville, and other more voluminous writers, whoſe performances are made to ſubſcribe largely towards the *notes* with which the preſent work is illuſtrated. But were we to conſider this book merely as a judicious compilement from the beſt Authors who have made the tour of Italy, we ſhould, perhaps, view it in neither a diſhoneſt nor a contemptible light; and, in this view, it will, we apprehend, be found a very entertaining and a very uſeful poſt-chaiſe companion, for unexperienced travellers in the ſame *route.*

Art. 15. *Reflections on Originality in Authors, being Remarks on a Letter to Mr. Maſon, on the Marks of Imitation; in which the abſurd Defects of that Performance are pointed out; and the abſolute uncertainty of Imitation in general is demonſtrated in various Inſtances: with a Word or two on the Characters of Ben. Johnſon and Pope.* 8vo. 1s. Horsfield.

There is a pedantic pertneſs, and a booriſh petulance in theſe 'Reflections, being Remarks,' that would render them diſagreeable to the poliſhed reader, were there any merit in the arguments; but a ſpirit of finding fault, and an ambition of attacking the opinions of a diſtinguiſhed writer, are the burden of the book. Indeed, the rudeneſs of the title-page might ſufficiently appriſe the Reader what he was to expect within. But let us hear what this ſelf-ſufficient hypercritic has to ſay, and wherein he points out the abſurd defects he mentions. 'I preſume, ſays the author of the letter to Mr. Maſon, to give it for a certain note of imitation, when the properties of one clime are given to another;' upon which this Remarker ſays, 'could we furniſh one inſtance to this ſage concluſion, any man of common ſenſe would place it, not to the ſcore of imitation but abſurdity:'—very ſevere indeed! the ingenious letter-writer is here, by implication, deprived of common ſenſe, ſince he abſolutely does impute it to imitation; and, what is more, he is abſolutely in the right too; for though abſurdity may be the effect, yet imitation is the cauſe:—but the unhappy Remarker's inability to make this diſtinction, occaſioned this 'abſurd defect.'—That it is to imitation when the properties of one clime are given to ano evident from this, that the paſtoral poets of our own country ha quently introduced into our climate the properties of thoſe of C and Italy, occaſioned by imitating the peculiar expreſſions and d *tions of their* authors; and of this not only one but an hundred might be produced, were it worth while to pay any further regard to ſuch arguments.

Art. 16. *Caſti Innocentis Anſaldi O. P. Placentini in Reg. Taurin. Athen. S. T. Prof. de Romana Tutelarium Deorum in Oppugnationibus Urbium Evocatione Liber ſingularis.* Editio quarta. 8vo. 3s. 6d. ſew'd. Payne.

This is a new edition of Father Anſald's treatiſe on the evocation of the tutelary Gods in the Roman ſieges.—The book had merit enough to go through three impreſſions among the Venetians, and it is now reprinted at the Clarendon preſs in Oxford.

Art. 17. *An Eſſay on the Hiſtory of Hamburgh, from the Foundation of that City, to the Convention between the Senate and Burghers, in* 1712. Tranſlated from the French of M. A. Dathe. 8vo. 5s. Oſborne.

This book, which is not ill-written, may afford ſome amuſement to thoſe who have any connexions with the city of Hamburgh; but will not appear in a very important light to the generality of *Engliſh* readers.

Art. 18. *Directions for a proper Choice of Authors to form a Library, which may both improve and entertain the Mind, and be of real Uſe in the Conduct of Life. Intended for thoſe Readers who are only acquainted with the Engliſh Language. With a correct Liſt of proper Books on the ſeveral Subjects.* 8vo. 1s. Whiſton, &c.

This is, for the moſt part, a judicious ſelection; but, as the judgments and taſte of men will always vary from each other, we imagine there are many books in this liſt which might have been well omitted; and not a few that, in our eſtimation, ſhould have been added. Nevertheleſs, as we have no better, indeed no other directory of the kind, this publication may be of uſe to thoſe who ſtand in need of ſuch helps.

Art. 19. *A Plan for the more ſpeedy Execution of the Laws relating to the new paving, cleanſing, and lighting the Streets of Weſtminſter.* By Charles Whitworth, Eſq; 8vo. 6d. Walter.

Propoſes the inſtitution of parochial committees, to aſſiſt the commiſſioners in the inſpection of the ſtreets, and keeping them in due repair, according to the intent of the acts of parliament relating to the great improvements now going forward in our flouriſhing metropolis; the inhabitants of which are much obliged to Mr. Whitworth for his attention to this ſubject, and for the judicious regulations which he has planned.

Art. 20. *The Hiſtory of Inland Navigations. Particularly thoſe of the Duke of Bridgewater, in Lancaſhire and Cheſhire; and the intended one promoted by Earl Gower and other Perſons of Diſtinction in Staffordſhire, Cheſhire, and Derbyſhire. Part the ſecond. Illuſtrated with a whole ſheet geographical Plan, ſhewing, at one View, the Counties, Townſhips, and Villages through which theſe Navigations are or will be carried.* 8vo. 2s. 6d. Lownds.

We have already given our ſentiments of theſe noble ſchemes for the improvement of our happy country, which, if not checked by our political diſſentions, might, in every ſenſe, ſpeedily bid fair for taking the lead of every other nation on the face of the globe.

Art. 21. *Mona Antiqua Reſtaurata. An archæological Diſcourſe on the Antiquities, natural and hiſtorical, of the Iſle of Angleſey, the ancient Seat of the Britiſh Druids. In two Eſſays. With an Appendix, containing a comparative Table of Primitive Words, and the Derivatives of them in ſeveral of the Tongues of Europe; with Remarks upon them. Together with ſome Letters and three Catalogues added thereunto.* By Henry Rowlands, Vicar of Llandidan, in the Iſle of Angleſey. The ſecond Edition, corrected and improved. 4to. 18s. Knox.

In the advertiſement which accompanied the propoſals for printing, by ſubſcription, this edition of the Antiquities of Angleſey, it is obſerved, that 'the *Mona Antiqua* is celebrated by Tacitus, as being the reſidence of the Druids, who were the prieſts; and, at one time, the legiſlators, not only of this country, but of France and Germany, indeed of all Europe, and great part of Aſia: and that the Romans, who, wherever they conquered, were enemies to all ancient conſtitutions, were unable to aboliſh the druidical monuments which are to this day to be found in this iſland.

'Mr. Rowlands, the Author of this work, (it is farther obſerved) was aſſiſted by Mr. Llhwyd and other great maſters of the Celtic learning who lived about half a century ago, and who, from very plain deductions, ſimilarities, and relations of names and things, laid a foundation for moſt important enquiries into the etymology and original of the languages that now paſs under the names of Greek and Latin, and we may even venture to ſay Hebrew. Perhaps, upon an inveſtigation into the remains we have of the Phœnician language, it may appear to be no other than a dialect of the Celtic. The work before us produces great and irrefragable authorities for this opinion, and it is to be lamented that the learned world did not properly ſupport Rowlands, Llhwyd, and many other writers who applied themſelves to this ſtudy. Somner, Spelman, Hickes, and Wanley, were profeſſed champions for the originality of the Saxon language: and they had great patrons among our leading nobility and men of learning, who did not ſufficiently conſider the radical properties of words. This work, beſides the general principles of archæology, eſtabliſhes a rational ſcheme of enquiry, which, upon analogical reaſoning, may be found applicable to many other places of greater importance than Angleſey. We have here, beſides names and words, a moſt accurate account of laws, conſtitutions, and cuſtoms; coins and medals; erections, monuments, and ruins; edifices and inſcriptions; with various obſervations and reflections, which throw a moſt amazing luſtre upon what has been hitherto deemed the darkneſs of antiquity.

'In all literary diſquiſitions the credit of this work has always remained unimpeached; because when the author goes upon facts, they are ſuch as cannot be diſproved; nor indeed does he preſume to make ſuch arbitrary wild deductions from his facts as are too common with antiquaries even of good note. What he advances commonly ſpeaks itſelf; and his reaſoning, if not quite concluſive, muſt always be ſing to one who has no object of enquiry but truth.'

us far the advertiſement annexed to the propoſals; to which we ſhall now add the following particulars, from another advertiſement, by the Editor[*], as it ſtands prefixed to the book :

‘ As this book, notwithſtanding the inaccuracies of the firſt edition[†], met with a ſavourable reception from the world ; we thought it a duty incumbent upon us, not only to clear it of typographical errors, but alſo to render it ſtill more worthy of public regard by the following improvements ; viz.

‘ 1. By reviſing and correcting the language throughout, ſo far as was conſiſtent with the reſolution of preſerving the book the ſame.

‘ 2. By rectifying the miſtakes which our author had committed in relation both to facts and inſcriptions, and adding explanatory notes, where they were thought neceſſary.

‘ 3. By inſerting a new and correct map of the iſland, inſtead of that ridiculous, imaginary one, that diſgraced the former edition.

‘ 4. By continuing the catalogues of member of parliament, &c. to the preſent time. And by ſeveral other important additions.

‘ For moſt of theſe improvements the public is indebted to the late ingenious Mr. Lewis Morris[‡] ; whoſe work, entitled *Celtic Remains*, whenever it is publiſhed, will exhibit a noble and curious ſpecimen of his great abilities and knowledge of antiquity.’

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[*] Dr. Owen, of Crutched Friers, London.

[†] The firſt edition, printed at Dublin A. D. 1723, for want of ſome proper perſon to reviſe the ſheets, came out very incorrect. The author died before it was publiſhed.

[‡] Superintendant of his Majeſty's mines, and author of the Survey of the Coaſt of Wales.

Art. 22. *A Complaint on the Part of the Hon. Thomas Hervey, concerning an undue Proceeding againſt him at Court : ſet forth in a Letter to her Royal Highneſs the Princeſs of Brunſwick.* 8vo. 6d. Printed for the Author.

Accuſes the great lady to whom this letter is addreſſed, of injuſtice and cruelty, with regard to ſome repreſentations made to his Majeſty, in conſequence of which Mr. Hervey was deprived of his penſions. The Author alſo complains moſt grievouſly to her Royal Highneſs, of *his own lady*'s ill-behaviour : but with what propriety he addreſſes this remonſtrance to the princeſs of Brunſwick, we know not. If Mr. Hervey has been injured in his circumſtances, and even cuckolded into the bargain, what is all that to her R. H. or, indeed, to the public?

Art. 23. *A Letter to the Proprietors of Eaſt-India Stock.* 4to. 6d. Wilkie.

The Author extols the ſucceſsful conduct of Lord Clive, in the Eaſt-Indies ; and pleads for an immediate increaſe of the company's dividend, from 6 to 10 per cent. but if his judgment, in regard to the ſubject on which he writes, be no clearer than his ſtyle, we apprehend his advice will not be much attended to.

Art. 24. *A Letter to the Proprietors of Eaſt-India Stock*, from John Johnſtone, Eſq; late one of the Council at Calcutta. 8vo. 1s. Nicoll.

Relates to the adminiſtration of the company's affairs in Bengal. This tract is given gratis to the proprietors ; whoſe attention it ſeems highly to merit.

Art. 25. *An Account of Eaſt-Florida.* With Remarks on its future importance to Trade and Commerce. 8vo. 2s. Woodfall.

Mr. William Stork, the Author of this account, appears, from his dedication*, and his introductory diſcourſe, to have acquired, by actual reſidence in the country he deſcribes, a perſonal knowlege thereof, ſufficient to enable him to give his readers a juſt and ſatisfactory idea of this ſettlement. According to his repreſentation, *Eaſt*-Florida is a country, in all reſpects greatly ſuperior to the *weſtern* province of the ſame name; and may, when duly ſettled, deſerve to be numbered among our moſt valuable colonies.

* To the Marquis of Rockingham.

Art. 26. *Remarks on the Life of Reginald Pole.* By Edward Stone, Clerk, A. M. and late Fellow of Wadham-College, Oxford. The 2d. Edit. reviſed, corrected, and enlarged. 8vo. 3s. 6d. Oxford, printed by Jackſon; and ſold by Fletcher. Sold alſo by J. Fletcher in London.

Theſe Remarks appeared firſt in a London daily news-paper, entitled *The Public Ledger*; in a ſeries of letters: and they are now collected into a volume, with improvements, by the Author. Mr. Stone is a ſenſible writer, and might have been more regarded, as the champion and defender of the proteſtant reformation from popery, in oppoſition to Mr. Phillips, had it not been for the larger and more elaborate performances of Mr. Ridley and Dr. Neve: of both which we have given ſome account, in our late Reviews.

POETICAL.

Art. 27. *Poems on various Occaſions.* By Robert Scott. Small 8vo. 2s. 6d. Burnet.

Mr. Scott has no right to be diſpleaſed with us, if we declare that we ſelect the following as one of the beſt poems in his collection: viz.

The COBLER.

Why ſhould the muſe in high ambitious verſe
Sing the ſtern warrior, and the bloody plain?
Why not the praiſe of induſtry rehearſe,
Its heart-felt pleaſure, and laborious pain?
In a ſmall corner of yon narrow lane
An humble habitation may you ſee;
Its lonely window boaſts no chryſtal pane:
O free from taxes may it ever be!
Aſk you who dwells within? why then ſtep in and ſee.
There lives a lowly wight, unknown to fame,
Of doubtleſs merit*, howe'er obſcure;
That artiſt ſly, whom we a Cobler name,
For ever chearful, and for ever poor.
Far from the precincts of his peaceful door
Vexatious riches fly, and waſting ſorrow;
To day is his; that he enjoys ſecure;
And to the care of heaven commits to-morrow;
Nor aught has he to lend, nor aught can think

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* This line is ſo printed in Mr. Scott's book; and may not be the Author's fault.

He with the dawning of the early morn,
What time the loud-pip'd cock unceaſing crows,
Briſk as the hunter at the ſounding horn,
Starts up in haſte, and to his cell he goes:
Mid the keen piercing air his viſage glows,
Is there no brandy then at my command?
Ah! ſpare, ye biting froſts, his helpleſs toes;
Nor mar the uſeful labours of his hand,
Elſe muſt my naked feet unwilling print the ſand.
He rubs his hands a while, and down he ſits;
The thread is twin'd; the wax along it flies;
Then to the laſt the patient ſhoe he fits,
And the ſharp awl right cunningly he plies.
Meanwhile he liſtens to the tuneful cries
Of ſalt, of cabbage, or of fiſh to ſell;
Or elſe ſome merry ſong doth he deviſe,
Which ſtories quaint of ancient times doth tell;
Or whiſtles as he works, pleas'd and contented well.
Ye reſtleſs imps, that run about the ſtreet,
Run without fear; 'tis needleſs to give o'er:
Miſs to the fire may freely ſet her feet;
Mother may ſcold; and what can ſhe do more?
Whate'er is loſt, the cobler can reſtore;
Be it a heel, or ſhould a ſeam be ſlit,
Or ſhould a hole, burnt out, appear before,
There is an art, which even that hole can fit:
Cobling's that worthy art: I ſing the praiſe of it.
'Tis night; I ſee his dimly-glim'ring lamp;
Like a faint ſtar which through the fog doth ſhine,
Its ſickly flames oppreſs'd with vapour's damp,
Its beams ſcarce reaching this abode of mine:
By it he ſits, nor yet doth he repine——
What doſt thou mean, thou raſh miſchievous boy?
Lay down that ſtone; that wicked wit of thine,
Be gone with ſpeed, and ſomewhere elſe employ:
Let honeſt induſtry in peace itſelf enjoy.
But now the labour of the day is done;
Nor without half-pence is his leathern purſe:
O ſweet reward of toil! how fairly won!
However little, got without a curſe.
So home he hies him, freely to diſburſe
The earnings of the day in ale ſo brown;
He thanks kind heaven that made his lot no worſe;
Then takes his drink, and lays him ſoftly down;
Nor wants a loving wife, his honeſt joys to crown.

e would adviſe the Author, if he ſollicits the muſe any more, to ne his petitions entirely to ſuch moderate favours as theſe.

28. *Happineſs, a poetical Eſſay.* By Mr. Meen, of Emanuel College, Cambridge. 4to. 1s. Johnſon.

peruſing the firſt part of this poem we found Mr. Meen ſo very tertaining, ſo very trite and ſpiritleſs, that we determined to adviſe to write no more;—but the latter part entirely altered our opinion of his ſpirit and abilities:——for he concludes his Eſſay on *Happineſs* with a lively deſcription of an amour he had with one of that goddeſs's handmaids.——The ſcene where this happened is deſcribed; and ſti we find ſome pendant willows remarkable for their gratitude:

—— The pendant willow wav'd it's head,
Imbrown'd with foliage, and *ruſtled thanks*
To the ſoft zephyr's breeze.——

Next the Author tells us (what has the merit of the *ſurpriſing* or *extraordinary*) that he could not ſee the murmurs of the ſea:

The ſea's remot ['d *unſeen*
My raviſh'd e

Then he proceeds to a l tion of which may be called the *double-refined*, or the

—— ok'd ſolitude
That quicken'd ——

Though urg'd by ſtrong a long time, he ſays, before he enters; this being effecte

—— on
To right and left, ex'd and dark,
Winded with ſerpe —

Now which way to turn? for the reader acquainted with that circumſtance is abſolutely neceſſary:

—— l to the left
Turn'd——

Which, as it happened, was very lucky, for in this dark walk to the left

—— a fair virgin-form
Advanc'd ſlow-moving——

This damſel, it ſeems, was very pretty, and her dreſs was choſen to advantage, for ſo gloomy a place.

—— Rob'd in pureſt white,
Her looks were love.——

The manner in which ſhe pick'd up our poet is not unpleaſant:

Here as I paſs'd delighted, with ſoft touch
My pliant hand ſhe rais'd, and ſilent led
With eaſy grace, ſtrait to that other iſle
My ſtep nought-ling'ring—for methought we paſs'd
Through pure expanſe of joy.——

However, this joy was a little abated by ſome apprehenſions

Whither might tend this friendly guidance, or
What iſſue cloſe the ſcene.——

What the iſſue was, or whether it is yet come to light, remains a myſtery.

Art. 29. *The Library; an Epiſtle from a Bookſeller to a Gentleman, his Cuſtomer, deſiring him to diſcharge his Bill.* 4to. 1 s. Marſh.

If the gentleman who is here deſired to diſcharge his bill, has been at the pains of reading his bookſeller's rhymes, he ought to have a receipt in full for his trouble. We ſeem to live in an age when the retailers of kind of ware aſpire to be the original manufacturers, and particu- literature.——Bookſellers turn authors; actors become poets; rs write operas.

Art. 30. *A Rattle for Grown Children; containing Odes, Cantatas, Medleys, Songs, and Catches.* By Young D'Urfey. Small 8vo. 2s. Bladon.

St. Giles's wit, for choice ſpirits; Bacchanalian humour, for boozing companions; alehouſe-fun, for jolly dogs: chiefly made up in the conſtant ſtrain of paltry quibbles, forced conceits, and miſerable puns;——ſuch, however, as ſeldom fail to ſet the tavern-table in a roar.

Art. 31. *The Bookſellers; a Poem.* 4to. 1s. 6d. Dell.

A wretched, rhyming liſt of bookſellers in London and Weſtminſter, with ſilly commendations of ſome, and ſtupid abuſe of others.

Art. 32. *Rhapſodies, a Poem, Book I.* 4to. 2s. 6d. Printed for the Author. Sold by Nicoll.

If the moſt extravagant incoherencies, the wildeſt inconſiſtencies, and the idleſt impertinence, can entitle any collection of rhymes to the name of Rhapſodies, this poem is rightly called. But we forbear to enlarge on the *merits* of this production, as our diſapprobation of it may be (erroneouſly) aſcribed in ſome meaſure to reſentment of his wretched abuſe of the critics.

Art. 33. *The Tears of Twickenham, a Poem.* 4to. 1s. White.

We have often obſerved that ſubjects of a private nature are too unintereſting for the attention of the public; and ſuch is altogether the caſe of this poem. — One is ſorry to hear that a worthy man ſhould loſe a profitable place through miniſterial caprice, or a change of intereſt; but theſe are things that happen very frequently, and there is hardly a village in the neighbourhood of London that has not as much reaſon to weep as Twickenham. The poetry is well enough.

Art. 34. *Beauty, a poetical Eſſay, in Three Parts.* 4to. 1s. Becket and Co.

The Author of this poem ſeems to be a young writer, whoſe ideas are expreſſed as they burſt upon him, and are not yet brought under the command of taſte, or judgment. Some of his verſes are pretty:

Who, ſtretch'd upon the green hill's breezy brow,
Can ſee the various landſcape ſpread below;
The village ſpire—the wreathing ſmoke aſcend,
The foreſt wave, the thymy downs extend,
The ſhining river roll it's ſilver ſtream
Thro' woods impervious to the ſolar beam,
Or 'midſt the meads in ſmooth meanders glide,
While bending oziers ſtoop to kiſs the tide,
Till in th' horizon, faintly ting'd with blue,
The diſtant mountains cloſe the pleaſing view,
And not in every tint of Nature's hand,
See beauty's form and own her mild command?

If this Gentleman will be adviſed by us, to defer for ſome years the publication of his poetic effuſions, we are perſuaded that we ſhall receive his thanks.

Art. 35. *Songs of Maſonry.* By William Wyld. 8vo. 6d. No Bookſeller's Name.

Theſe are ſome of the beſt ſongs we have ſeen relating to free-maſonry. They were compoſed with the laudable view of preſerving and promoting harmony in that particular lodge, of which the Author was a member.

Art. 36. *The Politician, a Poem.* Addreſſed to Mr. James Scott, Fellow of Trinity-College, Cambridge, by the Author of Juvenal's Satires imitated and adapted to the Times. 4to. 1s. 6d. Ridley.

Mr. Scott having, in his *Perils of Poetry*, affronted the author of this poem, (whoſe name, if we rightly remember, is Green) he is here chaſtiſed, in his turn; and in numbers not much ſuperior to his own.

POLITICAL.

Art. 37. *The Hiſtory of the late Minority. Exhibiting the Conduct, Principles, and Views of that Party, during the Years* 1762, 1763, 1764, *and* 1765. London: printed in the Year 1765; and re-printed, with ſome Additions, in the Year 1766. 8vo. 4s. ſew'd. Almon.

An inflammatory piece of party-work; which hath engroſſed a much greater ſhare of the public attention than it ſeems to have merited.

Art. 38. *Correct Copies of the Two Proteſts againſt the Bill to repeal the American Stamp-act, of laſt Seſſion: With Liſts of the Speakers and Voters.* 8vo. 1s. *A Paris*, &c. *(i. e.)* London, &c. Almon.

We have no particular reaſon to queſtion the authenticity of this publication, and we deem it unneceſſary to ſay more concerning it.

Art. 39. *The celebrated Speech of a celebrated Commoner.* 8vo. 6d. Auſten.

Mr. Pitt's ſpeech in favour of the repeal of the American ſtamp-act. This celebrated piece of oratory has appeared in various forms from the preſs; particularly in a two-ſhilling pamphlet entitled *Political Debates*: privately ſold, but not advertiſed.

Art. 40. *An Apology for the Miniſterial Life and Actions of a celebrated Favourite.* 8vo. 1s. 6d. Pridden.

An ironical attack on the Earl of B—; written with ſome degree of humour.

Art. 41. *A Word to the reſpectable* Pro's *and* Con's*, Ins *and* Outs, *the Politicians and weekly Venders of Politics in Great Britain.* 8vo. 6d. Fletcher.

The Author blames the people for taking too much liberty with government, and cenſures our miniſters for *deſerving* the accuſations which he, at the ſame time, deems it wrong to bring againſt them. We cannot perceive much utility in this performance.

Art. 42. *Free and candid Remarks on a late celebrated Ora with ſome few occaſional Thoughts on the late Commotions in rica.* 8vo. 1s. Law.

Cenſures Mr. Pitt's ſpeech againſt the American ſtamp-act, as a of ſophiſtry and fuſtian, foreign to the main points to which the ment ought to have been confined, and, in ſhort, an affront to the derſtandings of the gentlemen in whoſe preſence it was delivered. Perhaps the Remarker may be right in ſome of his criticiſms; but as he is rather a warm advocate *for* the ſtamp-act, he is, poſſibly, ſomewhat the leſs candid in his animadverſions on the celebrated orator.

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* *Pro's* and *Con's*, ſo printed in the title-page.

LAW.

Art. 43. *Britiſh Liberties; or, the Free-born Subject's Inheritance; containing the Laws that form the Baſis of thoſe Liberties, with Obſervations thereon. Alſo an introductory Eſſay on political Liberty, and a comprehenſive View of the Conſtitution of Great Britain.* 8vo. 6s. Dilly.

A publication of this kind in a free ſtate, is never unſeaſonable; and this compilement has the merit of being more full and methodical than any thing of the kind now extant. Every ſtatute, and indeed every mode of legal proceeding, whereby the liberty of the ſubject is either directly or remotely affected, is here ſet forth and illuſtrated by judicious comments. We muſt not omit to obſerve, that the introduction contains ſome excellent reflections, collected from the beſt writers, on political liberty in general, and on the nature of the Britiſh conſtitution in particular. The ſubjects of this treatiſe are too various and diffuſive to admit of abridgement; and indeed the attempt would be unneceſſary; for as every man is intereſted in the contents of this collection, no one who can read, ſhould be without it.

Art. 44. *An Appeal to Magna Charta, and the Common Law of England, on the Subject of Inheritance to the Lands of Inteſtates by Deſcent; and alſo relative to a genuine Caſe annexed.* By a Gentleman of the Middle-Temple. 4to. 3s. Brotherton.

In the treatiſe before us, there is ſo much natural good ſenſe and legal knowledge, intermixed with ſo much affected levity and claſſical pedantry, that we may ſay of it, *nil fuit unquam tam diſpar ſibi.* With reſpect to the propoſition which the Writer undertakes to defend in behalf of younger children, againſt the unnatural, and, we will venture to ſay, illegal right of primogeniture, in caſes of inteſtacy, we have more than once expreſſed our ſentiments on the ſubject. This Gothic privilege, which was introduced for the ſake of maintaining feudal dependence, and which, by the abolition of thoſe ſlaviſh tenures, ought to have fallen with them, has been unaccountably preſerved, though it ſeems impoſſible for any reaſonable and liberal man, except an elder brother, to entertain a ſerious partiality in favour of it. Some indeed have urged the neceſſity of the law of primogeniture, in order to the maintenance of great families for the ſupport of the crown; but ſince this notion was firſt adopted, the crown has obtained ſo many unforeſeen and extraordinary aids, that it does not now ſtand in need of ſuch a ſupport. Beſides, that conſtitution muſt be faulty indeed, which derives its ſupport from the violation of the duties of natural affection and common juſtice. Though this Appeal, as we have premiſed, is liable to many material exceptions, yet we recommend it to the peruſal of thoſe who think the ſubject worthy their conſideration. They will find many very cogent arguments well expreſſed, though their tone is in ſome degree weakened, by a great deal of deſultory and foreign matter, which does more credit to the Writer's induſtry, than to his judgment.

‘ I moſt ſincerely wiſh that young miniſters would *peruſe* theſe volumes with the deepeſt attention and ſeriouſneſs, and endeavour, in conjunction with earneſt prayer for divine illumination and aſſiſtance, to form their diſcourſes according to the model of our author; in which, if I miſtake not, a critical ſcrutiny into the ſacred texts which he chooſes for his ſubjects, a natural deduction and clear repreſentation of their genuine meaning, an elaborate and ſatisfactory proof of the various heads of doctrine, a ſteady proſecution of his point, together with an eaſy and plain, but yet ſtrong and pertinent enlargement, and a free, animated, and powerful application and improvement, wonderfully adapted to awaken the conſciences, and ſtrike the hearts of both ſaints and ſinners, mingle the various excellencies of learning, judgment, eloquence, piety, and ſeraphic zeal, in one uncommon glory; not unlike the beams of the ſun collected by a burning-glaſs, that at once ſhine with a moſt dazzling brightneſs, and ſet fire, wherever the blaze is directed, to objects ſuſceptive of their celeſtial influence, and a transformation into their own nature.’

Such is the character, which Dr. Gibbons gives of the ſermons now before us; a character, which ſome readers, we apprehend, will think ſhews rather the warmneſs of the Editor's imagination and friendſhip, than the ſtrength of his judgment. We mean not to inſinuate, however, that the ſermons are void of merit; on the contrary, we would obſerve, that the Author appears to have been animated with a warm and generous concern for the beſt intereſts of his fellow-creatures; to have poſſeſſed a vigorous and lively imagination; and that there are many paſſages in his diſcourſes which ſhew great ſenſibility of heart, and true genius.——The ſubjects of them are, chiefly,—the divine authority and ſufficiency of the Chriſtian religion,—the nature of ſalvation through Jeſus Chriſt,—the connection between preſent holineſs and future felicity,—the divine mercy to mourning penitents,—the danger of lukewarmneſs in religion,—the general reſurrection,—ingratitude to God an heinous but general iniquity,—the neceſſity and excellence of family-religion, &c. &c.

Art. 53. *Theological Diſſertations; containing*, 1. *The Nature of the Sinai Covenant.* 2. *The Character and Privileges of the Apoſtolic Churches, with an Examination of Dr. Taylor's Key to the Epiſtles.* 3. *The Nature of Saving Faith.* 4. *The Law of Nature ſufficiently promulgated to the Heathens.* 5. *An Attempt to promote the frequent diſpenſing the Lord's Supper.* By John Erſkine, M. A. one of the Miniſters of Edinburgh. 12mo. 3s. Dilly.

The three firſt of theſe diſſertations were never before printed; the two laſt were publiſhed ſeveral years ago.——A diſtinct account of what is contained in them would tend little to the inſtruction or entertainment of our Readers; we ſhall content ourſelves, therefore, with inſerting a few paſſages from the third diſſertation, as a ſpecimen of the whole.

‘ We muſt believe, that the Meſſiah is the Son of God in the fulleſt and moſt emphatical ſenſe of the word. Jeſus is termed, *John* iii. 16. *God's only-begotten Son, i. e.* the Son of God in a ſenſe incommunicable to any creature, and which has not, nay cannot, have any thing parallel to it in univerſal nature. A parent of many children divides among them his honours and poſſeſſions, and does not give all to any one. But, to an only-begotten ſon, a parent gives all that he has to give without exception. The name, therefore, only-begotten Son of God, intimates, that the glory of the Son is as great as that of the Father, and that all things whatſoever, the Father hath, are his. Poſſibly to ſome it may appear a ſpeculative point of ſmall importance, that he who came in the name of the Lord to ſave us, was indeed the equal and fellow of the Almighty. But the ſcripture lays upon this the greateſt ſtreſs, as an evidence that Jeſus is able to ſave to the uttermoſt, and an encouragement to rely on him for ſalvation. And ſaving faith accordingly views him as a perſon of infinite dignity, and therefore able to bear the weight of the Father's anger, to quench the fire of vindictive juſtice; to begin, carry on, and complete the recovery of defiled and diſeaſed ſouls; and to make two people conquerors, and more than conquerors of all their enemies.

‘ The ſpirit takes from the ſcripture, the grand evidence of faith which he had lodged there, and carries it to the hearts of the elect, and then the light and power of divine truth ſo apprehends and overcomes the ſoul, that it can no longer reſiſt.

‘ *That triumphant evidence*, is no other than the glory and excellency of the goſpel ſcheme of revelation, manifeſted by the holy ſpirit in ſuch a manner, as produces full conviction, that a ſcheme ſo glorious could have none but God for its author.

‘ The word of God's grace falls with ſuch power and evidence on the ſoul of the enlightened ſinner, that he can no more withhold his aſſent, than one who has his eyes open and ſound, can hinder himſelf from ſeeing light at noon-day, or than a philoſopher can reſtrain his aſſent from a mathematical theorem, when his underſtanding is overpowered by demonſtration. As even in theſe lower caſes, the ſoul is merely paſſive, it muſt be much more ſo here, when a divine power concurs with a convincing light, and wherever it comes, perfectly ſubdues.

‘ Saving faith may therefore be defined a perſuaſion that Jeſus is the Chriſt, the Son of the living God, flowing from ſpiritual views of ſuch a glory in the goſpel, as ſatisfies and convinces the mind, that a ſcheme ſo glorious could have none but God for its author.’

If any our Readers are pleaſed with this ſpecimen, they will find a great deal to the ſame purpoſe in the work itſelf, to which we refer them.

SERMONS.

I. *Religio Medici*, preached at a Viſitation holden in the Pariſh Church of All-Saints, in the Town of Huntingdon, Ap. 4, 1766. By W. Walton, M. D. Rector of Upton, in Huntingdonſhire. 4to. 1s. Rivington.

Doctor Walton informs us that the principal motive for his preaching this diſcourſe was to ſuppreſs an invidious ſuggeſtion of his having deſerted his proper profeſſion, and embraced principles of religion more agreeable to the notions of an ancient phyſician, than of a Chriſtian divine.—If his ſermon, therefore, anſwers this end, it is all that the Author ought to expect; for, as to the reſt, the beſt thing we can find in it is, that the profits of the ſale will be appropriated to the benefit of an indigent perſon.—From the Doctor's fourth propoſition, that Chriſtianity would at length become the univerſal religion, we did, indeed, expect ſome argument; but we were entirely diſappointed.

II. *The eternal Exiſtence of the Lord Jeſus Chriſt* conſidered and improved,—at a Monthly Aſſociation in Grafton-ſtreet, near the Seven Dials. By Benjamin Wallin. Buckland, &c.

III. At St. Mary's, Cambridge, at the Lent Aſſizes, 1766. By John Mainwaring, B. D. Fellow of St. John's, Cambridge. White.

IV. At the Aſylum-chapel, before the Guardians, May 16, 1766. By the Rev. James Hallifax, D. D. Rector of Chedington and Vicar of Ewell, Surry. Dodſley.

V. On Muſic, chiefly Church-muſic; occaſioned by opening of the new Organ at St. Peter's Church in Liverpool, April 30; preached the Lord's Day following. By John Brekell. Waugh.

VI. At the Aſſize at Cheſter, March 29, 1766. By Thomas Hodges, A. M. Curate of Church-Hulme. Fletcher.

VII. *Dying in Faith* explained, and *the Happineſs attending it*, at the Old Jewry, May 18, 1766; on Occaſion of the Death of the Rev. Sam. Chandler, D. D. and F. R. and A. S. S. who died May 8, in the 73d Year of his Age. By Thomas Amory. To which are added, the Speech at his Interment, and a Catalogue of his Works. Buckland.

CORRESPONDENCE.

WE have been favoured with a letter from Mr. Ogilvie with regard to our review of his *Solitude, or Elyſium of the Poets*, (ſee Rev. for Feb. 1766) and are much obliged by the kind and candid manner in which he has been pleaſed to expreſs himſelf.—Such an addreſs would certainly have drawn from us the readieſt acknowledgments, had we, as he ſeems to think, formed too precipitate a judgment in certain objections which we took the liberty of making to that poem, and to Mr O.'s writings in general; but, upon the moſt unprejudiced re-peruſal of that article, we can really find nothing to retract.—Mr. O. objects to our having made certain ſtrictures of cenſure without *exemplifying our reaſons*:—As thoſe ſtrictures were of a general tendency, *that* could not be done within the compaſs of one article, nor would it have been conſiſtent with the general plan and conduct of our Review.

APPENDIX

TO THE

MONTHLY REVIEW;

VOLUME the THIRTY-FOURTH.

FOREIGN LITERATURE.

Hiſtoire De L'Afrique et De L'Eſpagne, &c.

The Hiſtory of Africa and Spain, under the Government of the Arabs; compiled from different Arabic Manuſcripts in the Royal Library, and dedicated to the Dauphin. By M. Cardonne, Secretary-Interpreter to the King in the Oriental Languages, &c. 12mo. 3 Vols. Paris, 1765.

THE rapid ſucceſs with which the Arabic empire was eſtabliſhed in Aſia, Africa and Europe, and the growing power of Mahomet and his ſucceſſors, form one of the moſt ſurpriſing and moſt intereſting events in the hiſtory of mankind. Religion had, undoubtedly, a leading influence in this; but enthuſiaſm alone, untempered and unconducted with policy, could never have atchieved ſuch extraordinary things:—yet not even the profoundeſt policy, co-operating with the influences of a new religion, could have been ſo generally ſucceſsful, had it not been attended by a kind of ferocious valour, together with an unwearied aſſiduity, and long experience in the buſineſs of war. The Arabs, in the time of Mahomet, were the firſt people upon earth in horſemanſhip, and the ſkill of the bow. The progreſs of their oriental conqueſts has been frequently recorded and is well known, but their ſucceſſes in the weſt have lain more obſcure. Our countryman Echard, in his Roman Hiſtory, has made the ſame obſervation, and complains that, for want of cotemporary hiſtorians, the iſſue of their weſtern wars was in a great meaſure unknown. Marmol is the only author who has thrown any light upon thoſe events; but the facts he relates with regard to the African conqueſts are but thinly ſcattered through his works.

M. Cardonne has, however, almoſt entirely obviated this complaint, and has rendered the hiſtory of humankind much more perfect by filling up thoſe vacant annals. The ſources from which he has derived his information, concerning the Arabic conqueſts in the weſt, are Arabic writers, whoſe works were depoſited in the King of France's library. He complains, indeed, that the dryneſs and affectation of brevity peculiar to the hiſtorians of that nation, had left him ſtill poor, had not afforded him all the light he could have wiſhed to obtain with regard to their hiſtories, and ſome dynaſties he found in which the ſucceſſion of princes was difficult to diſcover. This, however, might eaſily be accounted for; as there were ſome ſultans who forbad, under pain of death, the annals of their reigns to be written: and one of thoſe actually put to death an author for diſobeying the decree.

The principal revolutions in that part of Africa, where the Arabs prevailed, and the different dynaſties, are recorded in this work with as much preciſion as poſſible. The epoch of thoſe revolutions, and that of the eſtabliſhment of the dynaſties extend to that period when the African governors, ſecure in their reſpective powers, threw off the common yoke, and aſpired to ſovereignty.

The hiſtory of the Arabs in Spain is not leſs intereſting than that of their African conqueſts. Allured by the riches of that country, they came in vaſt tribes both from Aſia and Africa, and each of thoſe tribes being deſirous of obtaining thoſe treaſures undivided, they fell one upon another.

At the ſame time there were revolutions in the dominion of the eaſt. The dynaſty of the Ommiads was overturned by the Abbaſſids, and Abdoulrahman-ibu-Moavie, who was of the former party, fled into Spain, where he was ſoon inveſted with all the power of the Arabs in that country, as they had always been attached to his party.

From that time Spain was detached from the government of the eaſtern caliphs, and had its diſtinct princes, who likewiſe took upon them the name of caliphs, and, like thoſe, mixed the civil with the ſacerdotal power. The ſucceſſors of Abdoulrahman, intoxicated with affluence and luxury, abandoned the cares of government to their habjeds, a kind of comptrollers, who inveſted themſelves with abſolute authority. Theſe caliphs became at length ſo contemptible that they were deprived of the crown; in conſequence of which, ſuch of the Arabs as had ſuperior power, or credit, obtained the ſovereignty of thoſe provinces where their influence lay, and almoſt every province had then its prince.

The ſtrength of the Moors being thus divided, they became leſs formidable to the Chriſtians. The latter gained ſeveral important victories over them; and had they not themſelves ſuffered from the ſame diviſion of power and dominion, they would have driven them effectually from all their ſettlements in Spain. The progreſs of their conqueſts, however, was rapid, and the Arabs, being reduced to the laſt extremity, called in the Africans to their aſſiſtance. Their new auxiliaries ſoon forgot the purpoſes that brought them to Spain, and, inſtigated by ambition, inſtead of defending their countrymen, meditated nothing leſs than their ſubjection. This revolution threatened the Chriſtians with the worſt of conſequences, on account of that innumerable multitude of enemies which it brought upon them. The whole continent of Africa ſeemed to have emptied itſelf of its inhabitants, that they might take up arms againſt the Spaniards; but the firmneſs and fortitude of the latter, notwithſtanding the ſmallneſs of their numbers, triumphed over all oppoſition. The civil wars which prevailed in Africa and in the kingdom of Grenada, at length terminated the government of the Arabs in Spain.

This is a ſhort ſketch of the hiſtory that our Author compiles from thoſe manuſcripts to which he had recourſe. But theſe were not his only reſources. The Arabic hiſtorians, however copiouſly they expatiate on the ſucceſsful part of their own hiſtory, become thrifty and indolent in thoſe periods, where the glory of their nation declines, and their enemies have the advantage. For this reaſon, M. Cardonne very judiciouſly determined to apply himſelf to the Spaniſh hiſtorians for more perfect information, and this he chiefly drew from Mariana's Latin hiſtory of Spain, except with regard to the conqueſt of Grenada, of which he met with a long detail in a collection of Arabic hiſtorians, entitled *Hiſtoria Lenazzadini Viziri.* The ſame collection furniſhed him with the ſucceſſion of the viceroys who held the government of Spain under the eaſtern caliphs. This was the more deſirable, as he would not have found it ſo exact in the Spaniſh Hiſtorians, who often alter their names, or ſubſtitute others. Of this, and whatever elſe that collection, or the manuſcripts of Novari, Tabari, and ſeveral other Arabic writers afforded him, reſpecting the manners, the luxury or commerce of the æra under his review, the Author makes the beſt uſe; and he takes care all along to preſerve the original orthography of names: by which means, indeed, they are hardly cognizable to readers who have only been converſant in modern hiſtorians —for inſtance, Abderam, he calls Abdoulrahman, &c.

The following are the titles of the books and manuſcripts from which this hiſtory was compiled, and which we take the liberty to introduce for the ſake of ſuch of our Readers as are acquainted with the eaſtern literature.

Cheabeddin Aboul Abbaſi, *Pars* 23. *Hiſtoriæ Univerſalis.*

Ahmed Ben Abdoulvahabi *cognomine* Novairi, *Hiſtoriæ Omniadurum,* [illegible] *erunt.*

Ejuſdem Hiſtoria Africæ et Occidentis.

Hiſtoria de Regibus Beni Zian, ex Familiâ Edriſſitarum, *Autore* Muhammed-Abdal-Giali.

Ahmed-Ben-Muhammed-el Mogrebi *Hiſtoria Hiſpaniæ, prima partis, volumen ſecundum.*

Ebu-el-Kautir, *De redactis in Arabum Poteſtatem Hiſpanis.*

Hiſtoria Lenazzedini *Viziri ultimorum Granatæ Regum, ex Familia* el Ahmar.

Hiſtoria Univerſalis Chehabbeddin-Ahmed-Al-Mokri-Al-Faſi.

Hiſtoriæ Compendium, Auctore Ibn-Khaldouh.

Lunæ reſplendentes Marocci, *Auctore* Abdalla-Ebn-Batata.

Hiſtoria Califarum ac Regum Arabum in Hiſpania uſque ad Annum Hegiræ 765, *Auctore* Ben-Abdallah-el-Khateb-el-Muſulmanni-el-Kortoubi.

Hiſtoria Univerſalis Abou-Djaferi-Muhammed-Ben-Harir-e-Tabari.

Roderici Toletani *Epiſcopi Hiſtoria.*

Joannis Marianæ *Hiſpani e Societate* Jeſu, *Hiſtoria de Rebus Hiſpanis.*

Leonis Africani *Deſcriptio Africæ.*

L'Afrique *de Marmol.*

Bibliotheque Orientale *de D'Herbelot.*

There is ſcarcely a more intereſting event in the European hiſtory, than that of the celebrated victory which Charles Martel obtained over Abdoulrahman Elgafiki the ambitious governor of Spain: yet our Hiſtorian has not given us ſo ample or ſo ſatisfactory an account of it as the importance of the ſubject required; he ſeems, however, to have been very ſenſible of that importance, and, poſſibly, he collected all the lights that his reſources would afford him. Abdoulrahman was appointed governor of Spain in the year of the Hegira 113, A. D. 730.—He had been trained to arms from his infancy; war was his delight; and he proſecuted it with the greater eagerneſs, as it was the only means of gratifying his unbounded ambition. He no ſooner found himſelf at the head of the Spaniſh forces, than he projected the conqueſt of France, and nothing but the conſummate ſkill and valour of Charles Martel could have prevented its ſucceſs. After having taſted the ſweets of conqueſt in ſubduing the pride of a rival Arab, he croſſed the Pyrenees, and laid ſiege to Arles. Eudes Earl of Aquitaine came to the relief of that town, but was met by Abdoulrahman and put to flight. This victory inflamed the courage and ambition of the Arab, and he prop to himſelf nothing leſs than the reduction of France. He t fore marched to the right, and traverſing great part of Ga paſſed into Aquitaine, and poſſeſſed himſelf of Bourdeau earl, who had levied freſh forces, in vain endeavoured t the torrent; he ſuffered a ſecond defeat; and this ne ſerved only to confirm Abdoulrahman in the purſuit of his project. He paſſed through Perigord, Saintonge, and Poitou, with fire and ſword, deſtroying every town in his way, and pillaging and burning churches. At length he arrived at Tours, which was threatened with the ſame fate, when the twice-defeated earl implored the ſuccours of Charles Martel. That prince, having juſt reaſon to be alarmed at the common danger, marched againſt the Arabs with a large army. He paſſed the Loire, and encamped on the banks of that river, for fear of being ſurrounded by the enemy. The two armies, after ſome days of obſervation on either party, came to battle. Both ſides fought with equal fury. The reward of victory to the Arabs was the conqueſt of France; and, if Charles were conquered, every ambitious project he had formed would vaniſh at once. Victory was a long time in ſuſpence, but at laſt declared in favour of the French. Three hundred and ſixty-five thouſand Arabs, if any credit may be given to cotemporary hiſtorians, were left dead upon the field. Abdoulrahman himſelf was in the number of the ſlain, and mankind was ſet free from the fatal effects of his ambition. The Earl of Acquitaine contributed not a little to the victory, while with his light troops he harraſſed the enemy in the rear, and threw their ranks into confuſion. The camp of the Arabs was given up to plunder, and immenſe riches, the ſpoils of the provinces through which they had paſſed, became the property of the conquerors. Such of the fugitives as eſcaped the ſword retired into Narboneſe Gaul. The caliph, chagrined at the loſs of his governor and the defeat of his people, commanded ſucceeding governors to retrieve the honour of the Arabic arms. But they were ſtill defeated by the valour of Charles; and ſoon after their own inteſtine broils left the Chriſtians at reſt. It is impoſſible to read without horror the accounts of thoſe innumerable battles that were fought between the Arabs and their provincials on the continent of Africa. The latter, when oppreſſed by the iniquity of the caliph's viceroys, frequently threw off the yoke, and their reduction to their former ſervitude was always attended with the moſt dreadful carnage.

Yet had not the ever-warring and reſtleſs genius of the Arabs been occupied by civil diſſentions and mutinies within their original and acquired dominions, they would have enſlaved the whole Chriſtian world; and would not by any means have wanted a reaſonable pretence for it; while the Chriſtians were ſo indiſcreet as to take advantage of their civil commotions, in order to harraſs their out lying territories, and to diſpoſſeſs them of what they had obtained by conqueſt, not of Chriſtians, but of other barbarous nations. Hence the ſhameful havoc of what were profanely called the Holy Wars, and that prodigious ef-

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fuſion of blood, on principles that were excited by avarice, and abetted by ſuperſtition!

Of the eaſtern caliphs that governed in Spain, none was more diſtinguiſhed for valour, policy and magnificence, than Abdoulrahman III. Though he was continually involved in war, the ſumptuous ſplendour of his court and his edifices was ſuperior to any thing the world had ſeen before. He built a new city at the diſtance of about three miles from Corduba, which he called Zehra, the name of a favourite female-ſlave. Here likewiſe he erected a palace, the grandeur and beauty of which could hardly be equalled. It was built by one of the moſt ſkilful architects in Conſtantinople, which city was at that time (about the middle of the tenth century) the ſeat of the ſciences and the fine arts. In this palace were a thouſand and fourteen columns of Spaniſh and African marble, nineteen of Italian marble, and an hundred and twenty, ſent by the Greek emperor, of extraordinary beauty. The ſaloon, called the caliph's ſaloon, was rich beyond expreſſion. The walls were of the fineſt marble, and the ornaments of pure gold. In the middle of the ſaloon was a marble baſon, ſurrounded with various figures of birds and beaſts that threw up the water. All theſe figures were of gold, and adorned with pearls and all kinds of precious ſtones. The baſon itſelf was made at Conſtantinople, and the figures executed by the ableſt artiſts there. Above it hung the famous pearl which the Emperor Leo ſent to Abdoulrahman. The other apartments of this palace were proportionably ſuperb, and equally expreſſed the taſte and magnificence of their maſter. In the middle of the royal gardens ſtood a grand pavilion, where the caliph uſed to repoſe after the fatigues of hunting. It was ſupported by pillars of the whiteſt marble. The ceiling ſparkled with the united ſplendours of gold, poliſhed ſteel, and precious ſtones; but the moſt extraordinary thing about it was a baſon, filled with waves of quickſilver inſtead of water, which, when the ſun ſhone upon it, produced ſuch a brightneſs as the eye could not bear to look upon.

Yet notwithſtanding this profuſion of beauty and magnificence, Abdoulrahman was far from being happy, as will appear from the following curious memorial, which was written by himſelf, and found after his death: 'From the firſt moment of my reign to the preſent time, I have kept an exact account of thoſe days in which I enjoyed true and unmixed pleaſure; and I find that the number does not exceed 14;—mortals! conſider what this world is, and what value one ſhould ſ pleaſures that it offers.——Nothing ſeemed to b my felicity; I had wealth, honours, and, to ſ word, ſovereign power.—Feared and reſpected b princes, who envied my happineſs, were jealous of my glory, and courted my friendſhip. Fifty years have paſſed ſince I aſcended the throne, and in that long ſpace of time, it is with difficulty I can make out fourteen days, whoſe courſe was uninterrupted by any infelicity.'

Several of the caliphs were men of great capacity as well as valour, and teſtified the moſt conſummate ſkill in the conduct of their affairs. Amongſt theſe may be reckoned Mohammed Emir, who ſupported himſelf on his throne againſt innumerable difficulties. When this prince was walking one day in his gardens with one of his courtiers, the latter, looking around him, ſaid, What a charming world is this! how happy ſhould one be could one but eſcape death!—Death, ſaid the caliph, is one of our beſt friends; ſhould I have been here, if he had not removed my predeceſſor?—There was, certainly, a great deal of right philoſophy in this anſwer;—why, it implied, ſhould we be unwilling to quit the ſcene and to make way for the ſucceeding generation, when our anceſtors have done the ſame for us? It would be impoſſible for the race of men to ſubſiſt upon the earth on other conditions, and death was a neceſſary part of the oeconomy of that benevolent Providence, which determined that a variety of beings ſhould taſte the bleſſings of life.

A curious method of obtaining juſtice from one of the caliphs is recorded in the firſt volume of this hiſtory. Hakkam, the ſon and ſucceſſor of Abdoulrahman III, wanting to enlarge his palace, propoſed to purchaſe of a poor woman a piece of ground that lay contiguous to it. However, ſhe could not be prevailed upon to part with the inheritance of her anceſtors, and Hakkam's officers took by force what they could not otherwiſe obtain. The poor woman applied to Ibn-bechir, the chief magiſtrate of Corduba, for juſtice. The caſe was delicate and dangerous. Bechir concluded that the ordinary methods of proceeding would be ineffectual, if not fatal. He mounted his aſs, and taking a large ſack with him, rode to the palace of the caliph. The prince happened to be ſitting in a pavilion that had been erected in the poor woman's garden. Bechir, with his ſack in his hand, advanced towards him, and, after proſtrating himſelf, deſired the caliph would permit him to fill his ſack with earth in that garden.—Hakkam ſhewed ſome ſurprize at his appearance and requeſt, but allowed him to fill his ſack. When this was done, the magiſtrate intreated the prince to aſſiſt him in laying the burden on his aſs.—This extraordinary requeſt ſurpriſed Hakkam ſtill more; but he only told the judge that it was too heavy; he could not bear it. Yet this ſack, replied Bechir with a noble aſſurance, this ſack, which you think too heavy to bear, contains but a ſmall portion of that ground which you took by violence from the right owner. How then will you be able at the day of judgment to ſupport the weight of the whole! — The remonſtrance was effectual, and Hakkam without delay, reſtored the ground, with the buildings upon it, to the former proprietor.

From theſe ſcattered extracts and obſervations, the Reader may be enabled to form ſome judgment of the entertainment and information he may expect from this *hiſtory*, which we recommend as very curious and worthy of peruſal.

Elementa Phyſiologiæ Corporis Humani. Auctore Alberto Haller. Tom. 8us & ultimus. 4to. Ludg. Bat. Haak.

Elements of the Phyſiology of the Human Body; Vol. VIII. By Albert Haller, &c.

THE ſureſt and moſt ſolid foundation of phyſic, as well as philoſophy, is experiment and obſervation; but more eſpecially in that branch termed phyſiology, or the uſe of the parts, on which the practice of the healing art, when rationally conducted, always depends, and without which it is only groping in the dark, or following an *ignis fatuus*, a creature of the brain, which hath ſent many a poor patient to an untimely grave. The medical world is indebted for improvements in this ſcience to none more than the illuſtrious Baron Haller, the chief part of whoſe life hath been ſpent in labours tending to elucidate its moſt eſſential parts. The volume now before us concludes this great work, which he modeſtly calls elements, but which is truly as compleat a ſyſtem of phyſiology as the imperfect ſtate of human knowledge will admit. This valuable work is the reſult of no leſs than thirty years labour; for which the indefatigable author deſerves the ſincere thanks of every lover and promoter of ſcience: nevertheleſs, in his preface he complains much of illiberal treatment from a numerous tribe of opponents. It is indeed wonderful that a writer of ſuch acknowledged candour and impartiality, who never offers his own opinion but with the greateſt modeſty, and who always corrects the errours of others in the moſt gentleman-like manner, ſhould have been ſo undeſervedly abuſed by authors of a much inferior claſs, particularly by Albinus.

Part the firſt, of this volume, treats of generation and
ception. Here the reader is preſented with a view of the
conſiderable ſyſtems, particularly thoſe of Buffon and La
hoek, together with the arguments for and againſt each.
who have not leiſure to conſult Mr. Buffon's volumin
toire Naturelle, will likewiſe find in this part a very

abſtract of the famous ſyſtem of organical corpuſcles. The abſurd opinion of the effects produced on the body of the foetus by the imagination of the mother, ſo long and ſo univerſally believed, though founded on facts which never did, nor ever could exiſt, is alſo briefly conſidered and exploded. After all, we cannot help obſerving that the ſubject of generation ſeems to be totally beyond the reach of human enquiry; for notwithſtanding the innumerable experiments on various animal made with an intention to elucidate this matter, of old by Ariſtotle, afterwards by Harvey, and ſince by our illuſtrious Author, by Valliſneri, Buffon, Needham, Bonet, &c. ſcarce a ſingle circumſtance, with regard to the manner by which this great work is brought about, has hitherto been determined.

The Author proceeds next to conſider the changes which the foetus undergoes from the time of conception to that of delivery. Here the curious Reader will find both inſtruction and entertainment, particularly concerning the generation of bones, and that long diſputed queſtion, whether the perioſtæum contributes to their formation? which is determined in the negative.

Having now brought the fœtus into this breathing world, as Shakeſpeare emphatically calls it, he accompanies him through the different ſtages of infancy, childhood, puberty, manhood, and old age, to diſſolution. Having collected a conſiderable number of inſtances of longevity, in various parts of the world, he concludes with enumerating the circumſtances which ſeem to contribute moſt to prolong life, and thence deduces a few general rules by which it may be attained; which rules, as they may be of ſome utility, we ſhall tranſlate.

“ From the preceding examples, ſays our Author, I ſhall endeavour to diſcover the cauſes which may contribute towards continuing life beyond its uſual extent. Some of theſe are external. What care will ſecure us from the ravages of the ſmall-pox, the plague, or putrid epidemical fevers, from which even the moſt healthy are not exempt? Nor can we poſſibly prevent our minds from being affected by bodily pain, or a ſeries of miſfortunes. It is equally out of our power to influence the climate in which we live. In youth the moſt ſalubrious are the northern climates, or about fifty degrees of latitude, where acute diſeaſes are leaſt frequent, the circulation being leſs rapid. But in a more advanced age, when the irritability of the heart hath diminiſhed, and its pulſations become leſs frequent, happy are thoſe who have it in their power to migrate to a warmer region, to thirty or forty degrees, or even nearer to the equator, there to repoſe on a dry ſoil, where they may enjoy at pleaſure the cooling ſhade or the genial beams of the ſun. Northern winters are enemies to the breaſt and to long life; but the benign of money given to ſuch perſon or perſons as would draw of ſome of the workmen from Harlem in Holland, where John Cuthenberg had newly invented it, and was himſelf perſonally at work. It was reſolved that leſs than one thouſand marks would not produce the deſired effect, towards which ſum the ſaid archbiſhop preſented the king three hundred marks. The money being now prepared, the management of the deſign was committed to Mr. Robert Turner, who then was keeper of the royal wardrobe. Turner took to his aſſiſtance Mr. Caxton a citizen of good [illegible] o trading much into Holland, might be a creditab[illegible], as well for his going, as for his ſtay in the low co[illegible] Mr. Turner was in diſguiſe, his beard and hair ſhave[illegible] o.. but Mr. Caxton appeared as uſual. They having [illegible] he ſaid ſum of one thouſand marks, went firſt [illegible] am, then to Leyden, not daring to enter Harlem it[illegible] the town was very jealous, having impriſoned and apprehended divers perſons, who came from other parts for the ſame purpoſe. They ſtaid till they had ſpent the whole one thouſand marks in gifts and expences; ſo as the king was fain to ſend five hundred marks more, Mr. Turner having written to the King, that he had almoſt done his work; a bargain, as he ſaid, being ſtruck betwixt him and two Hollanders, for bringing off one of the workmen, who ſhould ſufficiently diſcover and teach the new art. At laſt, with much ado, they got off one of the underworkmen, whoſe name was Frederic Corſells, or rather Corſellis, who late one night ſtole from his fellows in diſguiſe into a veſſel prepared before for that purpoſe; and ſo the wind favouring the deſign, brought him ſafe to England. It was not thought ſo prudent to ſet him to work at London; but by the archbiſhop's means (who had been vicechancellor, and afterwards chancellor of the univerſity of Oxon) Corſellis was carried with a guard to Oxon; which guard conſtantly watched to prevent Corſellis from any poſſible eſcape, till he had made good his promiſe in teaching how to print. So that at Oxford printing was firſt ſet up in England, which was before there was any printing-preſs, or printer in France, Spain, Italy, or Germany; except the city of Mentz, which claims ſeniority as to printing even of Harlem itſelf, calling her city *Urbem moguntinam artis typographicæ inventricem primam:* though it is known to be otherwiſe, that city gaining that art by the brother of one of the workmen of Harlem, who had learnt it at home of his brother, and after ſet up for himſelf at Mentz. This preſs at Oxon was at leaſt ten years before there was any printing in Europe, except at Harlem and Mentz; where alſo it was but new born."

For thoſe arguments by which Mr. Meerman attempts to invalid[illegible]hority of this Richard Atkyn, we muſt refer the ployed ſo much pains and erudition that he ſeems to have precluded all future attempts of the ſame kind. Perhaps, however, he has been too formal in ſtating his enquiries; perhaps alſo too elaborate: and we cannot approve of that tedious minuteneſs which records the deſcendants, and branches out the families, even of other early artiſts beſides the inventor. The reputation of men of art and genius is no more hereditary than their talents; and unleſs the latter were infallibly communicable to their poſterity, nothing could entitle it to the former.

This work is divided into two volumes, the firſt of which contains, after the preface and introduction, an account of the origin, age, and poſterity of Lawrence of Harlem, who, according to our Author, was the inventor of printing; the authorities upon which it is proved that printing was invented at Harlem; the conveyance of printing to Mentz by a ſervant of Lawrence's, after his death; books printed at the office of Lawrence; the continuation of printing at Harlem by the deſcendants of Lawrence, till the migration of Theod. Martin and his company into Holland, and the conveyance of the art into Great Britain by means of one of the workmen; the new improvements in printing at Mentz; the origin of printing at Straſburg; with ſeveral curious exemplars of the firſt impreſſions, upon copperplates. —— The ſecond volume contains, beſides a large collection of ancient teſtimonies concerning the invention of printing, and ſpecimens of the firſt impreſſions, ſome very curious remarks and informations with regard to the introduction of that art into England.—From theſe we ſhall ſelect the following relation, taken from a manuſcript in the library at Lambeth, and publiſhed by Richard Atkyns at London, in the year 1664, in a book entitled, *The Origin and Growth of Printing.* " A book came into my hands printed at Oxon, *Anno Dom.* 1468, which was three years before any of the recited authors would allow it to be in England. And the ſame moſt worthy perſon, who truſted me with the aforeſaid book, did alſo preſent me with the copy of a record and manuſcript in Lambeth-Houſe, heretofore in his cuſtody, belonging to the See, and not to any particular archbiſhop of Canterbury; the ſubſtance whereof was this: (though I hope, for public ſatisfaction, the record itſelf in its due time will appear.) Thomas Bourchier, Archbiſhop of Canterbury, moved the then King Henry IV. to uſe all poſſible means for procuring a printing-mold, for ſo it was there called, to be brought into this kingdom. The king, a good man, and much given to works of this nature, readily hearkened to the motion; and taking private advice, how to effect his deſign, concluded it could not be brought about without great ſecreſy, and a conſiderable ſum of the reign of Charles II. their manners underwent great revolutions. A taſte for literature and gallantry ſucceeded to fanaticiſm and impiety; but they ſtill continued to preſerve that baſis of ferocity which is productive of ſtrong reaſoning in one, and in another brutality. Perhaps we ourſelves are deceived in this matter by our refined politeneſs, which, according to the Engliſh renders us unnatural. In general, ſays M. de Muralt, they perform a good action boldly, and they dare follow their reaſon in oppoſition to cuſtom; but their good ſenſe is mixed with whims and extravagance. Their reſolutions are generally ſudden. It is common in England for a girl to vow that ſhe will marry the firſt man ſhe meets; and accordingly they are married. Wine hath ſometimes, among this people, been productive of great cruelty. Some of them have made a vow to murder the firſt perſon they meet after leaving the tavern; and they have kept their word. Their prime nobility often box or play at bowls with the loweſt among the people.—Some of our nation conſider the Engliſh ſtage, which affords that people ſo much delight, as a proof of their barbarity. Their tragedies, it is true, tho' intereſting and replete with beauties, are nevertheleſs dramatic monſters, half butchery and half farce. Groteſque character, and extravagant pleaſantry conſtitute the chief part of their comedies: in one of theſe, the Devil enters ſneezing, and ſomebody ſays to the Devil, *God bleſs you.* They are not, however, all of this ſtamp: they have even ſome in a very good taſte; but there are hardly any which give us an advantageous idea of the Engliſh nation; though it is from the theatre that a ſtranger forms his opinion of the manners of a people. The Engliſh comic poets do not endeavour to paint their countrymen ſuch as they are; for they are ſaid to poſſeſs as much humanity as reaſon. A man in diſgrace at court is, in London, congratulated with as much ſolicitude as in other places he is abandoned. The thing for which the Engliſh are moſt culpable is their deeming ſuicide an act of bravery. They ought to recollect that even the Athenians, their model, were not ſuffered to deſtroy themſelves till after they had given their reaſons for it. The Engliſh on the contrary frequently kill themſelves on the ſlighteſt occaſion; even ſometimes merely to mortify another. A huſband diſſatisfied with the behaviour of his wife, who by his death would be a conſiderable loſer, threatned, if ſhe did not mend her manners, to be revenged of her by hanging himſelf. The Engliſh are now-a-days ſeldom cruel except to themſelves, or in their public ſpectacles, rarely in their robberies. Their highway men generally content themſelves with taking your money, and being witty upon the occaſion. One of theſe people having ſtopped an Engliſh nobleman upon the road, reſted his piſtol on the door of the coach, and ſaid, This piece, my lord, is worth a hundred guineas: I would adviſe your lord-

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ſhip to buy it. His lordſhip underſtood the meaning of theſe words, gave him the money and took the piſtol, which he immediately preſented at the highwayman; who told him, with a ſmile, that he muſt have taken him to be a great fool, if he thought the piece was charged.

I ſhall finiſh this chapter with the recital of a very extraordinary affair, which could never have entered any head but that of an Engliſhwoman: ſhe was ſo piqued at being told, that women had as great a propenſity to love, as men, that ſhe inſtantly made a vow of perpetual virginity, and accordingly died a virgin at the age of fourſcore; ſhe left in her will, a number of legacies to virgins. She endeavoured, to prove that the proportion in the pleaſures of love between the two ſexes, was as forty to eighty-three. This drole calculation reminds me, that as the Italians conſtantly introduced buffoonery, the Germans wine, the Spaniards devotion, the French gallantry, ſo the Engliſh upon all occaſions, introduce calculation."

This chapter we ſuppoſe, will be quite ſufficient to give our readers an idea of this author's knowledge, abilities and candour. If the French form their opinion of us from ſuch ſcribblers, 'tis no wonder that we ſhould appear to them in a very extraordinary light.

L'Art Du Poete et De L'Orateur, &c.

The Arts of Poetry and Oratory, being a new Syſtem of Rhetoric for the Uſe of Schools; to which is prefixed an Eſſay on Education. 12mo. Lyons, Periſſe, 1766.

NO labours can be more unprofitable than ſuch as are employed in laying down ſyſtems for the acquiſition of thoſe arts, which muſt principally be taught by nature and received from her bounty. A ſyſtem of rhetoric is the abſurdeſt thing in the world. The rules of which any ſuch ſyſtem is compoſed are nothing more than ſtrictures on the various diſtinguiſhed paſſages in the beſt Poets and Orators, whoſe examples alone, added to the powers of native genius, and not the frigid comments of ſyſtem framing pedants, can form the mind to excellence: For the ſtrictures of ſuch writers are very frequently falſe, and, inſtead of inſtructing, miſlead the native taſte of genius. Such would be the tendency of the dull and formal work before us, where we have diviſions and ſubdiviſions, laboured demonſtrations of ſelf-evident propoſitions, and, diſtinctions without a difference innumerable. For a ſpecimen of the Author's taſte, we ſhall quote his obſervation on that famous verſe of Lucan,

Victrix cauſa Diis placuit, ſed victa Catoni.

" To give us, ſays the Author a magnificent idea of the *rectitude and probity* of this Roman, the Poet preſumes to put on a level with the gods, as he could not determine which of the two opponents had the right of the cauſe, whether Cæſar, who had the ſuffrage of ſuperior beings, or Pompey, whoſe intereſt was eſpouſed by Cato.

——Quis juſtiùs Induat arma
Scire nefas; magno ſe judice quiſque tuetur.
Victrix cauſa Diis placuit, ſed victa Catoni.

"The extravagance of this compariſon muſt be obvious to every one; ſince, whatever might be the equity and the virtue of a man, were they to be compared to the juſtice of the gods? What Horace and Boileau ſay concerning authors of the ſame ſtamp may very well be applied to Lucan:

Aut dum vitat humum nubes & inania captat.

La plupart emportés d'une fougue inſenſée
Toujours loin du droit ſens vont chercher leur penſée.
Ils croiroient s'abbaiſſer dans leurs vers monſtrueux,
S'ils penſoient ce qu'un autre a pu penſer comme eux."

Nothing but an abſolute want of taſte and an entire inattention to the opinions of different ages and claſſes of men could have produced ſuch a criticiſm.—In the preſent ſyſtem of theology, to allow any heroe ſuch a compariſon, would, indeed, be extravagant; but when, in the pagan theology, it is remembered that the conduct of the gods was conſidered in a familiar and frequently diſreſpectable light, Cato, notwithſtanding the magnificence of the poet's contraſt, which is very ſublime and beautiful, hardly received the honours due to him.

Antonii de Haen pars decima Rationis Medendi in Noſocomio Practico Vindobonenſi. 8vo. *Lugd. Bat. apud P. van der Eyk.*

Ant. de Haen's Practice of Medicine in the Hoſpital at Vienna: part the tenth, &c.

THE preceding parts of this uſeful work are ſo univerſally known in the medical world, and their merit ſo generally acknowledged, that it were unneceſſary to ſay any thing concerning the Author's ſituation, abilities, or the plan of this performance. It will be ſufficient therefore, in the preſent article, to give our Readers a ſketch of the contents of this number, which makes the ſecond of the third volume. It conſiſts of ſix chapters, which we ſhall review in their proper order.

The firſt chapter, which is the ſeventh of the volume, treats particularly *de colica pictonum.* Our Author having formerly conſidered the nature and cure of this diſeaſe, firſt in a ſeparate diſſertation, and afterwards in chap. 24, vol. i. of this work, reſumes the ſubject in the preſent number, confining his obſervations more particularly to the morbid phenomena upon diſſection. The firſt caſe is that of a painter who in the courſe of his employment had uſed conſiderable quantities of *ceruſſa* and *cobalt*. About ſeven years before he was admitted into the hoſpital, he had ſuffered ſeveral ſevere paroxyſms in the ſpace of one year, but ſince that time had enjoyed good health. In March 1764, he was again ſeverely attacked, and two of his fingers became paralytic. Soon after this he had another ſevere fit, but was greatly relieved by a phyſician who ordered him a grain or two of aloes night and morning, and alſo twice a day two ounces of freſh butter. Being brought to the hoſpital, where continuing to eat his quantity of freſh butter, and being frequently electrified, he became ſo well as to reſume his occupation; but the day after his return home he was again attacked, and was again received into the hoſpital, where, an *amauroſis* and *iſchuria* ſupervening, he ſoon expired. During the whole time of his continuance in the hoſpital the heat of his body remained about 96 of Fahrenheit's thermometer, which is that of a perſon in health. After his death it was ſtill the ſame for the firſt 20 minutes. In 25 minutes it ſunk to 95; in 30, to 94; and in 35, to 93. The body being opened, the liver was found raiſed entirely above the loweſt rib, except a ſmall portion of the leſſer lobe. Hence our Author rationally obſerves, how impoſſible it would have been, in this ſubject, in caſe of a diſeaſe of that viſcus, to have formed any judgment from an external application of the hand. The *ileum* and *rectum* were found in ſome parts violently contracted, and in others greatly dilated. The firſt of theſe inteſtines was likewiſe much inflamed, and here and there even gangrenous; and near the part where it enters the *coecum* it was found, together with its meſentery, adhering to the peritonæum of the ſpine. In order to give the Reader a proper idea of theſe diſeaſed inteſtines, the Author has ſubjoined a plate in which they are delineated. The ſtomach was ſo enlarged as to contain ſix pints, and its external coat violently inflamed.

Caſe II. is likewiſe that of a painter, who during the laſt twelve years of his life had been employed chiefly in grinding white lead. About two years before his admiſſion into the hoſpital he was firſt attacked, though not violently, with the uſual ſymptoms of the *colica Pictonum*. A year after, he had a ſecond fit, ſucceeded by a third which produced an almoſt general *paralyſis*. In this condition he entered the hoſpital on the 20th of November, 1764, where he was frequently electrified, and his paralytic limbs and *ſpina dorſi* rubbed twice a day with flannel impregnated with the fume of maſtich, olibanum, and juniper berries. His internal medicines were, ℞. *Sap. venet. gum. amm. maſs. pil. rufi, terræ fol. tart. aā dr. j. tereb. q. ſ. m. f. pil. gr. iv.* two of which he took every three hours, firſt with water, next with an infuſion of ſouthernwood, and laſtly with a ounce of the following mixture. ℞. *Spir. C. C. ſuccinati dr. ij. ol. ſtill. ſuccini, menthæ, lavendulæ, cum ſacchari albi dr. iij. in elæoſaccharum redact aa. gtt. iij. ſyrup. enulæ camp. unc. j. ſpir. menthæ unc. ſs. aquæ ſtill. roriſm.* ℔. *j.* Bliſters were frequently applied to the back of his neck, and twice a week he drank unc. v. aq. lax. Vienn. On the 12th of January he began to take the following medicated wine. ℞. *Limat. martis non rubig. unc. j. cort. magell. & cinnam. aa dr. ij. corticis Peruv. unc. j. pulvis groſſus ſpatio 24 horarum digeratur calide cum* ℔. *iij. vini auſtriaci albi in phiala alta chemica.* Of this wine he took at firſt unc. ſs. and afterward unc. j. every three hours. On the 28th of March he was diſmiſſed cured, and as long as he abſtained from grinding white lead, continued well. But returning to his former employment, he was again attacked; on the 10th of July was again admitted into the hoſpital, and on the 16th died violently convulſed. The morbid appearances after death were principally theſe: the *colon*, as in the firſt ſubject, violently contracted in ſome parts and diſtended in others; the gall-bladder as large as a hen's egg, and full of orange-coloured bile; the *pancreas* hard in many places, and cartilaginous in the middle; the pleura much inflamed.

Caſe III. is that of a chemiſt and apothecary who had been for ſome time afflicted with the *colica Pictonum.* His pains at length became very violent, and his belly drawn up in a moſt extraordinary manner. Doctor de Haen being conſulted, adviſed camphorated and paregoric emulſions, friction, anodyne fomentations to his back, and oily clyſters; in conſequence of which the patient became perfectly well, nevertheleſs expired ſuddenly. Upon laying open the abdomen, there was found a conſiderable quantity of extravaſated blood, which, upon farther inſpection, was found to have proceeded from an *hiatus* in the *vena cava* immediately below the diaphragm. This rupture of the *vena cava* the Doctor attributes to the extraordinary protruſion upwards of the liver, occaſioned chiefly by the great diſtention of the colon near its origin; but in its progreſs it was found, as in the former ſubjects, alternately contracted and dilated in a very extraordinary manner.

The IV. caſe is that of the widow of the painter whoſe hiſtory we have ſeen in caſe II. Having aſſiſted her huſband in his profeſſion, ſhe became afflicted with the ſame diſorder. She was brought to the hoſpital labouring under all the moſt terrible ſymptoms of this diſeaſe, together with the jaundice to a great degree. By means of laxatives and opiates alternately exhibited, together with emollient clyſters, and a ſtomach plaiſter of labdanum with opium and camphor, her vomiting ceaſed and a paſſage was procured. She then took ſeveral doſes of *bark*, and afterwards the following pills. ℞. *Sap. venet. gum.*

amm. terræ fol. tart. pil. ruffi aā dr. j. balſam. Peruv. q. ſ. f. pil. gr. iv. three every three hours. Thus ſhe was perfectly cured. This chapter contains ſeveral other caſes of inferior importance.

In the next chapter, which is the eighth, the Author conſiders the colica pictonum pathologically. Obſerving that out of the nine caſes related in the preceeding chapter, in no leſs than ſeven, lead was the cauſe, he accounts for the frequency of this diſorder from the number of people employed in lead mines, the many artificers and apothecaries who uſe this metal, its being ſo frequently employed in the adulteration of wine, and as a remedy in many diſeaſes. The nature of the proximate cauſe, he obſerves, renders our *prognoſis* uncertain, it being impoſſible to determine, whether the diſeaſed ſtate of the inteſtines be ſuch as to admit of a remedy. The ſymptoms are variable, not critical, and frequently inexplicable. As to the method of cure, the Doctor is firmly of opinion, that after the exhibition of *opium* and cathartics, oily medicines are chiefly to be depended on; and with regard to the palſy, as a ſymptom or conſequence of this diſeaſe, he depends principally upon electricity.

In the ninth chapter we have the hiſtory of a compleat *tetanus*, the conſequence of the *colica ſaturnina.* The patient died on the twentieth day of the diſeaſe.

Chap. X. is a diſſertation on the *tetanus*, its ſpecies, and method of cure, as practiſed from the earlieſt ages to the preſent time. Having enumerated the principal Authors who have written on this diſorder, the Doctor proceeds to conſider its ſpecies, cauſes, *prognoſis*, cure, &c. and ſubjoins ſeveral hiſtories of caſes which have fallen within his own obſervation.

Chap. XI. treats of the miliary and petechial fever. This chapter is chiefly employed in replying to Dr. Pringle's anſwer ſubjoined to his Obſervations on the Diſeaſes of the Army. Such of our Readers as are deſirous of entring into the merits of this diſpute, we muſt refer to the book itſelf, as it would be impoſſible to do juſtice to the Author before us without tranſcribing the whole. It is ſufficient to obſerve that he continues firm in his opinion that miliary and petechial eruptions in acute diſeaſes, are generally the effect of improper treatment, and never critical.

Chap. XII. contains obſervations on various ſubjects. In the firſt ſection, the Doctor gives a ſuccinct account of the Authors who have lately written on the virtues of the *uva urſi.* He informs us likewiſe that he has received ſeveral letters from different parts of the world, ſome of which mention this medicine having been tried without any effect; others on the contrary confirm its lithontriptic power. Sect. 2. mentions a number of new experiments made with great accuracy by Van Doeveren, which entirely overturn the preſent ſyſtem of the irritability and ſenſibility of different parts of animal bodies. Sect. 3. confirms, from repeated experiments, what the Doctor had formerly advanced concerning the virtues of the liquor of the liver of the *muſtela fluviatilis*, as a *collyrium* in removing ſpecks on the eye. In ſect. 4. the Author proves, from many years experience, that the ſuppoſed emetic quality of *Kermes mineral*, and *ſtibium diaphoreticum non ablutum*, when adminiſtered with acids, or when there is an acid in the ſtomach, is without foundation. In ſect. 5. The Doctor recommends cold water as an efficacious remedy in hæmorrhages of the lungs or ſtomach. Sect. 6. informs us that, for want of a ſufficient quantity of vipers, the Doctor had not been able to make ſo many experiments as he intended, in order to aſcertain the medical virtues of thoſe animals in obſtinate cutaneous diſorders, and extream debility. He promiſes however to procure a ſufficient quantity from Italy againſt next year. Before we hear the reſult of his intended experiments, we will venture to propheſy, that, in extream debility, he will find them equally nutrimental with many other ſpecies of food, and, in cutaneous diſorders, of no effect at all. Sect. 7. treats of inoculation as an uncertain and dangerous practice. How well ſoever this opinion may be received in other countries, where they have had leſs experience of this ſalutary invention, yet, in this nation, where it has been attended with ſuch amazing ſucceſs, it will gain the Author very little credit. Nevertheleſs, the medical world is greatly obliged to the Author for the publication of his *Ratio Medendi*, every number of which contains many important obſervations, and uſeful experiments.

Dictionnaire de Chymie, contenant la Theorie & la Pratique de cette Science, ſon application a la Phyſique, a l' Hiſtoire Naturelle, a la Medicine, & a l' Economie Animale, &c. 8vo. 2 Tom. Paris, 1766.

A Dictionary of Chemiſtry, containing the Theory and Practice of that Science, its Application to Philoſophy, Natural Hiſtory, Medicine, and the Animal Oeconomy; together with a circumſtantial Explication of the Virtues and Operation of Chemical Medicines, and the fundamental Principles of the Arts, Manufactures, and Trades, which depend on Chemiſtry. 2 vol. Paris. Lacombe.

THIS dictionary is generally ſuppoſed to be the work of the celebrated chemiſt Macquer; but if it be really ſo, we acknowledge ourſelves at a loſs to conceive, why an author whoſe other chemical productions have been ſo well received by the public, ſhould have with-held his name from the title of this.

The alphabetical method of arrangement is of all others the leaſt ſyſtematical, and conſequently the leaſt proper for the ſtudy of a young chemiſt: nevertheleſs, it may be uſeful to thoſe, who being already acquainted with chemiſtry, may have occaſion to conſult particular articles, which in a dictionary are more readily found than in a ſyſtematic work.

It being impoſſible to give an adequate idea of the contents of a performance of this nature, we ſhall only tranſlate a ſingle article, as a ſpecimen of the author's manner:

'AFFINITY. We are to underſtand by the word affinity, the tendency of the parts, whether conſtituent or integrant, of bodies one towards another, and the power which cauſes their coheſion when united. Hence it appears that the word affinity is not to be numbered among thoſe vague terms which convey no idea. The power by which bodies tend to unite with each other, and their mutual adheſion, are ſenſible and palpable effects; becauſe that power cannot be deſtroyed but by a power as real and more conſiderable. This is demonſtrable by an infinity of experiments, as for example, by the coheſion of two bodies whoſe ſurfaces are well poliſhed; the mutual tendency of two drops of water, which being brought into contact inſtantly mix and form one maſs; the convex or ſpherical figures aſſumed by the drops of different fluids, when ſingle, or united to a body with which they are not diſpoſed to unite: effects which take place even *in vacuo*, and which demonſtrate the affinity of integrant parts of bodies as well ſolid as fluid.

The affinity of the conſtituent parts of bodies is demonſtrated by every phænomenon in chemiſtry.

It is not our buſineſs, in this place, to enquire into the cauſe of this great effect, which is ſo general, that it may be conſidered as the cauſe of all combinations. It is perhaps a property as eſſential to matter as extenſion and impenetrability, and concerning which we can ſay no more than that it is ſo. On this ſubject may be conſulted the works of Newton, Friend, Keil, and Marcuzzi, who have attempted to throw the light of calculation upon this dark ſubject. We ſhall content ourſelves with pointing out the principal laws obſerved by the conſtituent parts of bodies in their different unions and combinations in virtue of this property. Mr. Macquer diſtinguiſhes ſeveral ſpecies of affinities. Not that he imagines them eſſentially different; it being very certain, that it is always one and the ſame property of matter differently modified in different circumſtances. The intention of that writer is only to diſtinguiſh the various phænomena produced by this property in the combinations and ſeparations which take place in the moſt general operations of chemiſtry.

He calls *ſimple affinity*, the diſpoſition of the integrant and homogeneous parts of the ſame body, to unite and adhere together, or the different parts of two heterogeneous bodies; which divides it into two ſpecies.

The firſt ſpecies of ſimple affinity produces only the union of aggregation; that is, the reſult is a body of the ſame nature, but of a larger maſs; this M. Macquer calls *affinity of aggregation*: as for inſtance, when ſeveral particles, being ſeparated from a piece of earth or metal, are again united by fuſion into one maſs.

The ſecond ſpecies of ſimple affinity produces the union and coheſion of heterogeneous parts, forming a new body with properties different from either of the principles of which it is formed: this is called *affinity of compoſition*, becauſe the reſult is really a new compound body. If, for example, the integrant particles of the vitriolic acid be united to thoſe of iron, a third body is produced, which is called vitriol.

Concerning theſe ſimple affinities we are to obſerve,

1ſt. That the affinity of aggregation oppoſes that of compoſition; for it is evident that the power which cauſes the coheſion of homogeneous and integrant parts of a body, prevents their diſuniting in order to be joined to another body.

2d. It follows, that by deſtroying or diminiſhing the coheſion of aggregation, you facilitate the affinity of compoſition.

3d. The hardneſs of a ſimple and homogeneous body depends entirely on the coheſion of aggregation between its integrant parts. If we deſtroy this coheſion by ſeparating theſe parts, that is, by reducing them to powder, or, yet more compleatly, by the interpoſition of a fluid to which they either do not adhere at all, or leſs than to each other; theſe parts, thus ſeparated, will more readily unite with thoſe of anothe body, being more diſtant from each other by means of this mechanical diviſion.

4. Different bodies being more or leſs ſuſceptible of this diviſion, muſt neceſſarily form combinations with other bodie with greater or leſs facility.

5. But the facility with which one body unites with another, by an affinity of compoſition, does not alone determin the degree of affinity which it bears to that body: for we fin by experience, that the conſtituent parts of certain compound which unite with great facility, cohere neverthleſs ſo weakl as to be decompoſed by the leaſt effort of chemical analyſi whilſt on the contrary, other bodies which cannot be unit

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but with difficulty, and by extraordinary means, unite more intimately, and are with greater difficulty decompoſed. Mercury, for inſtance, unites more readily with the nitrous than the marine acid, nevertheleſs it adheres more obſtinately to the latter.

Hence we may conclude, that we are not abſolutely to determine, that one body has no affinity with the other, becauſe we are not acquainted with any means of uniting them. On the contrary, it ſeems certain that all bodies in nature have with each other a certain degree of affinity, a facility of uniting, a certain degree of coheſion when united, and conſequently that there are no combinations which are abſolutely impoſſible; but that this degree of affinity differs, according to the different ſtates in which bodies are found.

But ſince the defect of union between two bodies really prevents their affinity from being manifeſt, till chemiſtry is ſo far advanced as to produce combinations which ſeem at preſent impoſſible, we may continue to regard thoſe bodies which refuſe to unite as having no affinity with each other. Thus, for example, we ſay that oil has no affinity with water, lead with iron, iron with mercury, becauſe in fact, thoſe bodies do not unite directly; ſo that the affinity which they may have with each other is ineffectual with regard to us. On the other hand, as the affinities of bodies which unite produce in the operations of chemiſtry effects proportioned to the facility of uniting, and the force of their adheſion, we may conſider the affinities of bodies in general, as being in a compound ratio of theſe two properties, &c.

Compound affinity is that in which there are more than two bodies acting upon each other. We are firſt to conſider that in which only three principles are concerned. Two of theſe being united, if a third is preſented there will appear phenomena of compoſition or decompoſition differing according to the affinities which the three bodies have to each other.

1. Sometimes the third principle, uniting with the other two, forms a compound of three principles. For inſtance, if to a maſs compoſed of gold and ſilver a portion of copper be added, this third metal unites with the other two, and there reſults a compound of three principles: this happens when the third principle has an equal, or nearly equal, affinity with the two others as they have with each other.

2. The ſame thing may alſo happen, though the third principle has no affinity with one of the two already united. But then it is neceſſary that the third principle ſhould have the ſame affinity with one of the two, as they have with each other. In this caſe, that of the two principles which acts as the bond of union between thoſe which have no affinity, is called *intermediate*. This therefore may be called intermediate affinity. W

for example, we put into water the compound called *hepar ſulphuris*, the two principles of which are ſulphur and fixed alkali, it will, without being decompoſed, unite with the water and thus form a new compound of three principles. Now, water and ſulphur alone are incapable of uniting; but the fixed alkali having a conſiderable affinity as well with water as with ſulphur, it acts in this caſe as an intermediate principle. Let us obſerve, that in this intermediate affinity, that of the intervening principle is weaker by being thus divided than it would have been with either of the two ſeparate.

3. Sometimes a third principle applied to a compound of two others, unites with one and obliges the other to quit entirely that to which it was firſt united. In this caſe there is a total decompoſition of the firſt compound, and a new combination takes place. This happens when the advening principle has a greater affinity with one of the others than ſubſiſts between themſelves. For inſtance, if we mix an alkali with the ſolution of a metal in an acid, the alkali, having a much greater affinity with the acid than with the metal, ſeizes the acid and obliges it to quit the metal, which falls to the bottom, the latter having leſs affinity with the acid than the acid has with the alkali.

4. It happens in ſome inſtances, that the ſame principle which through the affinity above mentioned, had been ſeparated from another, alſo cauſes in its turn the ſeparation of the ſame principle by which it had before been precipitated. This reciprocal affinity takes place when the two principles which have alternately ſeparated each other, happen to poſſeſs an almoſt equal degree of affinity to the third principle, and that their ſeparation is occaſioned by ſome particular circumſtance relative to ſome of their properties.'

Our chemical Readers will perceive from what we have tranſlated from this article, that the author, whoever he may be, is not ignorant of his ſubject. We cannot, however, help obſerving, that in this article, as in many others, he is unneceſſarily prolix, and tautological in his manner of expreſſion. The book is nevertheleſs by no means an uſeleſs performance.

Hiſtoire des Revolutions de l'Empire Romain, &c.

That is, The Hiſtory of the Revolutions of the Roman Empire. By S. N. H. Linguet. 12mo. 2 vols. Paris, 1766.

THIS work is a continuation of Vertot's hiſtory of the revolutions of the Roman republic, and though inferior to the maſterly performance of the ingenious *Abbé*, has notwithſtanding a very conſiderable degree of merit. There is a ſpirit and rapidity in the Author's ſtyle well ſuited to his ſubject; his obſervations are often new, and generally juſt; he appears to have read with taſte and judgment the works of thoſe celebrated ancients, who have written concerning the Roman-emperors, and to have been upon his guard againſt that blind and often malevolent credulity which is too obſervable in almoſt all of them.

Thoſe hiſtorians who wrote after the reign of Tiberius, Nero, Caligula, &c. are as extravagant in their ſatire, M. *Linguet* imagines, as their predeceſſors were in their flattery of thoſe men, whom a fatal grandeur expoſed both to the one and the other. Even Tacitus himſelf, he thinks, is not to be excepted. His hiſtory, he acknowledges, is the moſt perfect production of the kind, that is left us by antiquity; full of ſublime ſtrokes, which ſhew a profound genius, formed for giving leſſons to poſterity; but formed likewiſe perhaps for impoſing upon it. He indulges too much in a certain ſharpneſs and ſeverity which was natural to him, and which, indeed, is in ſome meaſure pardonable in thoſe, who, having lived long in the world, perſuade themſelves at laſt that there is nothing to be ſeen in it but counterfeit virtues, or diſguiſed vices.

This diſpoſition, our Author ſuppoſes to have been as much the effect of natural temper in Tacitus, as of reflection. His make and conſtitution led him more to ſatire than panegyric; and the influence of conſtitution upon the manner of ſeeing and painting objects is well known. Who knows, beſides, ſays our hiſtorian, whether Tacitus, in following his natural inclination, did not mean to pay his court to thoſe princes whom he commends, and under whoſe reign he wrote? The moſt extravagant ſatiriſts are often the moſt artful and delicate flatterers. Who can affirm, that the implacable cenſor of Tiberius was not deſirous of making what he ſaid of the ſucceſſors of Auguſtus contribute to his advancement under the ſucceſſors of Domitian?

Whether Tacitus was influenced by ſuch motives, or not, our hiſtorian thinks he may be ſuſpected of it without any injuſtice. It is impoſſible, we are told, to believe all that he ſays in regard to the firſt Cæſars. He draws ſuch a horrid picture of their debaucheries, and of their refinements in cruelty, as is more diſhonourable, in ſome meaſure, to human nature itſelf, according to M. *Linguet*, than to thoſe to whom they are imputed.—How far theſe reflections upon Tacitus are juſt, thoſe who are acquainted with his character and writings muſt determine for themſelves; that there is ſome truth in them, the moſt ſanguine of his admirers, we apprehend, will readily allow.

Our hiſtorian is no advocate for Tiberius, and it would be ſtrange indeed if he were; from a perſuaſion, however, that his vices have been exaggerated by Tacitus and Suetonius, he ſeems deſirous of ſhewing that he was leſs cruel than the malignant eloquence (as he expreſſes himſelf) of the former of theſe hiſtorians, and the weak credulity of the latter have repreſented him. In regard to thoſe beaſtly exceſſes he is ſaid to have been guilty of, after the death of Sejanus, when he was near ſeventy years of age, M. *Linguet* ſuppoſes it highly improbable that libertiniſm ſhould ſpring up in his heart, at a time when almoſt every other paſſion was extinguiſhed, and thinks it quite incredible that the froſt of old age ſhould kindle ſuch irregular tranſports as are ſeldom found in the boiling heat of youth. As he has nothing to oppoſe to the teſtimony of Tacitus, however, but the ſeeming improbability of the thing; though what he advances on this head is very ingenious, and ſeems to proceed from a love of truth and a generous concern for the honour of human nature, yet it has certainly no great weight in it, eſpecially when we conſider what filthy monſters there have been, and ſtill are in the human ſpecies, and that Tiberius, even allowing the truth of all that M. *Linguet* has ſaid, is ſtill a deteſtable wretch, and ſeems capable of all that Tacitus lays to his charge.

Our Author's hiſtory reaches from Auguſtus to the death of Alexander Severus; an intereſting period, and full of important inſtruction. It preſents us with a view of the greateſt republic on earth, changed by an uſurper into an immenſe monarchy. This monarchy ſoon degenerates into a cruel tyranny. The Romans, after having been ſo long the moſt haughty nation of the univerſe, become the meaneſt of ſlaves. At certain times, indeed, they recover ſome degree of their former vigour, but they always employ it to tear their own bowels. Thoſe once haughty conquerors, thoſe intrepid defenders of their liberties, now no longer diſtinguiſh themſelves but in civil wars, and have no other object of their ambition, but the choice of a tyrant.

Such are the objects our hiſtorian preſents to his readers, and he preſents them in a lively and agreeable manner. His work, indeed, conſidered as a continuation of Vertot's hiſtory of the revolutions of the *republic*, is juſtly, though modeſtly characteriſed by himſelf;—it is, ſays he, *like a ſtatue with its head by Phidias, and the reſt of its body by one of his diſciples.*

De Arte Medendi apud Priſcos, Muſices ope atque Carminum, Epiſtola ad Antonium Relhan, M. D.

An Epiſtle to Anthony Relhan, M. D. on the Art of Healing by Muſic and Poetry among the Ancients. London. 8vo. 1s. Johnſton.

THE intention of this epiſtle, which appears to have been written in Holland, is to prove, chiefly from the authority of the ancients, the great use of music in the cure of diseases. Music is used by the author as a general term: ‘ *Musica*, says he, [illegible] *Plutarcho* [illegible], *qui libro suo totam hanc artem complectitur* [illegible]. *Ejus partes sunt vox, instrumenta et carmen,* [illegible] *cujusdam legibus adstricta.* [illegible] *nisi cum musica conjunctum.*’ He begins with the Greek physicians, then consults their historians, and afterwards quotes from their poets such passages as serve to prove his position. From the Greeks he comes to the Romans, among whom Cicero, Pliny, Virgil, Horace, Propertius, Tibullus, are his advocates. Having proceeded thus far, ‘ *quæ plurima* [illegible], says he, *in hanc rem testimonia,* [illegible] *ne* [illegible] *quam necessitati, id tribui* [illegible]. *Nam ex iis quæ attuli, satis patent, quas volui, conclusiones.*’ He then calls scripture to witness, particularly in the inſtance of David's curing Saul by means of his harp. Having now done with facts, he proceeds to ſupport his *theſis* from nature and philoſophy. Conſidering man, according to Plato, as compoſed of four diſtinct parts, viz. an earthy, a vegetable, an animal, and a ſpiritual, he ſhews how theſe are ſeparately affected by muſic. Speaking of the firſt, ‘ *Si vitreos calices*, ſays he, *diſrumpunt modulis* [illegible] *quamvis leviſſimi, quid nervis corporum tenuiſſimis, et delicatiſſimis, fœminarum præcipue, exiſtimandum eſt? Tale quid et ipſi nervuli, ut* [illegible], *ſentire videntur; quorum nonnulli, ingruente jam morte,* [illegible] *in vaſa vitrea mutata* [illegible].

With regard to the ſecond principle of human nature, he thinks it hard that we ſhould deny to vegetables that ſenſibility which hath been granted to earth and ſtones.—*Senſum negas eum, quem ſaxis* [illegible] *fateris? Non* [illegible] *philoſophis. Eruditos vero, præcipue ſocietatis veſtræ Regiæ ſocios, iterum iterumque voco in partes, ut hanc rem tandem* [illegible], *ne vegetabilia ſinant, pulcherrimum naturæ decus, a finibus muſices diutius exulari, ubi ſaxis, lutoque conceditur locus.*

As to the third principle, namely, our animal part, its ſenſibility to muſic is too univerſal to require any proof; nevertheleſs, he thinks it not amiſs to hear what the poets ſay upon this ſubject. We tranſcribe the following paragraph partly out of regard to our own Shakeſpeare, and partly to ſhew what great things were expected, by ſtrangers, from Dr. Johnſon's edition of that poet. ‘ *Quid in re tam apertâ verbis opus eſt? Poetas tamen pauliſper audiamus, quorum carmina in hoc loco melle dulciſſimo dulciora fluunt. Equibus præcipue laudandus mihi Shakeſpeare veſtras, tum jure ſuo, tum quod ei plurimum debeo. Hujus enim accenſus amore, linguæ Anglicanæ primum operam dedi, donec eam et legere, et intelligere potui, quamvis nec loqui nec ſcribere poſſum; et nunc eum dies noctesque libentiſſime legere ſoleo. Eundem audio bonis* *avibus cito proditurum, curante Clariſſimo Johnſonio; a quo ſperare licet, quæ labor, ingenium, eruditio, fideſque perfectiſſima editio praſtare valet. De Philologia enim optimé, nec minus de cunctis bonis artibus meruit. Quantum ejus dictionario debeo, tu ipſe ſcis. Hanc certe editionem avidiſſimis animis omnes in hoc loco expectamus Shakeſperiani.*

From theſe few examples we imagine it will be pretty evident to the learned Reader, that our Author's intentions, in regard to his poſition, are by no means ſerious; but that his language is claſſical and elegant.

Hiſtoire des progrès de L'Eſprit Humain dans les Sciences exactes, et dans les Arts qui en dependent; ſavoir, l' Arithmetique, &c. That is, *An hiſtorical Account of the Progreſs of the Human Mind*, in the Demonſtrative Sciences, and the Arts depending upon them; *viz.* Arithmetic, Algebra, Geometry, Aſtronomy, Dialling, Chronology, Navigation, Optics, Mechanics, Hydraulics, Muſic, Geography, Civil, Military, and Naval Architecture. By Monſ. Saverien. Octavo. Paris, 1766.

WE are told, in the preface to this uſeful and entertaining work, that it is the fruit of upwards of twenty years cloſe application. In the year 1753, the Author publiſhed a work entitled, *Dictionnaire Univerſel de Mathematique et de Phyſique*, wherein, under a great number of articles, he gave pretty large hiſtorical accounts, and pointed out thoſe ſources, from which his readers might derive more full and particular information, if they were deſirous of it. Since that time, he has himſelf, he tells us, carefully conſulted theſe ſources, and has collected a ſufficient number of facts to form a regular ſeries of the diſcoveries that have been made in the demonſtrative ſciences. Accordingly, he gives us a clear, and, in general, a diſtinct hiſtorical view of each ſcience, tracing it from its origin, through the ſeveral ſteps of its progreſs, down to the times we live in.

To readers of a philoſophical turn, nothing can be more agreeable than ſuch a view; it exhibits to the mind a chain of immutable and eternal truths, and conducts it, in a delightful progreſſion, from the plaineſt and moſt ſimple propoſitions, to thoſe that are the moſt ſublime and complex. It naturally leads our thoughts likewiſe to the original parent mind, the inexhauſtible fountain of light and knowledge, and teaches us to adore that unerring, though unfathomable wiſdom, which communicates to mortals ſuch degrees of knowledge as are beſt adapted to anſwer the great ends of moral government.—But let us return to our Author.

His hiſtory is written with great perſpicuity, and with no inconſiderable degree of knowledge and accuracy; ſo that thoſe who are competent judges of its merit, will receive no ſmall pleaſure from the peruſal of it. His method of tracing each of the ſciences hiſtorically, from its origin to that point of perfection to which it has been carried, by the ſucceſſive labours of men of genius, ſeems likewiſe well calculated to give young perſons, and thoſe who have little or no acquaintance with the ſciences, a taſte and reliſh for them. Curioſity is not only ſtrongly excited, but kept alive, and the ſciences, in our Author's hiſtory of them, have nothing of that diſagreeable and forbidding appearance which they have in thoſe treatiſes that are written on the particular branches of them.

To his hiſtory of the ſciences he has ſubjoined a ſhort account of the lives of thoſe celebrated perſons, who have contributed moſt to the improvement of them.

Variations de la Monarchie Françoiſe, dans ſon gouvernement politique, civil, et militaire; *&c.* That is, the changes which the French Monarchy has undergone in its political, civil, and military Government, with an Enquiry into the Cauſes which produced them: or, A Hiſtory of the Government of France, from Clovis to the death of Lewis the fourteenth. By M. Gautier de Sibert. 12mo. 4 vol. Paris, 1765.

THERE is ſcarce any ſtudy from which perſons of every rank and condition of life may derive greater advantages, than from the ſtudy of hiſtory. The ſovereign, the miniſter, the magiſtrate, may learn from it the wiſeſt and moſt ſalutary maxims of civil policy; and thoſe in the lower walks of life may learn the happy art of conducting themſelves with ſafety and honour in their reſpective ſtations, to be happy in themſelves, and uſeful to the community.

To a reader of a philoſophical turn, nothing can be more entertaining or inſtructive, than to trace, in the hiſtory of a great and flouriſhing nation, the ſeveral ſteps of its progreſs, from its firſt feeble efforts in policy and legiſlation; to obſerve ignorance refining into knowledge, and barbarity into politeneſs; to attend to the influence of laws upon manners, and of manners upon laws; and to watch the ſlow but certain operation of thoſe leading principles and cauſes which contribute to the grandeur of the ſtate, or threaten its deſtruction. A reader of this turn will look upon every different ſyſtem of laws and government, as a different experiment made upon mankind; he will carefully mark the truths which ariſe from this experim

and thus improve in the knowledge of human nature. B ſerving the different characters of nations, and how they ariſe from their different ſyſtems of education and civil policy, he will naturally be led to conclude, that man is capable of being formed a much more perfect and happy creature than he has ever yet appeared, and that, if kings and heroes would relinquiſh their ambitious views of conqueſt, and cheriſh the much nobler ambition of forming good men and good citizens, of raiſing the human ſpecies to that degree of perfection of which it is certainly capable, the moſt beneficial effects might be produced, and a new turn given to human affairs.

But this train of reflection would carry us too far; we were naturally led into it, however, by the peruſal of the work now before us, which, to a reader who has a previous acquaintance with the hiſtory of France, will afford both pleaſure and inſtruction. The Author appears to be a man of ſenſe and obſervation, well acquainted with his ſubject, and more impartial than the generality of French hiſtorians. He writes in a clear, eaſy, and flowing ſtyle; his reflections are generally juſt, if allowances are made, as they ought to be, for national prejudices; and they are ſuch as naturally ariſe from his ſubject.

He divides his work into nine epochs or periods, each marked by ſome intereſting event. His principal deſign in the hiſtory of each period, is to give an adequate view of the internal and external government of the French nation, of its fundamental laws, both civil and political, of the ſeveral objects that are related to them, ſuch as commerce, arts, ſciences, &c. with an account of the progreſs of each of theſe objects, of the changes that have happened in regard to them, and an examination of the cauſes that have produced theſe changes. That his work may be a regular whole, uniting, in one point of view, the moſt important parts of his ſubject, he gives, in his account of each period, a ſketch of the general hiſtory of the monarchy.

Many of his notes are curious; they contain illuſtrations of his text, and ſometimes additions to it. In ſome of them too, he gives an account of the laws and uſages of other nations, in order to compare them with thoſe of the French nation, or to ſhew their reſemblance.

A Treatiſe for the Service of Chemiſtry in general: exhibiting the univerſal and ſpecific Principles of Body; the ſimple and uniform Procedure of Nature, in Petrification, in producing Minerals, and the Generation of Gold. To which is added, the moſt accurate Proceſs for dulcifying Corroſives. The *Medicine of Wedelius,* *and Paracelſus, for the Gout. Medicines for the Scurvy, the Stone, and the Palſy. Conſiderations on the Lues Venerea, with its Cure without Mercury. Together with ſeveral curious philoſophic Experiments, the Reaſon why the fulminant Gold ſtrikes downwards, and the true Bohemian Paſte for precious Stones.* By J. Groſman, M. A. of the Univerſity of Prague. London, 4to. 10s. 6d. Millan.

WERE we to call Mr. *J. Groſman* a *Jacob Behmen* in chemiſtry, we apprehend we ſhould pay him no ſmall compliment: He is every whit indeed as myſtical; but then in his extravagancies, flights, and abſurdities, he is not quite ſo clever as his *brother Jacob.*

Let him ſpeak however for himſelf.——Treating of the univerſal and ſpecific principles of body, our *adept* thus inſtructs us:

'Principles are ſimple, or reſide in unity, therefore are they univerſal; they are called the ſtone of *Syſiphus*; a point multiplied or continued on, produceth a line, and a line by junction of the two extremes a circle, and all the neceſſary conſequences. From a line ariſe length and breadth, or ſurface and depth: which three are indiviſible. To theſe if you add a centre, an equilateral triangle is produced.

'Theſe figures are not manifeſted to our ſenſes but by means of external accidents.

'Unity multiplies itſelf by addition of even or uneven numbers. Unity doubled gives binity, or the number two, 2; that doubled produces the quaternion or number four, 4.

'Trinity, or the number three, 3, and binity, or number two combined, form the number five, 5; double that, and you have the denary, or number ten, 10.

'The denary, or number ten, is conſidered as the principle of all compound things, as it conſiſts of odd numbers combined an even number of times.

'The trine, or number three, or the firſt imparity, the eſſence of every thing. Five, or the laſt imparity, ſtands to expreſs the reſult of the various combination or union of things in every individual body produced, which is called exiſtence.

'Body owes its origin to created unity, through the natural diſtinction of more and leſs, of rare and compact, and of other ſenſible accidents; and reſolves again into the original unity. It becomes ſenſible, or multiplies itſelf outwardly of itſelf, and again deſtroys itſelf, when it ceaſeth to be what it was.

'But ſince body thus compounded, would be inert and impotent, a ſpecific ſeed is added by the Deity.

'In man this is the living ſoul. This bears the ſame relation to a ſimple point, and to an even number, that is to ſay, it is expreſſed by a circle, which contains the ſquare; by this manner of expreſſion, we underſtand, that it is more noble than body; for it alone hath the power to produce effects: but becauſe it is weakened by being united with body, both the interior and exterior principle ſtand in need of help from that created ſubſtance, which is the laſt reſult or quinteſſence of all things; which is called all in all, and is ſpirit and ſalt, or *acid* and *alkali*, conjoined by mediation of moiſture. Theſe beſtow faculties and powers; to them therefore is aſſigned the name intelligence; or the interior alligation, or bond under the ſecond circle, which contains the firſt: than this nothing among created things is more perfect, and is called *man*.'——So much for our Author's general philoſophy:—Another extract, from that part of the work where he comes to particularize bodies, may poſſibly be more than enough for our Readers.—— Acid and alkali are thus characteriſed.

'Alkali without any acid, or in its moſt pure ſtate, freed from all mixture of foreign bodies or particles whatever, that did adhere to it, becomes a fixed body, abounding with pores, and therefore eaſily admits acid of any kind, not excluding even light itſelf, the moſt ſubtile acid; which appears by the different ſorts of phoſphorus.

'Acid conſiſts of particles luminous, moſt ſubtile and penetrating, fermenting and attenuating alkalies. So acid is the mover, the informer, director, actor, and *huſband*. The alkali is the *wife*, the patient, faithfully accommodating herſelf to his direction in all things. Theſe two joined by the mediation of moiſture, enrich the ſeveral bodies with the life-giving power of producing fruit.

'*Light* or ſpirit, contains an acid, and this chiefly volatile, for it returns into its chaos, as a body aërial, firy, volatile.

'*Darkneſs*, as ſomething obſcure, and more corporal, conſtitutes alkali; for as this is more proper to body than light, it more intimately adheres to bodies, as is plain from alkali; for this is not ſo eaſily reduced into its chaos, as acid; becauſe with water it obtains a body, ſo very ſolid, that it cannot be ſeparated but with great difficulty. For thus we ſee that every alkali, calcined to the laſt extremity, cannot be reſolved into any other body, but an aqueous one. It remains true, therefore, and may be proved from innumerable arguments, that the firſt and laſt matter of concrete bodies is water: that the form or efficient, is light or darkneſs, or ſpirit and ſalt, or alkali and acid; and the ſpecific ſeed, is particles given from above, by the word of creation, the almighty fiat, and deduced into action by that general and divine command,——Increaſe and multiply.'

We remember not to have met with a greater impoſition upon the public, than the preſent work; whether we conſider the manner of the publication *, the extravagance of the price, or the jumble and jargon of the moſt wretched philoſophy.—Mr. Groſman however has the modeſt aſſurance to inform us;—'That his view in this undertaking is, by adminiſtring to the common good, to deſerve well of the public; and to manifeſt to all, who ſhall make uſe of it, a really benevolent diſpoſition.'—He adds,

'Let no one be offended, that in explaining and treating chymical ſubjects, I generally uſe common and obvious expreſſions; the very genius of chymiſtry requires it; and I have endeavoured to deliver it in a ſtyle *ſimple* and *clear*, rather than *affected*, *figurative*, and *involved.*'——Is it poſſible that Mr. Groſman can be ſo little known to himſelf!

⁂ This article may, poſſibly, be thought miſplaced among the foreign publications, as the book appears in our own language, and was printed in London; but we ſuppoſe it can be of no great conſequence in what part of our collection it is inſerted. Beſides, as being the work of a foreigner, there can be no impropriety in its taking place with other articles of imported literature.

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[*] In ſome parts we have a ſuppoſed Latin original without tranſlation; in others only a tranſlation; and in others again both original and tranſlation. Thus, by a ſingular kind of contrivance, the book, or rather pamphlet, is eked out to the length of 106 pages, and through the abundant benevolence of a conſcientious author, or more conſcientious bookſeller, is advertiſed at

[Ten ſhillings and ſixpence, *unbound.*]

Abregè Chronologique de l' Hiſtoire D'Eſpagne et de Portugal, diviſè en huit periodes : &c. That is, A Chronological Abridgement of the Hiſtory of Spain and Portugal, divided into eight periods; with particular remarks, at the end of each period, upon the genius, manners, commerce, &c. of theſe monarchies, an Account of cotemporary Princes, learned Men, &c. Paris. Octavo. 2 vol. 1765.

AN advertiſement prefixed to this work informs us, that it was planned by the illuſtrious *Henault*; that he is the Author of ſome few paſſages in it, but that not having time for ſo extenſive an undertaking, he truſted the execution of it to ſome men of letters, who had applied themſelves, under his eye, to this ſpecies of compoſition.

Such of our Readers as are acqainted with the *Chronological Abridgement of the Hiſtory of France*, will readily entertain a very favourable opinion of any work that is planned by the Author of it, and written under his direction; and if they have a general acquaintance with the hiſtory of Spain and Portugal, they will be convinced by the peruſal of the work now before us, that the perſons he has employed to abridge it, are well qualified for the taſk. They ſeem to have omitted nothing that is intereſting, and have ſhewn great ſagacity in tracing events, manners, cuſtoms, &c. to their ſources. Their characters of Charles the Fifth and Philip the Second will, we flatter ourſelves, be agreeable to our Readers.

‘ Charles the Fifth, ſay they, had a vaſt, active, and enterpriſing genius; he was brave in the field, and able in the cabinet; a ſkilful general, and a profound politician. He knew men, and could make them ſubſervient to his purpoſes; and as he was well acquainted with the genius and character of all the neighbouring nations, and could make them act in ſuch a manner as beſt ſuited the views of his ambition, he aimed, like Ferdinand, at univerſal monarchy.

‘ Charles reigned over twenty kingdoms, over extenſive provinces, whoſe intereſts he knew how to reconcile, and whoſe inſurrections he prevented, checked, or puniſhed, employing gentle or violent meaſures, according to the exigence of affairs. The diſcoveries and conqueſts of the Spaniards extended his dominion over the eaſt and weſt of the old and the new world. His empire was four times as extenſive as that of antient Rome, and more than twice as large as that of the Turk, the King of Perſia, the Muſcovite, and the Tartar. The ſun never ſet upon his dominions.

‘ This prince, the moſt powerful of any that ever lived, was always in action. He over-ran Spain, Flanders, Germany, and Italy ſucceſſively; commanded his armies in perſon, and triumphed over his enemies; upon his return from the field, he preſided over the counſels of the nations that were ſubject to his government; harangued his people; defended his own intereſts and thoſe of religion before the princes aſſembled in the diets of the empire; and, influenced in the whole of his conduct by his ambition, he made his ſubjects warriors and politicians.

‘ He loved and encouraged the arts and ſciences, but never rewarded agreeable talents, excepting in foreigners; he ſeemed to have adopted the maxim, after the example of the Romans, of reſerving to the Spaniards the honour of conquering and forgiving their enemies, and of leaving to other nations the glory ariſing from parts and ingenuity. He encouraged artiſts and merchants to ſettle in his empire; and being one day reproached with this by the Marquis of Aſtorga, he replied; *My nobles rob me, but commerce enriches me; the arts and ſciences inſtruct me, and make my name immortal.*

‘ It is well known that he paid frequent viſits to Titian, in er to ſee him paint, and loaded him with honours and preſents.

ſents. By thus honouring perſons of diſtinguiſhed abilities, he added a new title to his own character, and one is grieved to ſee a prince, poſſeſſed of ſuch noble qualities, and of ſuch greatneſs of ſoul, ſacrifice every thing to his vanity; and employ ſo little of his time, during the courſe of ſo long a reign, in promoting the happineſs of his ſubjects. Ambitious, jealous, hypocritical, faithleſs, paſſionate, revengeful, and terrible in his anger, he filled Europe with wars, with blood, and with calamity.

‘ He had, in Francis the Firſt, king of France, a rival who retarded his conqueſts, and gave a check to his vaſt projects. Charles attacked him vigorouſly, and triumphed over him by means of his generals, who took him priſoner; but he did not improve this opportunity of gaining over himſelf the moſt glorious of all his victories, that of generouſly reſtoring liberty to his illuſtrious captive; on the contrary, he treated him harſhly, and made a traffic of his ranſom. He found much more generous ſentiments in his enemy, when he put himſelf in his power, and went into his kingdom, where he received the honours due to ſovereignty.

‘ Charles loved glory like an ambitious prince, and a conqueror; Francis ſought after it like a great king and a hero: Charles protected learning and the ſciences out of oſtentation; Francis honoured them, becauſe he loved them: Charles governed like a politician; Francis reigned like a father. Both of them had abilities, courage, and zeal for religion, were magnificent, gallant, and the greateſt men of the age they lived in: Charles had a larger ſhare of glory and power; Francis more real grandeur and reſpect.

‘ Charles's abdication and retreat have been admired and blamed according to the point of view in which they have been conſidered: but was it a mighty ſacrifice for an old infirm prince, glutted with honours, and fatigued with the weight of his own power, to lay aſide a burthen that was too heavy for him? He wanted to ſee his ſon act the ſame part which he himſelf had done with ſo much ſplendor. He wanted in his turn to be a quiet ſpectator, after having been ſo long in action, and after having received the applauſes of the univerſe.

‘ It was this idle curioſity that made him order the pomp of his own funeral to be diſplayed before his eyes; he placed himſelf under the pall, and ſung the uſual prayers. The cold, with which he was ſeized during the celebration of this ceremony, haſtened his end. It is alledged that he made his ſon promiſe to reſtore Navarre. He made a will which Philip the Second carried to the inquiſition, where it was taken into conſideration, whether it ſhould not be condemned to the flames.’

Such is the character our Authors give of Charles the Fifth; what they ſay of Philip the Second is as follows:

'This prince was of a middling ſtature, but well proportioned; he had a large ſorehead, blue eyes, a ſteady look, and a grave and ſerious air. His character was ſevere and haughty; his zeal for the ſupport of the faith and the catholic religion implacable; ſo that with the utmoſt coolneſs and compoſure he would have exterminated every heretic in his dominions. Never was there a prince who applied to buſineſs with greater aſſiduity; he entered into the minuteſt detail in every branch of his adminiſtration; in his own chamber he ſet all the ſprings of the moſt cruel policy in motion, and wanted to act alone in every thing. He was impenetrable and diſtruſtful; full of revenge and diſſimulation; ſtuck at nothing to execute his ſchemes; was never diſcouraged by any obſtruction in the courſe of his enterprizes; ſeemed ſuperior to events; and received the news of good and bad fortune with the ſame phlegmatic compoſure. He was a cold fanatic; and never deſired to inſpire any other ſentiment but that of terror. His orders were like the decrees of fate, which were to be executed independently of all human efforts. He made the blood of his ſubjects flow in torrents; carried the horrors and devaſtation of war into all the neighbouring ſtates; and was ever armed againſt his own people or his enemies. Even his own ſon, when the only heir of his dominions, could not move his inflexible ſoul. Whenever an offence was committed, puniſhment was unavoidable. He never taſted the pleaſure of forgiving; and, during a reign of forty two years, never enjoyed one day's peace. His miniſters, his generals, his favourites, trembled when they approached him, and never ſpoke to him but upon their knees, and with the moſt fearful circumſpection. The Duke of Alba, who had laid him under ſo many obligations, entering his chamber one day without any previous notice, Philip looked at him with a threatening air, and ſaid, *What daring preſumption is this! it deſerves the axe.*

'He was deſirous that his ſubjects, like himſelf, ſhould have an air of ſeriouſneſs. The horrid tribunal of the inquiſition was ever watchful to baniſh from his dominions that genuine joy which is the charm of liberty. This monarch was poſſeſſed of all thoſe qualities which enter into the character of a great politician; he had a lively genius, an amazing memory, and indefatigable activity; he was an excellent judge of men, and knew how to employ them according to their ſeveral talents. He was juſt, generous, and ſplendid in his court; of an enterpriſing genius, and of unſhaken firmneſs in the execution of his deſigns; but he forced the Low-countries into rebellion by his
table ſeverity; weakened his dominions by the expulſion
Moors, and by his obſtinacy in purſuing the malecon-

tents; he employed his revenues and the treaſures of the new world in gratifying his hatred and revenge; and the fruit of all his policy was nothing but miſery. He would have been richer, greater, more beloved, and more reſpected, with leſs pains, fewer talents, and leſs genius, had he only been poſſeſſed of thoſe mild and peaceful virtues which conſtitute good kings and fathers of their country.'

It is difficult, or rather impoſſible, to give ſuch extracts as ſhall convey to the Reader a juſt idea of a work of this kind; the above ſpecimens, however, are ſufficient, we apprehend, to give the diſcerning Reader a favourable opinion of the genius and ſpirit of our Authors.

Traité de la Formation Mechanique des Langues, et des Principes Phyſiques de l'Etymologie. That is, A Treatiſe concerning the Mechanical Formation of Languages, and the Phyſical Principles of Etymology. Paris. 2 Vol. 12mo. 1765.

THOUGH abſtract and metaphyſical diſquiſitions concerning language are, to the generality of Readers, very dry and unintereſting, yet they are certainly not without their uſe. Grammar and logic are more nearly connected than is generally imagined; and the origin and progreſs of language are not only eſſential and curious parts of the hiſtory of the human mind, but throw light upon ſome parts both of philoſophy and hiſtory, which, at firſt ſight, ſeem to have little or no relation to them.

To a reader therefore of a philoſophic turn, the treatiſe now before us will be highly acceptable. It is indeed a very curious one; contains many original and juſt obſervations; and though the Author advances ſeveral things in regard to the certainty and importance of etymology which a judicious reader will not readily aſſent to, yet what he ſays, even upon this ſubject, is ſo ingenious and plauſible, that it is ſcarce poſſible not to read it with pleaſure.

In the preliminary diſcourſe, we are told, that this treatiſe has been long known to a conſiderable number of men of letters; that no little uſe has been made of it in the *Encyclopedie*; and that ſeveral modern authors have borrowed from it, whoſe ſubjects led them to treat either of the matter or form of language, or the philoſophy of ſpeech. The two firſt of theſe points are what our Author principally conſiders in the work now before us, and the method in which he proceeds, appears to us extremely juſt and accurate.

'He firſt deſcribes the organ of the human voice, the number, form and action of each of the parts which compoſe this wonderful inſtrument; the order in which nature unfolds, and puts them in motion; the neceſſary effects of each part in its material motion, and the modulations it occaſions in the air; the differences and the properties of each articulation; the number of vowels, accents, and conſonants; how, and by what motion each conſonant ariſes from each organ, ſo as to take a ſimple or a compound form. He ſhews the varieties which are produced in the vowel, according as the ſound paſſes through one or other of the two pipes of the vocal inſtrument, *viz.* the mouth or the noſe; points out the cauſes of the difference between a ſpeaking and [illegible], &c. &c.

This is the technic[illegible] ſubject, which, as he obſerves, muſt neceſſarily [illegible] the reader, though indiſpenſibly neceſſary, as [illegible] thoſe operations of nature, which are the foundatio[illegible] the wonderful fabric of human language is built. [illegible] to enquire into the primitive language, and af[illegible] where to look for it, he ſhews how it procee[illegible] order; what are the relations that are natura[illegible] between certain organs and certain ſentiments, [illegible] cal beings, and modes of being. He endeavou[illegible] that language is originally founded upon the imitat[illegible] al objects, by vocal ſounds and written characters; and ſhews that the impoſſibility of making the objects of ſight reach the air by an imitative noiſe, forced mankind to have recourſe to another kind of imitation capable of falling under the eye, and gave riſe to writing.

He follows the different orders and gradations of this new art, from the primitive manner of writing to alphabetical characters; ſhews that the progreſſion of ſpeech and writing is ſimilar; that nature is the guide in both; and how this wonderful union of the two ſenſes of ſight and hearing is formed, which reduces the objects of each to the ſame individual point, whilſt the objects themſelves and the ſenſations continue ſo very remote. He treats of the form of writing uſed by different nations, antient and modern, barbarous and poliſhed, together with the variations and the progreſs of the art.

From theſe general objects he proceeds to a more particular examination of language; traces it from its infancy, (in particular inſtances) through the ſeveral ſteps of its progreſs to its total extinction; and points out the cauſes which contribute to its growth, its vigour, and its decay. He conſiders the effects of the derivation of languages, and ſhews the train of ſucceſſive alterations which the words of a language undergo, with regard to their ſound, their meaning, and their figurative uſe, together with the cauſes of their frequent anomalies. He treats the names that are given to things which have no phyſical nce in nature, ſuch as intellectual, abſtract, and moral s, with their ſeveral relations and general qualities, &c.

and proves that theſe names have no other origin or principle of formation but the names of external and phyſical objects. This leads him naturally to the names of perſons and places, which, he ſays, have all a ſignificative value, taken from ſenſible objects.

He now goes back to general principles, and to the rules of the etymological art, and treats of the roots or primitive principles of language, together with the ſeveral branches that ariſe from them, and which, in common uſe, are often taken for primitives; he points out the manner of applying the art of criticiſm to etymology, and lays down rules for the direction of thoſe who apply themſelves to etymological reſearches, ſhewing how they may conduct themſelves from the center to the extremities, and return from the extremities to the center. He concludes his Treatiſe, with ſketching the plan and method of forming a general vocabulary of all languages, or an univerſal nomenclature by roots. He endeavours to ſhew that a dictionary of this kind, far from being ſo difficult a work as may appear at firſt view, might be made without very great labour, and would be very uſeful for the advancement and eaſy acquiſition of ſcience; and that ſuch a work is neceſſary, conſidering the multiplicity of languages, the ſtudy of which alone, without ſuch aſſiſtance, will be too much for the ſhort period of human life.

Such is the plan and method of this Treatiſe, which will afford both inſtruction and amuſement to thoſe who have a taſte for grammatical ſubjects treated in a philoſophical manner.

Obſervations ſur le Commerce et ſur les Arts d' une Partie de L'Europe, de l'Aſie, &c. Obſervations upon the Arts and Commerce of Part of Europe, Aſia, Africa, and the Eaſt Indies. By Jean-Claude Flachat, Director of the Royal Manufactory at St. Chamond, Fellow of the Academy of Sciences and Belles Lettres at Lyons, &c. 12mo. 2 Vols. Lyons. 1766.

THE title of this work, as the Author himſelf acknowledges in his preface, gives but a very imperfect idea of what is contained in it. What M. Flachat ſeems principally to have in view, is to point out to his countrymen the ſeveral branches of commerce which they may carry on to greater advantage than they have hitherto done, on the coaſts of Africa and Italy, in ſome parts of Germany and the North, in Turkey, and eſpecially in Conſtantinople.

As he ſpent upwards of fifteen years in Turkey, and had ſome very ſingular adventures in that country, he gives a more circumſtantial account of the manners of the Turks than we remember to have any where met with. More than half of his work is employed upon this ſubject; and though he enters too minutely into ſome parts of it, and thoſe not the moſt intereſting, yet what he ſays will afford no ſmall entertainment to the generality of readers. His views and obſervations, with regard to commerce, appear to us, on the whole, to be judicious and pertinent; and his countrymen may derive very conſiderable advantages by attending to them: nor is the uſefulneſs of them confined to the French only; there are many hints of which the commercial part of this kingdom may avail themſelves.

From his earlieſt years, he tells us, he had a ſtrong paſſion for travelling; and indeed, like a good citizen, he ſeems, thro' the whole courſe of his travels, to have had the welfare of his country in view. Whatever improvements he obſerved in foreign countries, in regard to manufactures, mechanics, &c. engaged his attention; and he gives particular deſcriptions, with engravings, of ſuch machines and inſtruments as are curious or uſeful.

He introduces his work with ſome very juſt, but ſhort reflections, upon the diſadvantages which the French lie under in regard to commerce, partly ariſing from the prevailing ſyſtem of education, partly from national prejudices, and partly from other cauſes, which he only hints at,——too delicate to be enlarged upon, but eaſily underſtood by the intelligent Reader.— What he occaſionally advances on this head, in the courſe of his work, may teach us to ſet a juſt value on our own ſuperior advantages, and ſhew us the futility of what is thrown out, upon almoſt every occaſion, by a certain ſet of men among us, in regard to the encouragement given to commerce by the French, and the danger we are in on that account.

In the courſe of his travels through the ſeveral cities of Italy, Germany, &c. he gives a ſhort but an agreeable deſcription of whatever is moſt remarkable, and worthy of notice. His manner of writing is eaſy and natural, his ſtyle perſpicuous, and his work contains a conſiderable fund of entertainment for almoſt every claſs of Readers.

Hiſtoire Naturelle, generale et particuliere, avec la Deſcription du Cabinet du Roi. Tome xiv. 4to. Paris 1766.

Natural Hiſtory, general and particular, with the Deſcription of the King's Cabinet, &c. By Monſ. de Buffon.

PRESUMING that all thoſe who are employed in the contemplation of nature, are perfectly acquainted with the preceeding volumes of this celebrated and truly elegant work, we ſhall ſay nothing of the Author's general plan, but confine ourſelves, in the preſent article, entirely to the volume before us.

From the table of contents it appears, that Mr. Buffon is not the ſole Author, a conſiderable part having been executed by M. Daubenton. The volume opens with a diſſertation of no leſs than forty-two pages, on the different appellations of the Ape, *Singe*; a name which, the Author thinks, hath, with great impropriety, been generally applied to animals of very different ſpecies, *eſpèces*. We cannot proceed without obſerving, that the word *eſpèces* is here improperly uſed. Admitting *ſinge* to be a generic term, he ſhould have wrote *genre*, or *genus*; for though, in common language, they are indiſcriminately applied, in a ſyſtematic writer the diſtinction is of importance.

Mr. Buffon defines the ape, *ſinge*, or *ſimia*, to be an animal without a tail, having a flat face, with teeth, hands, fingers, and nails, reſembling thoſe of man. Of theſe he enumerates three ſpecies, viz. the *pithecos* of the Greeks, or *ſimia* of the Latins, the *orang-outang*, and the *gibbon*. The firſt ſpecies is the ape, commonly ſo called, the *ſylvanus* of Linnæus; the ſecond the *homo ſylveſtris*, or *pongo*; the third is an animal ſo little known as to have eſcaped even the indefatigable naturaliſt juſt mentioned.

M. Buffon begins with the natural hiſtory of the *homo ſylveſtris*, which, notwithſtanding the opinion of other writers, he believes to be nothing more than an ape. If we were to credit the accounts which travellers have given of this animal, it would be impoſſible not to rank him among the human ſpecies. Bontius, who was chief phyſician in Batavia, was ſo ſtruck with the actions of the *ſatyrus*, as to declare, there was nothing human wanting but the voice: *Quod meretur admirationem*, ſays he, *vidi ego aliquot utriuſque ſexûs erectè incedens imprimis ſatyram femellam tantâ verecundia ab ignotis ſibi hominibus occulentem, tum quoque faciem manibus tegentem, ubertimque lacrymantem, gemitus cientem & cæteros humanos actus exprimentem, ut nihil humani ei deeſſe dicere præter loquelam.* Gaſſendi, on the report of Noël, a phyſician reſiding in Africa, aſſures us, that there is in Guinea a ſpecies of ape, called *baris*, of uncommon ſagacity; that it plays upon muſical inſtruments, and that *fæminæ in iis patiuntur menſtrua, & mares mulierum ſunt appetentiſſimi.* M. Broſſe, in his voyage to the coaſt of Angola, tells us, that the *orang-outang* takes great pains to carry off the female negroes, which he keeps as concubines. 'I knew, ſays he, at Lowango, a female negro who had lived three years with theſe animals.' Linnæus informs us, that this animal expreſſes itſelf by whiſtling; that it thinks, and believes the world created for its uſe, and that the time will come when it ſhall be reſtored to the government of the earth: he adds however, *ſi fides peregrinatoribus.* Our Author is of opinion, that the travellers who have related theſe ſtories, muſt have miſtaken a white negroe for the *homo nocturnus*; and that the real *orang-outang*, or pongo, is an ape of the ſame ſpecies with that which he particularly deſcribes in this volume. ‘ The *orang-outang*, ſays M. Buffon, which I have ſeen, walked conſtantly upright, even in carrying a burthen. Its air was ſolemn, motion ſlow and regular, its diſpoſition mild, and very different from that of other apes or monkeys. A ſign or a word was ſufficient to influence this creature, whilſt the others frequently require ſevere chaſtiſement. I have ſeen this animal give its hand and conduct a perſon to the door, walking gravely as one of the company. I have ſeen it ſit at the table, open its napkin, wipe its lips, make uſe of a ſpoon and fork, fill its glaſs, and ring it againſt that of a gentleman, fetch a cup and ſaucer, put ſugar into it, pour out the tea, and wait till it cooled; and all this without any other inſtigation than a word or ſign from its maſter, and frequently without either.—It eat almoſt of every thing, but preferred ripe and dry fruits to all other food. It drank wine, but in ſmall quantity, always leaving it for milk or tea, or any ſweet liquor.’ But theſe apparent indications of human ſagacity are to be conſidered chiefly as the effect of education. This creature was inſtructed by his maſter. True; and ſo are we inſtructed. May we not, with reaſon, doubt whether a human being, without inſtruction, would appear even ſo rational a creature as this *homo ſylveſtris?* But the great difference lies here; man is inſtructed by his own ſpecies, but the ape by man.

The *homo ſylveſtris*, according to our Author, differs externally from a man, in his noſe not being prominent, his forehead ſhorter, his chin not raiſed at the bottom, his ears larger, his eyes too near each other, the ſpace between his noſe and mouth too great, his thighs too ſhort, his arms too long, his thumbs too ſmall, the palms of his hands too long and narrow: his feet reſemble our hands. *Les parties de la generation du male ne ſont differentes de celles de l'homme, qu'en ce qu'il n'y a point de frein au prépuce*; *les parties de la femelle ſont a l'exterieur fort ſemblable à celles de la femme.* Internally he differs from the human ſpecies only in having thirteen ribs, the *vertebræ* of the neck ſhorter, the *pelvis* narrower, the orbits of his eyes deeper, and in wanting the ſpinal proceſs to the firſt vertebra of the neck. His kidneys are ſomewhat rounder, and the ureters, bladder and gall bladder, are of a form different from thoſe of a man. ‘ All the other parts of his body are ſo perfectly like our own, that one cannot
our Author, help being aſtoniſhed, that
mity of parts, from an organization
ſhould not reſult the ſame effect

and all the organs of ſpeech are alike, and yet the *orang-outang* does not ſpeak; his brain is exactly of the ſame form and proportion, and yet he does not think. Can there be a ſtronger proof that matter alone, however perfectly organized, can neither produce thought nor words, which are its ſigns, unleſs it be animated by a ſuperior principle?'

How this celebrated naturaliſt could ſuppoſe, after the hiſtory he has given of the *homo ſylveſtris*, that it does not think, is very amazing. How far Mr. Buffon may be obliged to regulate his opinions by the religion of his country, we do not know; but it ſeems impoſſible, that a perſon ſo well acquainted with animal nature ſhould not be convinced, that not only the *homo ſylveſtris* thinks, but that brutes in general both think and reaſon; for though they may commonly act in conſequence of what we are pleaſed to call inſtinct, yet nothing can be more demonſtrable, than that many of their actions are the reſult of reflection, the conſequence of a compariſon of ideas: and as to his concluſion, that even words cannot be produced without that ſuperior principle, that *aura divina*, he is certainly wrong upon his own principles; for parrots and other birds are taught to ſpeak, though, according to our Author, they are without this *ſouffle divin*. The truth of the matter we apprehend to be, that the diſtinction between man and brute conſiſts entirely in the quantity or degree of the power of thinking or reaſoning, in the ſame manner as brutes differ from each other, in proportion as the neceſſities of their ſituation required, and not in any particular *perflatus*, or favour from our Creator, except what conſiſts in the more perfect formation of the brain; for if it were otherwiſe, how comes it that an accidental depreſſion upon our reaſoning organ ſhould ſo entirely annihilate this peculiarly divine principle, as to deprive a man of all thought and reaſon in an inſtant? Beſides, there is evidently a much greater diſtance between the apparent reaſon of one brute and another, (the *homo ſylveſtris* and the oyſter, for inſtance) than between the firſt of theſe and ourſelves. Mr. Buffon was, perhaps, under a neceſſity of denying thought to the brute creation, becauſe he muſt otherwiſe have allowed, that brutes have ſouls, or that matter can think; either of which being granted, might prove rather too much. Thanks to our good fortune, that we do not live in a country where a man is obliged to ſacrifice his reaſon to modes of preſcribed faith!

We ſhall now tranſlate the author's account of the *Gibbon*, an animal of which we do not remember ever before to have met with a deſcription. 'The *Gibbon* always walks upright, even when he moves upon four feet, his fore legs or arms, being ſo long as to reach the ground, even when he is in an erect poſture,

ture. I ſaw him alive. His height did not exceed three feet; but he was young, and a captive: ſo that we may preſume, when full grown and in a ſtate of nature, that he is a foot taller. He has not the leaſt appearance of a tail; but that which evidently diſtinguiſhes him from other apes, is the amazing length of his arms, which are as long as his body and legs together. His face is ſurrounded by a circle of grey hair, ſo that it has the appearance of being ſet in a round frame, which has a very extraordinary effect. His eyes are round, but ſunk; his ears naked, his face depreſſed, of a tawny colour, and much reſembling that of a man.——This ſpecies of ape appeared to be of a mild diſpoſition. His motions were neither rude nor precipitate. He took the food which was given him with great gentleneſs; which food conſiſted chiefly of bread, fruit, and almonds. He was very fearful of cold and moiſture, and lived but a ſhort time out of his native country. He is originally an inhabitant of the Eaſt Indies, particularly of Coromandel, Malaca, and the Malucca iſlands'.

To this hiſtory of the *Gibbon* ſucceeds a recapitulation of the particulars of what we have here tranſlated, under the title of *diſtinctive characters of this ſpecies*, which is followed by a *deſcription*, conſiſting of another repetition almoſt verbatim, of the preceding *hiſtory* and *character*. After this our indefatigable author gives a table of the dimenſions of all the external parts of its body. He then deſcribes minutely all the viſcera, &c. to which is added a table of their ſeveral dimenſions; alſo an anatomical account of its ſkeleton; to which is ſubjoined another table, ſhewing minutely the dimenſions of each bone. To this ſucceed five plates, exhibiting the animal when living, its *viſcera*, ſkeleton, &c.

This volume contains, beſides thoſe we have mentioned, a deſcription, equally minute, of a great number of baboons, monkeys, &c. to which is ſubjoined a very long diſſertation on the degeneration of animals. In the beginning of this diſſertation M. Buffon, tied down by the Moſaic account of the creation, labours to prove that the difference of colour and make, between the inhabitants of the earth, is merely the effect of climate. 'The change, ſays he, is now become ſo great, that one might be apt to ſuppoſe, that the Negro, the Laplander, and the White people, were of different ſpecies; if we had not been aſſured, that there was but one man originally created, and if we did not find, by experience, that the Negro, the Laplander, and the White, will promiſcuouſly unite and propagate.' His firſt argument reminds us of a very intelligent Spaniard, who being aſked his opinion concerning the ſolar ſyſtem, replied, that the arguments in favour of the earth's motion round the ſun were ſo unanſwerable, that if the Old Teſtament had not taught the contrary, he ſhould ſurely have believed it. As to his ſecond argument, he totally deſtroys its weight by informing us, when ſpeaking of mules, that they are not incapable of propagation, as hath been generally imagined: Theſe are his words, '*Et ce mulet qu'on a regardé de tout tems comme une production viciée, comme un monſtre compoſé de deux natures, et que par cette raiſon l'on a jugé incapable de ſe reproduire lui-même et de former lignee, n'et cependant pas auſſi profondement léſé qu'on ſe l'imagine d'aprés ce prejugé, puisqu'il n'eſt pas reelement infecond, et que ſa ſterilité ne depend que de certaines circonſtances exterieures et particulieres.*' Moreover, in ſpeaking of foxes, wolves, and dogs, he tells us, that tho' he did not ſucceed in the experiments he made, yet he is firmly of opinion that, in a ſtate of nature, they would breed promiſcuouſly; that is to ſay, either of the firſt with the latter. So that the argument taken from the prolific union of a negro male with a white female, to prove that mankind are of one ſpecies, is no argument at all.

Notwithſtanding theſe ſlight ſtrictures, we retain all due veneration for the abilities and aſſiduity of Mr. de Buffon; and we eſteem his work as a capital addition to the catalogue of books in natural hiſtory.

Obſervations Hiſtoriques et Geographique, &c.

Obſervations Hiſtorical and Geographical concerning thoſe barbarous nations that inhabited the banks of the Danube, and the borders of the Euxine ſea. By M. de Peyſſonnel, formerly his moſt Chriſtian Majeſty's conſul to the Khan of the Tartars, afterwards conſul-general in the kingdom of Candie, now conſul at Smyrna, correſpondent of the Royal Academy of Inſcriptions, &c. 4to. Paris 1765.

AS the origin of thoſe arts and ſciences that have done the greateſt honour to human ingenuity, is, for the moſt part, difficult to be inveſtigated, and frequently inacceſſible to every thing but conjecture; ſo it happens too, that the riſe of thoſe nations that have made the greateſt figure in the revolutions of empire, is involved in the ſame obſcurity—Both theſe circumſtances proceed from the ſame cauſe. Arts in their firſt principles and progreſs to perfection, and nations in their uncultivated and unaſpiring ſtate, were not of conſequence ſufficient either to be enquired after, or recorded. Hence it is that ſo little has hitherto been known concerning the origin of thoſe innumerable hords, that overflow the eaſtern and the weſtern empires. Thoſe remains of ſcience, and of learned curioſity, that might have formed their annals and inveſtigated their origine, ſunk down before them, and they diſdain'd the influences of univerſal ignorance, that the effects of their rapine and barbarity might be unknown.

The firſt accounts that hiſtory, not indeed quite diveſted of fable, affords us concerning the northern emigrants, is that of the Scythians, who left Colchos in purſuit of Jaſon, and ſettled on the weſtern borders of the Euxine ſea. Theſe may be conſidered as the firſt colonies of the Pontic Scythia, and of the country of the Getes and Daces.——For this opinion we have the authority of Juſtin, who tells us likewiſe, that ſuch of the Scythians as continued their purſuit of Jaſon, paſſed along the Danube, and at length, with their boat on their ſhoulders, they traverſed the country as far as Aquilea, where not finding the Argonauts, and being aſhamed to return into their own country without ſucceſs, they ſettled in thoſe parts which afterwards took the name of Iſtria, from theſe people who came from the Iſter, or Danube. There they founded a republic called *Reſpublica Polenſis*, or the Republic of Exiles, the word *pola* in the Scythian language having that ſignification. Thoſe Getes above-mentioned, became, under the denomination of *Goths*, the moſt conſiderable of all the eaſtern barbarians that made incurſions into the Roman empire. Yet by thoſe incurſions chriſtianity was introduced amongſt them abou the time of the emperor Gallienus.———The biſhops whom they had made priſoners inſpired them with a love of that religion by their virtues; and, if we may believe Mr. Peyſſonnel by their miracles. However, they received their inſtructions and churches were built amongſt them. Philoſtorgus remarks that under the emperor Conſtantine, a great multitude of Goth were driven from their country on account of their religion, an that the emperor ſettled them in Myſia. Protogenes aſſiſted a the council of Nice in quality of biſhop, and it appears that hi juriſdiction extended over Dacia, Dardany, and the neighbouring countries, and, of conſequence, over thoſe barbarous na tions which Aurelian had permitted to ſettle on this ſide th Danube; yet we find that the Biſhop of Theſſalonica wa charged with the publication of the decrees of that counci not only in Greece and Macedonia, but alſo in the two Scythia

Scarcely was chriſtianity eſtabliſhed amongſt the Gothic na tions, when perſecutions on account of religious opinions too place; and the fury of barbarous and ſuperſtitious blindn transferred itſelf to the ſupport of ſects and ſchiſms. T Chriſtians, moreover, in general, were heavily perſecuted b of the Goths as were yet unconverted; but thoſe peo with a ſcourge in their turn, and became a prey to th who paſſed the *Palus Mæotis*, attacked and totally re One tribe of the Goths, called *Tervinges*, applied ror Valens for permiſſion to ſettle in Thrace. Th this occaſion was Ulfilas their biſhop, who, to make his court to the emperor, embraced Arianiſm, and inſtructed his people in the ſame principles. It was this Ulfilas who taught the Goths the uſe of letters; his characters were the Greek, and he tranſlated into their language the holy ſcriptures.—Valens permitted the Goths to ſettle in Thrace, but the troubleſome conduct of the Roman officers, ſoon afforded them a pretext for revolting, and they ſpoiled the provinces where they had been ſuffered to reſide.—The emperor found it neceſſary to put an end to the Perſian war, which he had then upon his hands, in order to reduce theſe inſurgents. Their king declared that he would be ſatisfied with permiſſion for his ſubjects to continue in Thrace, but the emperor would not liſten to his propoſals, and haſtened to give them battle, before his nephew Gratian, who had ſucceeded Valentinian in the empire of the weſt, could divide with him the honours of the victory. The battle was fought near Adrianople, on the ninth of Auguſt 378; the Romans were conquered, and hardly one third of their army eſcaped. The emperor being wounded, and taking refuge in the houſe of a peaſant until his wounds were dreſſed, it was preſently ſet on fire, and he periſhed in the flames. This victory laid open the Roman territories to the ravages of the Goths from eaſt to weſt, and they carried their rapine as far as the Alps.

It is evident, however, that theſe Goths would not have invaded, nor even have ſought admittance into the Roman dominions, had they not, as we have before obſerved, been driven out of their own by the incurſion of the Huns. Theſe Huns were the moſt northern of thoſe barbarous nations, and inhabited that part of the European Sarmatia, which lies along the Tanais, together with the angle, which that river forms above the Caſpian ſea. Claudian gives us the following deſcription of this People:

> Eſt genus extremos Scythiæ vergentis in ortus,
> Tranſgelidum Tanaim, quo non famoſius ullum
> Arctos alit; turpes habitus, obſcenaque viſu
> Corpora, mens dura, nunquam ceſſura labori;
> Præda cibus vitanda ceres, frontemque ſecari
> Ludus, et occiſos pulchrum juvare parentes.
> Nec plus Nubigenas duplex natura biformes
> Cognatis aptavit equis, acerrima nullo
> Ordine mobilitas, inſperatique recurſus.

Claud. in Ruf. v. 323. lib. I.

Ammianus Marcellinus tells us, that the Huns, a people little known to the ancients, occupied a tract of country between the *Palus Mæotis* and the frozen ſea; but by theſe, he certainly muſt have meant the ancient Moſcovites: *Hunnorum gens veterum monumentis leviter nota ultra Paludes Mæoticas, Glacialem* *oceanum accolens, omnem modum feritatis excedit.* The ſame writer repreſents them as almoſt always on horſeback, *curabant Hunni omnia negotia equis inſidentes, et vix ſtare firmiter ſola poterant.* Theſe deſcriptions which the poet and hiſtorian have left us, would do extremely well for the modern Tartars, and particularly the Nogaeſe, who are an ugly, filthy, indefatigable people, almoſt always on horſeback, and hardly capable of acting in any other ſituation, expert in rallying their forces after a defeat, and in unexpectedly re-attacking their enemies. In all theſe things there is a perfect reſemblance; yet notwithſtanding this ſimilarity of manners, and though their origin in the remoteſt times might be the ſame, they muſt nevertheleſs be conſidered each as a diſtinct people, becauſe their reſpective languages have not the leaſt affinity.

Mr. De Peyſſonnel, from his reſidence in quality of conſul to the Khan of Tartary, was enabled to inveſtigate, with great care and ſucceſs, the topography of thoſe countries, ſo little known where he reſided, and his accuracy and elaborate attention in this reſpect, conſtitute the moſt valuable part of his work.—Of the *Taurica Cherſoneſus* in particular, he has given a large and curious account.—But the origin and connections of the ſeveral barbarous nations that broke in upon the Roman empire, and overſpread the north and the weſt, form the principal object of his work.—The firſt part of his book, to which he has prefixed a large and learned diſſertation on the Sclavonian language, is divided into twenty five chapters, containing the following heads.

Chap. I. On the geography of thoſe countries that lie to the north and the ſouth of the Danube.

II. On the languages that are commonly ſpoken in thoſe countries.

III. The firſt incurſions of the Scythians on the weſtern banks of the Euxine ſea.

IV. The oriental barbarians under the Perſians and the Macedonians.

V. The firſt invaſion of the weſtern barbarians.

VI. Of the weſtern barbarians, from the deſtruction of the Macedonian empire, until the time of Diocleſian.

VII. The firſt incurſions of the northern barbarians.

VIII. Freſh incurſions of the eaſtern Scythians. Origin of the Bulgarians.

IX. Grants of countries made to the barbarians by the emperors. Chriſtianity introduced amongſt the Scythians.

X. The firſt appearance of the Huns.

XI. Diſcoveries concerning the Nomadian Scythians. Migration of the Goths weſtward. Expedition of Attila into I[illegible]

XII. The Bulgarians diſtinguiſhed, who had before been known only under the general name of Scythians.

XIII. Firſt appearance of the ſlaves or Sclavonians on this ſide the Danube.

XIV. The Huns employed by Juſtin II. in his expedition againſt the Perſians. Geographical obſervations on Colchis and Lazica.

XV. New account of the ſituation of the Sclavonians. Firſt appearance of the eaſtern Turks, under the name of Chazares.

XVI. Conteſts of the emperors with the Bulgarians and Sclavonians. Divers remarks on the Cherſonites and Boſphorians. Geographical obſervations on the *Taurica Cherſoneſus.*

XVII. Origin of the Athingans or Bohemians. Converſion of the king of the Bulgarians, which gives riſe to the ſchiſm of Photius. Various remarks on the Sclavonian language, being adopted by the Bulgarians.

XVIII. Firſt incurſions of the Ruſſians towards the South. Invaſion of great Moravia by the Turks.

XIX. The war between Conſtantine Porphyrogenetes and Simeon king of the Bulgarians. Geographical obſervations on the navigation of the Ruſſians, and on ſeveral parts near the Boryſthenes.

XX. Continuation of the hiſtory of the Turks, Bulgarians, and Ruſſians. Incurſion of the Patzinacites into Hungary. Deſtruction of the Bulgarian monarchy by the emperor Baſilius.

XXI. Revolt of the Bulgarians. War between Conſtantine Monomacus and the Patzinacites. Invaſion of Bulgaria, Thrace, Macedonia, and Greece, by the Uzes. War in Croatia under Michael Duc. Parap.

XXII. Continuation of the hiſtory of Croatia and Dalmatia, under Alexis and John Comnenius. War between John and the Patzinacites. Revolt of the Servians. War between John and the Hungarians.

XXIII. Continuation of the hiſtory of Servia, Croatia, and Dalmatia. Firſt appearance of the Comanians. Geographical obſervations on the countries inhabited by thoſe barbarians in Aſia. War between Manuel Comnenius and the Hungarians. Riſe of Genghis Kan.

XXIV. Origin of the Walachians. Several incurſions of the Walachians and Comanians, on the territories of the empire, until the death of Baldwin. Irruption of the Tartars into Europe, under their prince Batou Kan. Converſion of the Comanians.

XXV. Walachia divided from the kingdom of Bulgaria, and formed into a ſeparate ſtate. Eſtabliſhment of the principality of Moldavia. Succeſſion of princes till Stephen the great.

Such are the principal ſubjects of theſe hiſtorical obſervations, in which the author hath, as far as might be conſiſtent with his plan, generally conducted himſelf by the ſucceſſion of emperors.—The limited nature of his argument, prevented him from proceeding ſyſtematically; ſo that his obſervations are generally topical, and while he was confined to one tract of country, he could not purſue his inhabitants to the extent of their migrations, or enter into the intereſts of their new ſettlements: yet the more regular hiſtorian may from hence receive important lights and uſeful intimations; for ſuch works as theſe may be conſidered as a kind of common-place-books, or treaſuries of hiſtorical anecdotes and inſtructions, uſeful to be referred to on every occaſion.

In the latter part of his work, Mr. Peyſſonnel entertains us with an account of his travels to Magneſia, Thyatira, Sardis, &c. and relates whatever he met with worthy of curioſity in antique monuments, and variety of ſignificant inſcriptions, moſt of which have hitherto been unobſerved: with hiſtorical and geographical remarks.—Theſe he addreſſes to the members of the royal academy of inſcriptions and belles lettres. They are really a valuable collection, and, as they are accompanied with plates, they muſt afford the moſt exquiſite entertainment to the lovers of high antiquity.

De la Prédication. i. e. On Preaching. 12mo. A Londres, (à Paris) 1766.

THE deſign of this performance is to ſhew that preaching has contributed very little, in any age of the world, to the reformation of mankind, and that it is in the power of *government* alone to produce this happy effect. The author appears to be a man of ſenſe and genius, a friend to virtue, and a lover of mankind; his manner of writing is ſprightly and agreeable, and though many will, no doubt, look upon every thing that is ſaid in regard to improving the manners and morals of mankind, as idle and viſionary, yet the diſcerning reader, who is acquainted with the nature and hiſtory of man, will be convinced of the weight and importance of many things which he advances.

He ſets out with obſerving that men, ever ſince they have formed themſelves into ſocieties, have been preaching to one another, though with little ſucceſs. He ſhews briefly from the hiſtory of the Old Teſtament, that the *preachers* both before and after the flood made few converts. When he comes to the time of our Saviour, he ſays,—‘ It is not for us, worms of the earth, the children of darkneſs, blind in the book of life, to aſk, why *the light of the world* did not purify the world by the fire of his word; why, after his death, both Jews and Gentiles continued what they were before? We know that he ſent his apoſtles to preach to the nations; but we know likewiſe that the nations, inſtead of attending to the apoſtles, put them to death, and that, till the days of Conſtantine, preaching made few proſelytes.'

'Here we muſt carefully diſtinguiſh between the converſion of the underſtanding, and that of the heart; the eſtabliſhment of a new worſhip, and the eſtabliſhment of manners. This is an important diſtinction, and I ſhall have occaſion to return to it by and bye.'

'Conſtantine ſpread chriſtianity over thoſe extenſive countries that were ſubject to the Roman empire. Clovis introduced it into Gaul, Charlemagne into Germany, Ethelbert into Great Britain, &c. A fine triumph for the eccleſiaſtical hiſtorians! Methinks I hear Gregory of Tour ſay to me—Caſt your eye over Gaul, and behold in the temples which are riſing every where in honour of the true God, thoſe altars, that croſs, that ſacrifice, thoſe ſacraments, thoſe public prayers, thoſe humiliations, thoſe marks of penitence, that hierarchy of paſtors to preſerve the ſacred depoſitum of the faith.'

'I ſee them, but I ſee at the ſame time kings and queens with *croſſes* on their foreheads, and crimes in their hearts. I ſee a Clovis, with the croſs on his face, ſhedding the blood of five princes, his own relations, in order to invade their little territories; I ſee &c. &c.'

'The number of preachers, ſince the early ages of chriſtianity, is prodigiouſly increaſed, together with the number of the faithful. At a certain hour of a certain day of the week, fifty thouſand preachers, in the different countries of Europe, aſſemble the people, and ſay to them whatever they pleaſe; and to theſe preachers ſovereigns truſt the important buſineſs of manners. In reading the Roman hiſtory, it is obſervable, that the magiſtrate alone ſpoke to the people *jure regali.* In the days of Conſtantine, the magiſtrates was ſilent, and the prieſt ſpoke.'

Our author goes on to obſerve, that the preſent manner of preaching is ill calculated to warm the imagination, or reach the heart; that the preachers of other religions have been as unſucceſsful as thoſe of the true; and that preaching, in every age and country, has been more ſucceſsful in recommending evil than good. He then proceeds thus:

'But there have been preachers of another ſort, who, without attending at the altar, have preached good morals; let us ſee what ſucceſs they have had. I begin with the poets, the firſt inſtructors of mankind, who have the beſt claim to the attention of their hearers, as they always ſpeak a divine language, *os divina ſonans*. We have nothing left of the works of *Orpheus*, who *ſung* his morals before the days of the prophets. But if fable, in order to give us a high idea of them tells us, that he tamed the fierceſt animals, and even ſoftened the heart of Pluto, it tells us at the ſame time, that he could not calm the amorous rage of the women of Thrace, who tore him in pieces on account of his indifference: a bad omen for thoſe poets who were to preach virtue after him.'

'Among the poets we are acquainted with, ſome have preached in heroics, ſuch as Homer, Virgil, Lucan, Taſſo, Camoëns, Milton, and the author of the Henriad. When the *Iliad* appeared, Greece was divided into as many parties, as there were ſtates in it. They were continually attacking each other, and inteſtine convulſions ſhook the general conſtitution. Homer foreſaw the fatal conſequences of their diviſions, and employed the voice of reaſon, the force of example, the majeſty of ſtile, the pomp of words, the charms of poetry, to ſhew them the danger of diſcord; but union no where appeared. Never perhaps was the Iliad more read, or more admired, than in the days of Pericles; becauſe at that period, the taſte and genius of the Greeks were at their height; even the vulgar were ſtruck with the beauties of poetry and eloquence. It is not neceſſary to cite the paſſages, where Homer, always attentive to the great point he had in view, paints Diſcord in the form of a famiſhed monſter, feeding on blood and carnage. It is ſufficient for my purpoſe to obſerve, that the Greeks, whilſt they were ſinging the verſes of Homer, extolling his poetry and the moral he inculcated to the ſkies, were tearing one another in pieces.'

'The wiſe Virgil, whilſt he flattered the Romans in his Æneid, propoſed to himſelf, no doubt, to rekindle expiring virtue in the breaſts of his countrymen. Accordingly he ſings of a hero ever juſt, ever patient, ever brave, ever full of piety towards the gods. This is the principal character with which he marks him; *pius Æneas*, &c. and in order to inſpire the greater horror of irreligion, and thoſe other vices which were haſtening the ruin of Rome, even under her own triumpha arches, with what dreadful noiſe, with what horrid apparatus does he open the infernal regions to their view? In that abyſ of tortures, nine times deeper than the diſtance between eart and heaven, he ſhews profane mortals thoſe miſers, who accumulated wealth without ſharing it with the indigent; brother who lived in enmity with brothers; ſubjects who took up ar againſt their rightful ſovereigns; traitors who ſold their country for money; magiſtrates who enacted or aboliſhed laws fro

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views of intereſt; fathers guilty of inceſt, and children of parricide.'

Was Auguſtus, was Tiberius, was Caligula, was Nero, were the grandees of their courts, was that multitude of corrupt wretches who diſgraced all the different orders of the empire, frighted at the ſight of this picture of Tartarus? Did they change their conduct? alas, no! Was Virgil himſelf ſtruck with the picture he drew? Three lines in his Georgics incline me to doubt of it,

' *Felix qui potuit rerum cognoſcere cauſas;*
Atque metus omnes, et inexorabile fatum,
Subjecit pedibus, ſtrepitumque Acherontis avari.'

'I might ſay a great deal upon the *Henriad*; what a ſermon! name to me a ſingle moral virtue; a virtue beneficial to ſociety; a real virtue which is not there placed in its ſtrongeſt light. Valour, juſtice, humanity, generoſity, obedience to the laws, loyalty to the prince, appear in their moſt beautiful and affecting forms; the ſame true and ſtrong pencil draws, in the moſt terrible colours, thoſe follies which ruined our fathers; that *fanaticiſm*, for example, that blind and ſtupid fury which reaſon never tamed.—This poem has now been preaching to us for the ſpace of forty years; what impreſſion has it made? Our theological diſputes, wherein our divines pelt one another with the ſtones of the ſanctuary; what has lately happened in a great city *, where public clamour, ſurpriſing the attention of juſtice, made an innocent old man be put to death; the annual thankſgivings that are offered up to Almighty God in the ſame city for a religious maſſacre, ſhew that fanaticiſm is ſtill cheriſhed in our breaſts, and that this monſter would ſtill commit dreadful ravages, if the wiſdom of government did not chain it down.'

'But of all the epic poets, *Milton* has choſen the grandeſt ſubject, and the fitteſt for a preacher: His plan is immenſe! it comprehends the counſels of the Almighty, and the whole creation; thoſe torrents of light and pleaſure which flowed for the angels, whilſt they continued in their allegiance; that ſea of fire into which their rebellion hurled them; their rage againſt man when innocent and happy in the garden of Eden! It comprehends their efforts to ruin him, and their fatal ſucceſs; the terrible conſequences of his tranſgreſſion, the air covered with black clouds, winds let looſe, ſtorms, tempeſts, volcano's; earth refuſing her fruits, war preparing her ſcourges, force, tyranny, famine, with numberleſs plagues; and this horrid ſcene not even terminated by death itſelf: heaven ſhut and hell opened for the miſerable, who are born only to ſuffer, and to ſuffer, becauſe deſcended from a guilty progenitor.'

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* Tholouſe.

‘ But I weaken *Milton*; his poem, from the beginning to the end, is a ſublime ſermon, a diſcourſe of the Almighty in a language of fire, a ſacred enthuſiaſm! His countrymen begun to read it in the reign of Charles the ſecond; and in this reign, more than in any other, the allurements of riches, luxury, and debauchery, made England forget both the fall and the puniſhment of man. But it is not one nation only that is intereſted in this poem; it relates to the moſt important intereſt of all nations. Accordingly, all Europe reads *Paradiſe loſt*: It ſtrikes, it aſtoniſhes, but does it reform? alas, no!’

Our author now proceeds to conſider what influence the dramatic writers, and the ſatiriſts of ancient and modern times, have had upon the morals of mankind.

He ſhews, in a ſprightly and agreeable manner, that men, whether they cry or laugh, ſtill continue the ſame; that laws are not better obeyed, ſocial virtues more practiſed, juſtice more reſpected, or faith better kept. Hiſtory too, which is more natural, more ſimple than poetry, though it has always endeavoured to correct the manners of mankind by facts and reflections ariſing from them, has, he obſerves, never attained its end; whilſt it continues to relate the calamities that cover the earth, it ſhews the inefficacy of its own efforts.

‘ If the force of inſtruction, continues he, could produce good morals, this glory, next to the preaching of the goſpel, ſhould ſeem to be peculiarly reſerved for *philoſophy*. The philoſopher, in order to eſtabliſh morality, neither borrows the bitterneſs of ſatire, nor the enchantment of the theatre; neither the thunder of eloquence, nor the ſublime of inſpiration. He diſdains to make uſe of any inſtrument of ſurpriſe; he confines himſelf to the ſimplicity of reaſon; he opens before us the book of nature, which ſpeaks an intelligible language to every underſtanding; he looks for the foundation of morality in the conſtitution of things; he ſuppoſes nothing, but proves every thing. Is an action hurtful to ſociety? it is bad, and he proſcribes it. Is it beneficial to ſociety? it is good, and he recommends it. Thus it is that he lays the line, and aſcertains the boundaries between vice and virtue. He allows us the uſe of all the gifts of nature, and only deſires us not to abuſe them: he means not to form a man without paſſions, but a worthy man with paſſions.’

‘ Does he ſpeak of God? He takes care not to repreſent him as an arbitrary law-giver, who commands or forbids, without any other motive but that of being obeyed. He does not ſay, honour and love your father and mother, becauſe God commands it; but he ſays, God commands it, becauſe, if you refuſe to hearken to this firſt call of nature, there is no other being whom you will honour, none whom you will love. He does not ſay abſtain from violence, becauſe God forbids it; but he ſays, God forbids it, becauſe with it, towns and countries would ſoon become an immenſe theatre of confuſion, horror, and blood. He teaches us, after Cicero, that law is not a human invention, but the expreſſion of that univerſal reaſon which governs the world; that, like it, it is eternal and unchangeable; that it does not vary according to times and places; that what it commanded or forbid in the beginning of the world, it ſtill commands or forbids to every nation on earth; and after having fixed the boundaries between vice and virtue, far from ſeeing in the Deity an implacable judge, the philoſopher ſees in him a father, who never puniſhes, but in order to reform.'

'Now this ſublime, this ſimple philoſophy, this torch of reaſon herſelf, which, after being extinguiſhed in Greece, was lighted up again in Italy, in England, and in France, and has ſpread knowledge to the remoteſt boundaries of the north, what effects has it produced upon morals? It has happily baniſhed ſome barbarous prejudices. Wills are no longer void, which bequeath nothing to the church. Churches no longer ſerve as ſanctuaries for aſſaſſins; we no longer believe that Rome can abſolve ſubjects from the oath of allegiance to their ſovereign. We ſhall never go again to ruin our families and cut one anothers throats in Paleſtine. Witches are not committed to the flames, and at the laſt *Auto-da-fe* in Liſbon, no human being was ſacrificed; *&c. &c.*'

'Theſe maladies of the mind, and ſome others of the ſame kind, which are the offspring of ignorance, philoſophy has cured; but all the vices which can infect enlightened nations ſtill ſubſiſt; and their poiſon, as it circulates through all ranks and conditions of men, from the cottage to the court, is ſtill heightened in proportion as it aſcends. The Stoic philoſophy, in its greateſt efforts, produced indeed ſome good emperors, Trajan, Nerva, Adrian, the two Antonines, and ſome individuals in every order of the ſtate; but it had no effect upon the multitude. With more light and knowledge than it was then poſſeſſed of, it labours ſtill with as much ardour as ever to make proſelytes; but this flower of the human ſpecies will only make a very puny republic.'

'It appears plainly, therefore, from the records of all ages, that preaching, under whatever form it is conſidered, whether in the leſſons of philoſophers, in the examples of hiſtory, the enthuſiaſm of poets, the oracles of the goſpel, the precepts of the ſynagogue, the inſpiration of prophets, the zeal of patriarchs, has never formed, and never can form a virtuous people. Who then, it will be aſked, is the true preacher? I anſwer *Government.* But it is not enough to affirm this, I muſt prove it'.

them which we overlook: *the fair ſex*, ſays he, *incapable of taking our manner of living, which is too laborious for them, obliges us to take theirs, which is too effeminate for us.* This perverſion of order, this aſcendant of the fair ſex, which is formed to be guided, begins in families, and extends itſelf to the public, which it corrupts. It is women who form the characters of men. Hence it is, that in what is called *good company*, we meet with ſo many agreeable and ſo few virtuous perſons.——A wife conſtantly under the eye of a huſband, who is her maſter, and who has power to puniſh her, would endeavour to gain his affections, by confining herſelf within her family; and then the education of children, domeſtic buſineſs and oeconomy, harmony, &c. would flouriſh.'

' A third ſtep ſhould be, to encreaſe the authority of maſters over their ſervants. It is very ſurpriſing that the Greeks and Romans, with ſo much knowledge and humanity, had ſlaves, like the barbarians, inſtead of domeſtics. It is ſtill more ſurpriſing, perhaps, that Chriſtian nations, with the Goſpel before their eyes, ſhould condemn their brethren in the colonies to all the horrors of ſlavery, becauſe they are *black*. The firſt man, who ſaid to another, *you ſhall be my ſlave, for I am ſtronger than you*; muſt have had the heart of a tiger. But the firſt man, who ſaid to another; *I ſee you are poor, if you will receive your ſubſiſtence from me, you ſhall be my domeſtick*, made a contract uſeful for both. But this contract, by a relaxation of domeſtick diſcipline, is become more grievous to maſters than to ſervants, &c.

After pointing out a remedy for this evil, our author now proceeds to that part of his plan which relates to maſters of families, the nobility, &c.; and here he is of opinion, that a number of cenſors ſhould be appointed, under certain regulations. The inſtitution of cenſors, he ſays, has been of ſingular ſervice in every government, where virtue and good morals have been the principal objects.

' The plan, which I lay down, continues he, in order to facilitate the execution of it, preſuppoſes a good public education; this ſhall not be that of *Emilius*, which, were it practicable and unexceptionable, can only be a private one. Nor ſhall it be that which is eſtabliſhed in our colleges, which is condemned by the voice of the public; it ſhall be that which ariſes from the ideas of Locke, Montaigne, Plutarch, Xenophon, and Plato; that, wherein things ſhall be taught before languages, which are often uſeleſs to thoſe who learn them; that, which inſtead of being the ſame for all, ſhall have ſeparate claſſes according to the wants of the ſtate, and by exerciſes appropriated to each claſs, ſhall form fit ſubjects for commerce, for juriſprudence, for war, for the church, for the arts, &c.; that, thieves, and aſſaſſines. What a city! what a capital! I undertake, however, to give it morals, and if I ſucceed, the provinces, always leſs corrupt, will ſoon be reformed.

'I begin by ſtrengthening paternal authority, the firſt and the moſt ſacred of all. It is derived from God; it governed before there were any kings; it was the foundation and the model of the Chineſe government for many ages, when the reſt of the earth was at the mercy of tyrants; Romulus, who perhaps ſtretched it too far, placed it at the head of his laws; he allowed a father, not only to put his children in priſon, to load them with chains, to order them to be publickly beaten with rods, to condemn them to labour, to diſinherit them, but even to ſell them or put them to death. I would give fathers all this power, excepting that of ſelling their children, and putting them to death. When we conſider, that it is a father who puniſhes, there is little reaſon to be afraid of ſeverity. Romulus perhaps extended the duration of paternal authority too far; it was exerciſed over children of whatever age or dignity. It may continue till the age of five and twenty. When a child has been properly trained till this time, if he is guilty of any irregularity afterwards, let him be ſubject to the laws.—A father, to whom ſuch a power is committed, muſt not be ſurpriſed, if after the example of China, he is obliged to anſwer for the conduct of his children, under the pain of being puniſhed for their crimes. The law ſuppoſes, that if the father had educated his ſon properly, the crime would not have been committed. And at the worſt, the puniſhment of an innocent perſon, which is ſometimes unavoidable under the beſt form of government, would prevent a hundred other fathers from being guilty.'

'My next ſtep ſhould be, to re-eſtabliſh the authority of huſbands. It is well known what this was in the days of the patriarchs. The great ſtudy of *Sarah* and *Rachel* was to pleaſe their huſbands. This tender reſpect for the head of the family would have kept them in their duty, even if they had been void of virtue. The fair ſex, throughout all the eaſt, was long faithful to this ſalutary ſubordination; and thoſe nations of the weſt, which gave any attention to morals, placed it among their inſtitutions. Under the firſt laws of Rome, a wife that was guilty of any crime, had no other judge but her huſband, who called her relations together, and, with them, ſat in judgment upon her. It was owing to the wiſdom of this law, that during ſeveral ages, there was no complaint againſt wives before any of the tribunals; no action for adultery, no divorce.—The Athenians had a particular magiſtrate who watched over the conduct of wives; the true magiſtrate, the magiſtrate *of nature, is the* huſband. A philoſopher of our times, who *is reproached with* many paradoxes, has mixed ſome truth with

them

copies of his work are ſeized, and he will probably be deprived of his ſtipend, and branded with infamy. Such are the rewards which theſe pious guardians of the liberties of the people are about to beſtow upon a ſubject, whom juſtice, not to mention generoſity, would have loaded with honours!

We ſhall now ſpeak of the contents of this obnoxious performance, eſpecially that part which concerns Switzerland in particular. Our Author divides his work into 124 ſections. He begins with general reflections on man, the body, the ſoul, their union, the paſſions, the general purſuit of and gradual approaches towards happineſs. He thence proceeds to the conſideration of oaths among the Greeks and Romans, which he obſerves have been carried by Chriſtians to a much higher pitch of ſeverity. Having firſt enquired into the utility of oaths, their nature, intention, abuſe, obligation, riſe and progreſs, 'We have no example, ſays he, till in the ſeventh century, of an oath invented by the holy fathers, eſtabliſhed by their influence, and, by their perſuaſion, ſwallowed by the people. The occaſion was this: Siſenand, the ſecond Gothic king, who was in poſſeſſion of all Spain, under the cloak of religion, the beſt cloak for a tyrant, called a council at Toledo. Sixty-four biſhops, part Spaniſh and part French, were the holy fathers which compoſed this famous aſſembly. To render more perfect the already-perfect church, was not the principal part of their intention; but to eſtabliſh Siſenand on his throne: for King Suintilla, who had been dethroned by this rebel, being a worthy prince, had many friends, and ſome power.

'Now Siſenand having uſurped the crown by means of Dogobert I. king of France, and having but little dependence on the fidelity of his ſubjects, it became neceſſary to invent ſome extraordinary means for his ſecurity; it was the oath of allegiance; a thing, till this time, entirely unknown. This ſacred bridle therefore being to be put upon a Chriſtian people, it was proper that the holy fathers ſhould perform the part of grooms on the occaſion. The oath itſelf is too great a curioſity to be omitted. It runs thus: *Quicunque igitur à nobis vel totius Hiſpaniæ populis qualibet inſpiratione vel ſtudio ſacramentum fidei ſuæ, pro patriæ gentiſque ſuæ Gothorum ſtatu, vel conſervatione regiæ ſalutis policitus eſt, temeraverit, aut regem nece attrectaverit, aut poteſtate regni exuerit, aut præſumptione tyrannica regni faſtigium uſurpaverit,* anathema *ſit, in conſpectu Dei Patris & angelorum, atque ab eccleſia catholica, quam prophanaverit perjurio officiatur extraneus, & ab omni Chriſtianorum coetu alienus, cum omnibus impietatis ſuæ ſociis. Quia oportet ut una pœna teneat obnoxios, quos ſimilis error invenerit. Quod iterum ſecundo replicamus, dicentes: quicunque ex nobis—uſurpaverit—ut ſupra.* Anathema *ſit in conſpectu Chriſti & apoſtolorum ejus*—& damnatus in *futuro Dei judicio habeatur cum* *conparticibus ſuis, quia dignum eſt, ut qui talibus ſociantur, ipſi etiam damnatione eorum participatione obnoxi teneantur. Hæc etiam tertio acclamamus: quicunque ex nobis.*——Anathema *ſit in conſpectu Spiritus Sancti & martyrum Chriſti*——*neque partem juſtorum habeat, ſed cum diabolis & angelis ejus æternis ſuppliciis condemnetur, una cum eis, qui eadem conſpiratione nituntur, ut par pœnà perditionis conſtringat, quos in perditionem prava ſocietas copulat; et ideo ſi placet omnibus, qui adeſtis, hæc iterata ſententia, veſtra vocis eam conſenſu firmate. Ab univerſo clero & populo dictum eſt. Qui contra hanc veſtram definitionem præſuraſerit,* Anathema *Maranatha: hoc eſt in adventu Domini perditio ſit, & cum Juda Iſcariote partem habeat, & ipſi & ſocii eorum.* Amen! *Quapropter ipſi nos ſacerdotes omnem eccleſiam Chriſti ac populum admonemus, ut tremenda hæc ac toties iterata ſententia nullum ex nobis præſenti et æterno condemnet judicio, ſed fidem promiſſam erga glorioſum dominum noſtrum Siſenandum cuſtodientes, ac ſincera illi devotione famulantes, non ſolum divinæ pietatis clementiam in nobis provocemus, ſed etiam gratiam antefacti principis mereamur precipere.* Amen.

'Who can read this oath, ſays our author, without diſguſt and ſhuddering? From this anathematizing, Gothic, monſtrous production, we fix the aera when the poor Chriſtians firſt began to be loaded and ſhackled with horrid oaths, whoſe curſes extended to eternity.' The clergy, however, ſoon found means to excuſe themſelves from the above oath of allegiance. In the ninth century they were generally excuſed, and Pope Honorius II. expreſly forbad its being adminiſtered to them.

The author continues his animadverſions on the ſubject of oaths with equal ſpirit, reaſon, and learning; interſperſing his remarks with frequent hiſtorical anecdotes, and pertinent quotations. He obſerves, that ſince we are taught by daily experience, that the ſtrongeſt oaths, by frequent repetition, ceaſe to anſwer the purpoſe for which they were intended, it follows that they ought never to be uſed when there is a poſſibility of obtaining truth by any other means. He then conſiders the doctrine of ſcripture upon this ſubject, particularly that paſſage in the New Teſtament in which Chriſt poſitively forbids all ſwearing whatſoever. *Swear not at all, neither by heaven, &c. but let your converſation be yea, yea, and nay, nay, &c.* On this remarkable paſſage he quotes the various opinions and explanations of all the celebrated commentators. Having thus conſidered the ſubject in all its different points of view, the author propoſes a form of oath, which he thinks, might with a ſafe conſcience be taken by people of all perſuaſions. The oath here propoſed is adapted firſt to the ſovereign, and then to the ſubject. After a preliminary acknowledgement of the exiſtence, omnipotence, mercy, juſtice, omniſcience, omnipreſence and eternity of God; the words of the oath are theſe. 'I bow down in humble veneration, before the throne of thy glory, and call thee to witneſs the upright intention of my heart, to fulfil the following obligation:

That of the ſovereign.

Never to miſuſe the power which I have received.

Not to refuſe protection or juſtice to any one.

Neither to undertake nor conceal any thing that may injure the ſtate.

To leave nothing undone, which may conduce to the publick good.

That of the ſubject.

Not to miſuſe my liberty, which I enjoy under the gracious government of thoſe, whom God hath appointed to rule over me.

To be to them ever obedient and faithful, and neither deſigning nor concealing any thing prejudicial to their power and honour.

Dutifully to ſubmit to puniſhment, if ever I ſhould treſpaſs againſt their laws.'

In this oath the perſon ſwearing denounces no curſe againſt himſelf, as is uſual with us, in the words, *ſo help me God*; to all which curſing our author is a great enemy, as he deems it the height of folly and madneſs, to ſtake one's eternal ſalvation, againſt any ſublunary conſideration whatſoever. With regard to teſtimonial oaths, he condemns them as profane and ineffectual, and is of opinion that a poſitive aſſertion would anſwer the ſame purpoſe, ſince the weight of an evidence depends not upon the oath he has taken, but on his character. An honeſt man will not *aſſert* a falſehood, and a villain will *ſwear* any thing. To theſe ſucceeds the conſideration of religious oaths, which took their riſe in the year 489, when Euphemius, patriarch of Conſtantinople, refuſed the coronation of Anaſtaſius, the Greek Emperor, unleſs he would ſwear to *maintain the purity of the faith.* Anno 723, the dignified clergy were ordered to take the ſame oath, 'to which, ſays our author, Pope Gregory II. thought fit to add the two words *fidelity* and *obedience.* But to whom? to Chriſt, no; his kingdom is not of this world: to Peter's Statholder, who inherited his ſword.' In the year 1129, the *Concilium Tholoſanum* ordered, that every male, above twelve years old, ſhould ſwear to his belief of the church of Rome, and to diſcover and perſecute all hereticks to the utmoſt of his abilities. Thus the poor people ſwore, that they believed what they neither underſtood, nor were permitted to enquire into: what the church of Rome believed they were totally ignorant. Did our worthy reformers releaſe their followers from this impoſition? No: they decreed that both princes and people ſhould ſwear to promote and abide by the faith.

We come now to that part of the book, which hath drawn down upon the author the vengeance of thoſe weak, uncharitable magiſtrates, from whom he might juſtly have expected protection and reward.

Beginning with the hiſtory of the Helvetic confeſſion, 'Although, ſays our author, it be a diſagreeable taſk to expoſe our own failings, yet a regard to truth will not ſuffer me to conceal the tranſactions of my country. He then quotes a paſſage from Hottinger's church-hiſtory of Switzerland, to the following effect. 'Bullinger had already in 1562, committed to paper a ſummary of the doctrines, which in his writing and preaching he had inculcated, intending, that after his death, it ſhould be delivered to the government, as a teſtimony of the conſtant uniformity of his doctrine; which was alſo read and approved by Peter Martyr. This his intention he inſerted in his will, when in 1564 he was viſited by the Plague. But being reſtored to the ardent ſupplications of his congregation, the holy providence of the Almighty preſented an opportunity of publiſhing this confeſſion of faith, for the edification of the church of God.'

In ſhort, Bullinger's confeſſion of faith met with ſo much approbation, that the churches of Geneva, Bern, and Zurich, thought fit to publiſh it as the creed of the united Calviniſtical communities. The kirk of Scotland, with ſeveral others, petitioned to have their names inſerted; but it was thought more adviſable, that the church of each nation ſhould have its own ſeparate confeſſion. 'I acknowledge, ſays our author, this confeſſion to be a valuable memorial of the belief of the unenlightened times, in which it was conceived; and that it beams forth as much celeſtial wiſdom, as that of Augſberg or any other; but, in erecting it as a ſtandard, and a compulſive law, enforced by bitter oaths, ſeems it not that we have fallen into the error of the church of Rome, exculpating the Iſraelitiſh worſhip of the golden calf?' He then proceeds, with great perſpicuity and ſtrength of argument, to expoſe the abſurdity of ſwearing to the truth of any creed whatſoever, unleſs with the church of Rome, we admit the infallibility of thoſe, by whom it was compoſed. 'It is allowed, ſays he, by all thoſe who are capable of reaſoning, that the underſtanding can judge of truth only, according to the degree of evidence. Suppoſe, for inſtance, a man ſhould ſwear that a piece of cloth was blue, and that ſeeing it afterwards in a better light, he ſhould find it to be green, he will certainly believe it to be green, though he ſhould a thouſand times have ſworn that it was blue.' Many other arguments equally concluſive, are advanced by this [illegible] writer, in proof of his [illegible] ſelf-evident, that to mention [illegible] however, take leave of [illegible] ſection of his book. It is as [illegible]

[illegible] that I see the beloved diſciple of Jeſus [illegible] of ſwearing enter the [illegible] fathers of their country, [illegible] beſpeak them engaged in buſineſs of great importance. This makes him attentive. He liſtens [illegible] a great number of obligations, laws, ordinances, [illegible], and regulations of government [illegible] calculated to promote the happineſs of the [illegible], that each individual, not only in [illegible] own ſake, ſhould rejoice in the obſervance. He becomes greatly delighted, and exclaims in congratulation, '[illegible] love each other!' But his joy is ſoon interrupted with a murmur of curſes, when ſwearing, they all wiſh, that in caſe of diſobedience, the hand which they hold up, may be conſumed by fire from heaven, their tongue rot in their mouth, their eyes ſee no more light, their ears hear no more ſounds, that thunder may ſhatter their teeth, their lungs be [illegible], and that torture may tear their limbs, and burſt their bowels. Here the holy diſciple quakes and trembles. He remembers the hardened Jews, calling down a curſe upon themſelves [illegible] *be upon us and on our children!* Which curſe hath been ſo fully accompliſhed, that they have ſeverely felt its weight for near two thouſand years.——Tears fall from his eyes, his heart bleeds', &c.

Thus have we endeavoured to give our readers ſome idea of this remarkable book; remarkable, as well on account of the [illegible], ſtrength, and truth, of its ſentiments, as for the perſecution it has brought upon its worthy author.

When we conſider the merit of this performance, the piety and [illegible] character of the writer, and that it was publiſhed among a people who pride themſelves in their liberty, and [illegible] the perſecuting ſpirit of the church of Rome, we are aſtoniſhed at the conſequences of its publication. [illegible] on the other hand, we conſider, their government [illegible] ſuch horrid curſes from their poor [illegible] remember them as the perſecutors of [illegible] ſtates, and we have no[illegible] the excellent author to take refuge in [illegible] with more juſtice and [illegible]

Hiſtoire

Hiſtoire de la Vie de Henry IV. *Roi de France et de Navarre*, &c. That is, the Hiſtory of the Life of Henry IV. King of France and Navarre. By M. De Bury. 12mo. 4 vol. Paris, 1766.

THERE is ſcarce any ſpecies of writing, that is more inſtructive to the philoſopher, or agreeable to ſuch as read only for their amuſement, than the lives of thoſe who have made a diſtinguiſhed figure in the higheſt ſtations of life. General hiſtory often throws a falſe light on the characters of ſuch perſons; the ſplendor, which ſurrounds them dazzles the eye, and prevents our having a clear and diſtinct view of them: but when they lay aſide the badges of their dignity, and deſcend from the height of their exalted ſtations, to the common level of humanity; when we are allowed to take a view of them as fathers, huſbands, maſters, friends, and companions; when we are admitted to their tables, and their diverſions, and mix with them in the humble amuſements, and agreeable relaxations of domeſtic life, we can then form a juſt idea of their characters; and whilſt our ſelf-love is agreeably flattered in being admitted to a familiar intercourſe with ſuch illuſtrious perſonages, we clearly perceive that men are the ſame in every rank and ſtation of life.

The work now before us, therefore, muſt be acceptable to readers of every claſs; and indeed deſervedly. Beſides an account of the great actions which Henry the fourth performed in the eyes of all Europe, it contains many agreeable and intereſting particulars, not generally known, which throw light upon the character of that great prince. It will be readily imagined that the Author has made great uſe of Sully's Memoirs; as Sully, however, confined himſelf principally to theſe things in which he himſelf was concerned as a miniſter, the Reader will find in this hiſtory a great many facts omitted by the Duke, and collected, with great care, from a variety of Authors, by *M. De Bury*: whoſe principal deſign is to diſplay the real character and private life of his hero. The diſcerning Reader will probably think that he treats the blemiſhes and imperfections of Henry's character with too much tenderneſs; his work, however, notwithſtanding this, has no inconſiderable degree of merit. His ſtile is clear, eaſy, and natural; his reflections few, but judicious, and ſuch as naturally ariſe from the facts which he relates.

He concludes his hiſtory with a compariſon between Henry and Philip of Macedon. As this part of his work contains the principal features in the portraits of theſe two great princes, we ſhall preſent our Readers with ſome extracts from it.

In the twenty-ſixth book of Sully's Memoirs we are told, *that Henry, being* one day at dinner with the Duke, and the *converſation happening* to turn upon thoſe great men whoſe actions are celebrated in hiſtory, aſked Sully which of them all he moſt wiſhed him to reſemble?—If Sully had been well acquainted with the hiſtory of Greece, our Author tells us, he would have found, among the heroes who are celebrated in it, a prince, whoſe virtues, atchievements, good and bad fortune, &c. had ſo perfect a reſemblance to thoſe of Henry, that he might have drawn an exact parallel between them. This prince was Philip, whoſe conformity of character with that of Henry, he now endeavours to ſhew.

When Amyntas, King of Macedon, died, he left three ſons, Alexander, Perdiccas, and Philip. According to the order of nature, the youngeſt of the three could never expect to mount the throne; this circumſtance, however, was the cauſe of his grandeur. Being ſent to Thebes as an hoſtage, for reaſons of ſtate, he was committed to the care of Epaminondas, the greateſt captain and the wiſeſt man of Greece; who took care to give him the beſt education in every reſpect that a prince could receive, and by which Philip knew admirably well how to profit.

When Henry came into the world, he was ſtill at a greater diſtance from the crown which providence deſigned for him, than Philip was from that of Macedonia. Four Princes, who might have a numerous progeny, ſeemed to exclude him from all poſſibility of ever reaching the throne. He reached it, however, with this difference, that his poſſeſſion of it was lawful, whereas that of Philip appeared to be an uſurpation; for after the death of his two elder brothers, he took poſſeſſion of the crown, by excluding young Amyntas his nephew, whoſe guardian he was; unleſs we ſay, that the uncle might lawfully exclude the nephew, as there were precedents for it in the hiſtory of Macedonia.

Theſe two princes, born with the fineſt capacities that nature can beſtow, derived great advantages from their education, which enabled them to make thoſe ſolid reflections, which adverſity always ſuggeſts to brave and generous minds.

The education of Henry was not ſo brilliant as that of Philip, who was inſtructed in all the ſciences known to the Greeks, the moſt ingenious and polite people in the world. Accordingly he ſurpaſſed all the princes who went before him in eloquence, philoſophy, the knowledge of war and politics. Henry was educated by his mother the Queen of Navarre, and by Flor. Chretien, a man pretty well acquainted with hiſtory and polite literature, but who had not acquired that extenſive knowledge which thoſe who were at the head of the Greek republic were poſſeſſed of, and with whom Philip had particular connections in his youth.

It is with reaſon the Greeks boaſt of the eloquence of Philip; but it was not that kind of eloquence which impoſes upon republicans, who are fond of ingenious and ſprightly turns, and who ſuffer themſelves to be ſeduced by the charms of a beautiful elocution. It was a ſpecies of eloquence which he had formed himſelf, nervous, ſimple, manly, full of reaſon and good ſenſe, the only eloquence fit for kings.

Henry the Fourth had not perhaps carefully ſtudied the works of Demoſthenes and Cicero; indeed he had not time for this: he had however a true, ſimple, and perſuaſive eloquence, as appears by his letters and thoſe ſpeeches of his which are ſtill extant. Both Philip and he excelled in quick and ſprightly repartees. Several of their apothegms and *bons mots* are ſtill preſerved, full of good ſenſe and pleaſantry. Thoſe of Henry I have related occaſionally; Philip's may be ſeen in the life I have given of him.

Henry and Philip were inſtructed in the military art by the example and counſels of the two greateſt captains of their times, Epaminondas and Coligny, under whom they learned to obey before they commanded. Both theſe princes profited ſo much by the inſtructions of their maſters, that they were without diſpute the greateſt captains of the age they lived in, and ſurpaſſed all thoſe who went before them.

'When Philip mounted the throne of Macedon, he found his kingdom almoſt intirely invaded by his neighbours who were laying it waſte, and his Grandees acting in concert with them, that each might ſecure to himſelf a ſhare of the provinces. We have ſeen in the life of Henry, what the condition of France was when he came to the crown. The greateſt part of his nobles deſerted him, invited foreigners to aſſiſt and ſupport them, and ſeized the revenues of the ſtate. But both theſe princes, ſuperiour to adverſity, and founding their hopes and their glory upon their courage, boldly attacked their enemies, beat them in ſeveral engagements, and forced them to return to their allegiance. The victories of Argues and Ivry confounded the league, as that which Philip gained over Bardillus, King of the Illyrians, made him maſter of Macedon, and that at Cheronæa, of all Greece.

'One of the nobleſt qualities theſe princes were poſſeſſed of, was their attention to make their ſubjects happy and their dominions flouriſh. If their deſigns were not always crowned with ſucceſs, it was becauſe they were not always maſters of thoſe circumſtances which do not depend upon the power or foreſight of man; but they never loſt ſight of theſe glorious objects. Philip had no ſooner driven his foreign enemies from his dominions, and eſtabliſhed the tranquillity of his people, than he made himſelf maſter of Amphipolis, a city which belonged to his predeceſſors, and which had an excellent harbour. He ordered fleets to be equipped, with which he attacked the Athenians, who had made themſelves lords at ſea, and obliged them to give his ſubjects a ſhare in their commerce.

No body knew better than he how to avail himſelf of the advantages he gained over his enemies. Being deſirous to puniſh the Thracians for the ravages they committed upon his territories, he entered their country, and took poſſeſſion of that part of their dominions which was moſt convenient for him. As he knew they had golden mines, which they neglected, he ſent a colony of Macedonians to the city of Crenides, opened the mines, and drew a conſiderable ſum of money from them every year. If Henry had no gold nor ſilver mines in his dominions, he had others in the produce of France and the induſtry of its inhabitants, who only wanted to be encouraged to have their commerce protected. Accordingly he took the utmoſt care to have the roads repaired, rivers rendered navigable, and manufactures eſtabliſhed, and gave every encouragement to agriculture. If he had it not in his power to increaſe, ſo much as he could have wiſhed, the maritime commerce of his ſubjects, which before his reign they were almoſt utter ſtrangers to, he at leaſt laid the foundations of it.

Both theſe princes ſhewed equal abilities in regard to their revenues. The finances were never in ſuch good order, ſince the foundation of the French monarchy, as they were in the reign of Henry the fourth. He was the firſt who knew the true ſources of them, and made the nobleſt and beſt uſe of them. When Philip came to the throne, his finances were in as great diſorder as thoſe of Henry, and, with equal ability he reſtored them without oppreſſing his ſubjects. As both theſe princes, in the beginning of their reigns; were greatly diſtreſſed for want of money, they knew the value of it; accordingly they uſed it with that œconomy which is ſo neceſſary in kings, without avarice and without prodigality. They knew that true generoſity conſiſts in rewarding thoſe who have deſerved well of the ſtate, and in employing their treaſures only upon what is uſeful and neceſſary.

Henry and Philip were equal in point of courage, which they often, indeed, carried to temerity. They were not ſenſible that true valour has its boundaries aſcertained by reaſon, which obliges a brave man to encounter, with intrepidity, thoſe dangers that come in his way, without aſpiring after the fooliſh ambition of going in queſt of them.

This is the picture drawn of Philip by Demoſthenes, his greateſt enemy, whom a regard to truth obliged to do him the juſtice he deſerved.—" He is, ſays he, an indefatigable warriour, active, preſent upon every occaſion, ſupporting the ſevereſt fatigues, regardleſs of ſleep, and the difference of ſeaſons; an intrepid hero, who darts through every obſtacle, and thruſts himſelf into the midſt of dangers.—I ſaw the ſame Philip, (ſays he on another occaſion) after the loſs of an eye, wounded in the leg, &c. throw himſelf into the midſt of the combat, ready to deliver up to fortune whatever other part of his body ſhe had a mind to deprive him of, provided with the remainder he could live with glory and in the eſteem of mankind."—Demoſthenes, in drawing this picture of Philip, little thought that he was drawing that of the greateſt of our kings. We ſee Henry in every feature of it, with this difference only, that he had the good fortune never to be wounded but once, though he often expoſed himſelf to the greateſt dangers.

No princes ever carried clemency and moderation a greater length than Henry and Philip. The firſt pardoned his greateſt enemies, without reſerve; thoſe ſeditious preachers of the league, who, converting the chair of truth into a ſchool of ſedition, uttered the moſt horrid invectives, ſpread the moſt infamous and atrocious libels againſt him, and kept the people ſo long in rebellion. Though he had it ſeveral times in his power to take the city of Paris by aſſault, he would never do it, for fear of expoſing it to rapine and plunder. After the battles of Argues and Ivry, he diſmiſſed a great number of priſoners without ranſom, even thoſe of the firſt rank, and who had been his greateſt enemies.

Philip too, after the victories he obtained over the Greeks, often diſmiſſed his priſoners, and granted them peace upon terms the moſt advantageous for them. Their ambaſſadors being with him one day, in order to aſſiſt at the ratification of a treaty, which he had made with them, he declared he would forget every ground of complaint he had againſt them. When he took his leave of them, he aſked them in a very obliging manner, if he could do them any ſervice? Yes, replied Demochares, who was one of them, you'll do us an excellent piece of ſervice, if you'll hang yourſelf. Philip, without any emotion, caſting a look of contempt at this inſolent wretch, ſaid to the other embaſſadors; *tell your maſters, that thoſe who dare to make uſe of ſuch language, are far leſs diſpoſed to peace than thoſe who can pardon it.*—Being preſſed, after the battle of Cheronæa to march againſt Athens; *the gods forbid*, replied he, *that a prince, who has fought only for glory, ſhould deſtroy the temple and theatre of glory.*

'Both our princes were equally fortunate in generals and miniſters. Sully and Biron were men who may well be compared with Antipater and Parmenio.——This is Marſhal Biron, ſaid Henry one day to Cardinal Aldobrandin, introduce him chearfully both to my friends and enemies.—I declare to you, ſaid he once to the Dutcheſs of Beaufort, if I was reduced to the alternative of having you or Sully, I had rather loſe ten miſtreſſes like you, than one ſervant like him.—His life abounds with inſtances of the eſteem and regard he had for them, and all the other captains who ſerved him faithfully; he took pleaſure in commending them upon every occaſion.

'The Athenians are very happy, ſaid Philip, in being able to chooſe ten generals every year; for my part, I have never been able to find but one, and that is Parmenio. We may give ourſelves up to pleaſure, ſaid he one day to his friends, with whom he was taking his glaſs a little too freely; it is enough that Antipater does not drink. Another time, having ſlept longer than uſual, as ſoon as he roſe he found Antipater in his antechamber with the embaſſadors of the different nations of Greece;—I might well, ſleep, ſaid he, addreſſing himſelf to the ambaſſadors, ſince Antipater was awake.

The friends and miniſters of both theſe princes might carry their ſincerity to the utmoſt extravagance, if I may uſe the expreſſion; they were never offended with the firmneſs of their remonſtrances. We have ſeen that Henry, far from being offended with Roſny for tearing the promiſe of marriage, which he had made to Madam d'Entragues, made him, not long after Grand Maſter of the Ordnance. The memoirs of this miniſter are full of inſtances of the firmneſs wherewith he ſpoke to his maſter. Marſhal Biron too ſpoke his ſentiments with the utmoſt freedom, without ever giving any offence.

Demarathus, one of the moſt illuſtrious citizens of Corinth, coming to ſee Philip, this prince aſked him the news of Greece, and if the ſeveral ſtates lived in harmony with each other?--Why, Sir, replied Demarathus, ſhould you concern yourſelf about the union of the Greek cities, whilſt your own family is filled with diſſenſion and diſcord?—Philip, charmed with his freedom, begged his friend to aſſiſt him in reſtoring the peace of his family, which he did by prevailing upon Olympias and Alexander to return to court, which they had left through ſome diſcontent.

The day after the battle of Cheronæa, Demades, one of the firſt orators of Athens, who had been made priſoner, being on the field of battle, when Philip, heated with wine, was dancing and ſinging for joy of the victory, ſaid to him, with the freedom of a republican;—is it poſſible, Sir, that you can act the part of Therſites, when fortune puts it in your power to act that of Agamemnon!—Theſe words reſtored Philip to himſelf; he gave Demades his liberty upon the ſpot, and loaded him afterwards with marks of his eſteem and friendſhip.——I might relate many more inſtances of the generoſity and affability of both theſe princes; but I ſhall content myſelf with referring my Readers to what I have ſaid upon this head in the life of Henry and that of Philip.

There is a great reſemblance in theſe princes in regard to their attachment to the fair ſex. This paſſion which they indulged with too much ardor, was the occaſion of much domeſtic vexation and uneaſineſs to both; but it never made them commit an action contrary to their intereſt or their glory. They always entertained thoſe ſentiments of love and reſpect for their wives, with which virtuous women never fail to inſpire good men. Their wives were never expoſed to any bad treatment from them. It is true that Philip ſeemed to put away Olympias when he married Cleopatra. It is thought, however, that he did not put this Princeſs away, as ſhe remained at court after the marriage. The Kings of Macedonia were probably allowed to have ſeveral wives, though this ſeldom happened.

Henry had always the greateſt reſpect for Mary de Medicis, notwithſtanding the uneaſineſs ſhe gave him. He even named her regent to govern the ſtate whilſt he was engaged in war. We have ſeen, in the life of this prince, what pains he took to ſooth the Queen under all her vexations, though he well knew that they were generally occaſioned by her favorite Galigai, whom he could not prevail upon himſelf to diſmiſs, for fear of making the Queen uneaſy; and what ſhews that he never entirely forſook her, is, that during the nine years they were married, he had ſix children by her. Though he had many reaſons to complain of Margaret his firſt wife, yet he always preſerved that reſpect for her which was due to her birth, and he has never been reproached for parting with her.

If there was ſo great a reſemblance between Philip and Henry, there was no leſs between Olympias and Mary de Medicis. They were both haughty and imperious; they were both too impatient on account of the occaſional gallantries of their huſbands; they reproached them with all the ſeverity and bitterneſs of the moſt violent jealouſy, without conſidering that this conduct had no other effect than to alienate thoſe affections which they might have ſecured the entire poſſeſſion of by gentleneſs, good humour and complaiſance; they filled their families and their courts with quarrels and diſſenſions, the bad effects of which their ſovereigns had the wiſdom to prevent. Olympias, ambitious of governing, occaſioned great diſturbances in Macedonia after the death of her ſon Alexander, and ruled there with the utmoſt cruelty; ſhe ſacrificed to her reſentment the whole family of her huſband; ſhe behaved herſelf in ſo tyrannical a manner, that ſhe was even deteſted by thoſe very perſons to whom ſhe owed her authority; they abandoned her, and delivered her into the hands of Caſſander, the uſurper of Macedonia, who put her to death.

Mary de Medicis had neither the vices nor the malignity of Olympias; her faults were jealouſy and a love of power. The errors ſhe committed during her regency were owing to incapacity; ſhe had not extent of genius ſufficient to ſupport the weight of ſo difficult and laborious a government as that of the kingdom of France, nor to keep in awe the reſtleſs, diſcon-
and ambitious ſpirits of the generality of the Catho
Huguenots, as the King her huſband had d
is the thirteenth was of age, he was obliged t

the whole of his conduct but juſtice and equity.—Such was the ambition of Henry and Philip, if we may judge of it by their conduct till they were in a condition to execute thoſe grand projects they had formed in order to gratify it.

Philip's project was to deſtroy the power of the kings of Perſia, who had been enemies to the Greeks, and in order to ſucceed in it, he had taken the wiſeſt and beſt concerted meaſures. Like Henry, he begun with ſecuring to himſelf the peaceable poſſeſſion of his own kingdom, by vanquiſhing thoſe who invaded it. He put an end to civil diſſenſions, and made his ſubjects the beſt ſoldiers in Europe. When he had made trial of the bravery of his troops in ſeveral engagements wherein they were victorious, not thinking himſelf as yet powerful enough to attack the empire of Perſia, he falls upon the Greeks, and ſubdues them, not ſo much with a view to make them his ſubjects, but rather the companions of thoſe victories which he propoſed to gain over their inveterate enemies. He granted the republics their liberty, but obliged them to join their troops to his, by which means he formed an army capable of ſubduing the whole world.

At a time when he might have flattered himſelf with ſeeing the accompliſhment of his deſigns, he was aſſaſſinated, in the forty-eighth year of his age; but his meaſures were taken with ſo much ſkill and accuracy, and Alexander executed the deſigns of his father with ſo much courage, that he puſhed his conqueſts as far as India. Death, however, put a ſtop to his career in the thirty-third year of his age, and he left nothing to his ſubjects, or the nations which he conquered, but the ſeeds of wars and diſſenſions, which they engaged in with great fury, till they became ſubject to the Roman empire.

Such was the project of Philip; that of Henry was much more noble and moderate; he did not deſire to invade the poſſeſſions of his neighbours, nor aim at the glory of conqueſt; ſatisfied with gaining the affections of his ſubjects, and rendering them happy, he only wanted to make other nations enjoy the ſame bleſſing. He took for his model the council of the Amphyctions, once ſo famous in Greece. The glorious victories gained by the Greeks over Darius and his ſon Xerxes, kings of Perſia, and the defeat of the powerful armies which were ſent to invade their country, convinced all the ſtates of Greece of the advantages which they derived from their union. Being firmly perſuaded that the preſervation of this union was the only means of defending their liberties againſt the ambition of their enemies, they formed a council, compoſed of the deputies of all the ſtates of Greece. Whatever concerned the general intereſt was brought before this council; it was the arbiter of peace and war; determined the diſputes that aroſe between the ſeveral ſtates; regulated the quota of troops which each ſtate was to ſend in caſe of a war; pronounced ſentence of condemnation upon thoſe who refuſed to ſubmit to their decrees, and obliged them to yield by force of arms. This tribunal was of the greateſt ſervice to all the ſtates of Greece; it rendered their power ſo formidable, that the King of Perſia, not daring any longer to attack them openly, endeavoured to make them quarrel with each other.

It was upon the model of this council that Henry intended to form a kind of republic of the different kingdoms of Europe. I ſhall not enter here into a circumſtantial detail of the meaſures he deſigned to take, in order to accompliſh his ſcheme; they may be ſeen in Sully's Memoirs. I ſhall only ſpeak of ſome of the principle articles, which will ſufficiently ſhow the extent of this prince's genius, whoſe thoughts were wholly employed in making the ſeveral kingdoms of Europe happy: he might perhaps have ſucceeded, if Providence, the ſecrets of which are impenetrable, had lengthened his days.——If we reflect upon the events which followed his death, we ſhall ſee that all the powers of Europe acknowledged the advantages which would have ariſen to each of them, from the accompliſhment of ſuch a ſcheme, which they have, in ſome meaſure, adopted, by endeavouring to eſtabliſh among themſelves ſuch a balance of power, as ſhould be ſufficient to preſerve a laſting peace.

Our author now proceeds to give his readers a ſhort view of the principal articles of this famous project, and of the ſentiments of ſome celebrated writers in regard to it. Some have conſidered it, he tells us, as abſurd and chimerical; but the general opinion is, that, if Henry had lived, it would have been carried into execution, at leaſt, in a great meaſure. The princes of Europe, who were in the ſecret, and who were capable of forming a better judgment of the deſign than we are, at this diſtance of time, entertained no doubt of it. Henry's whole conduct after he came to the throne, had inſpired them with ſo high an idea of his valour, of his conduct in war, of his prudence and political wiſdom, that they were convinced he was able to change the face of affairs in Europe, and to procure them an advantageous and laſting peace; eſpecially as he ſhewed the greateſt diſintereſtedneſs in the whole of his behaviour, and ſeemed to aim at nothing but the glory of contributing to the happineſs of all the nations around him.

Our author goes on to obſerve, that Henry's plan was executed in part; that there are evident traces of it in the whole of Richelieu's conduct; that Mazarin never departed from it; that it contributed more than any of the plenipotentiaries to the concluſion of thoſe famous treaties in 1648, which have been looked upon ever ſince, as the political code of Europe, and [illegible] as a baſis to all [illegible], which have [illegible]

Theſe,

Thoſe, continues he, who are converſant in [illegible] who have reflected upon what has happened, ſince the reign of Louis the eleventh will readily allow, that it was Henry the fourth who changed the political ſyſtem of Europe. He deſtroyed that falſe policy, founded upon chicane and treachery, which was introduced by the Italians, and the dangerous doctrines of which, had been taught by Machiavel. Louis the eleventh, inſtructed by his friend the Duke of Milan, had put theſe doctrines in practice, during the whole of his reign. Ferdinand the Catholic, King of Spain, had made them the principal rule of his conduct, during a reign of forty-two years, *falſifying his faith (fauſſant ſa foi)*, according to the language of thoſe times, as often as he found his intereſt in ſo doing. Charles the fifth, his grandſon, made no ſcruple of doing the ſame. Catherine of Medicis, brought up in the ſame maxims, occaſioned the greateſt calamities to France, and brought it to the brink of ruin. Philip the ſecond, King of Spain, paſſed the whole of his life in refining upon this ſcience, from which he derived no other advantage than the loſs of the Low Countries, the ruin of his kingdom, and a diſadvantageous peace, which he was obliged to make with France.

Henry, who had made ſerious reflections upon the falſe policy of theſe princes, upon the equivocal conduct of Catherine of Medicis, upon the great number of captious treaties ſhe made, and which were no ſooner concluded than they were broken, upon her conſtant violations of faith, which had greatly alienated the affections of both Catholics and Hugonots, was convinced, when he came to the throne, that [illegible] could remedy the diſorders, which Catherine had [illegible] the kingdom. He deſpiſed all the little artifices of this policy. He took good faith for the rule of his conduct, and never departed from it in any of his treaties, always executing them with the utmoſt fidelity. This good faith made him triumph over the policy of Philip the ſecond, in the treaty of Vervins; diſconcerted all the Italian tricks, on the accommodation between Pope Paul the fifth, and the Venetians, of which he was the arbiter; ſurmounted all the oppoſition made by the Spaniards and Dutch, when he forced them to accept of that famous truce of twelve years, by which the United Provinces were acknowledged as a ſovereign ſtate; and procured him the friendſhip and alliance of the greateſt part of the electors of the Empire, together with the kings of England, Denmark, and Sweden: ſuch is the power of juſtice over the hearts of men, when it is ſupported by wiſdom and prudence!

We have now given a full view of the compariſon, which our author draws between Philip of Macedon, and Henry the fourth: how far the compariſon is a juſt one, our learned readers muſt determine.

The Author of this book, according to the arrangement of Monſ. Juſſieu, in the botanical garden at Trianon, fixes the ſtrawberry as a *ſpecies* of the firſt *ſection* of the *family* of the *roſaceous*: that is, of thoſe plants whoſe flowers reſemble a roſe. Of this ſpecies he diſtinguiſhes ten *races*, viz. *fragaria ſemperflorens*, *ſylveſtris*, *hortenſis*, *eflagellis*, *monophylla*, *viridis*, *moſchata*, *chiloenſis*, *ananaſſa*, & *virginiana*; all which, together with ſeveral varieties, particularly of the wood ſtrawberry, are minutely deſcribed in this volume. Among the varieties of the *fragaria ſylveſtris*, we find *le fraiſier de Plimouth*, a ſtrawberry mentioned by moſt of the botaniſts of the laſt century, and from them copied into the works of the moderns, though it ſeems at preſent not to exiſt. Linnæus makes it a diſtinct ſpecies, Hudſon only a variety. Ray, after Gerard, calls it *fragaria fructu hiſpido*, rough ſtrawberry, and adds, 'found by Jo. Tradeſcant the elder in a woman's garden at Plymouth, whoſe daughter gathered it abroad, and planted it there: *pro luſu potius naturæ hanc habeo, quam pro ſpecie diſtincta*.' Gerard ſeems to have been the firſt who mentioned this ſpecies or variety; but the moſt minute deſcription of it is that of Zanoni, publiſhed in 1675. Our countryman Parkinſon, in his *Paradiſus Terreſtris*, tells us, that 'this ſtrawberry differs principally from the common ſort in bearing a green flower, and its fruit being covered with prickles, which do not however wound the tongue; that its taſte is not agreeable, but that it is pleaſant to look upon; and that a *handſome* woman may very well, out of caprice, carry it in her hand inſtead of a flower.' An ordinary lady, we ſuppoſe, would not *look well* with it.

We ſhall now tranſlate from our Author's *remarques particulières*, the hiſtory of the birth of the ſtrawberry of Verſailles, above mentioned. 'In a little garden, *ſays he*, which my father had bought, for the ſake of experiments, having in the years 1760, and 1761, ſowed ſome ſeeds of the *fragaria moſchata*, we alſo ſowed ſeeds of the common wood ſtrawberry, which had, for ſeveral years together, been cultivated in that garden. Our only intention was to try whether red ſtrawberries often produce white. But theſe having been tranſplanted too early, and afterwards neglected, moſt of them died. Having failed in our experiment, the few that eſcaped continued unregarded till 1763, about their time of flowering, which in moſt of them was retarded till the year following. It was not till the 7th of July 1763, that we obſerved, among theſe ſtrawberries, one, of which all the leaves were ſingle, inſtead of being palmated in three diviſions. From that inſtant we preſerved, with the utmoſt care, all the offsets it produced, and *in the ſpring* of the next year we were poſſeſſed of no leſs than *ſixty roots*.'

This little volume contains a more minute and accurate hiſtory and deſcription of all the ſpecies and varieties of ſtrawberries, known in Europe, than is to be found in any other author; and alſo many curious remarks relative to ſome other ſubjects of natural hiſtory.

Dictionaire raiſonné d' Anatomie de Phyſiologie, &c.

A Dictionary of Anatomy and Phyſiology, containing 1mo. an accurate deſcription of all the Parts of the human Body; 2do. the etymology of many difficult Terms; 3tio. pathological and therapeutical Reflections on the Parts deſcribed; 4to, the Manner of making all Kinds of anatomical Preparations, and the art of preſerving them; 5to, the phyſical and mechanical Explication of all the human Functions, with pathological and therapeutical Reflections on the Diſorders to which they are liable. 8vo. 2 Vols. Paris, 1766.

OUR Readers will obſerve, that, in tranſlating the title, we have omitted the word *raiſonné*, for want of a term in our language to expreſs it preciſely in the ſenſe here intended. In its common acceptation, it means rational, or rather argumentative, or reaſoning, none of which our idiom will permit us to apply, in this inſtance, with propriety. The French are ſo fond of this term, that, as all ſcience is congeſted into dictionaries, ſo all their dictionaries are *raiſonnés*. Concerning that which now lies before us, we muſt firſt obſerve, that it is without an Author; a circumſtance which will not prejudice the Reader much in its favour, naturally concluding, that the writer, or rather compiler, would have put his name in the title, if he had not been conſcious, that it would be of no advantage to his book. This, we ſay, is a natural concluſion, and in general a juſt one.

From the title of theſe volumes it is eaſy to conceive the impoſſibility of conveying an adequate idea of their contents, we ſhall therefore ſelect an article which may ſerve not only as a ſpecimen of the Author's manner, but at the ſame time be of utility to ſome of our anatomical Readers. The art of preparing different parts of animal bodies by injection, though of late conſiderably improved, and diffuſed, is nevertheleſs far from being univerſally known: we ſhall therefore tranſlate the following article.

'INJECTION, *injectio*, as a term of anatomy, is the preparation made with a liquor, hot or cold, differently coloured, and deſtined to fill the veſſels of a dead body, whether of man or brute.

'With regard to the conſiſtence of the liquor injected, there are two ſorts, viz. *fine*, which is made of ſome ſpiritous liquor, ſuch as the oil of aſpics, ſpirit of wine, or oil of turpentine, &c. mixed with ſome colour, generally red or blue; and thick, which conſiſts of wax, reſin, Venice turpentine, lard, and oil, alſo coloured blue or red. Quick-ſilver, and fat oils are likewiſe uſed for this purpoſe. The red colouring ingredients are carmine, cinaber, Braſil-wood and vermilion; the blue are, Pruſſian blue, Indian blue, blue aſhes, indigo, and ivory black, &c. If you intend to colour the liquor yellow, the beſt ingredients are *gutta gamba*, *la grain d'Avignon*, or Lorraine earth. For the fine injection, the mixture generally uſed, is that of ſpirit of turpentine with vermilion. The firſt thing neceſſary to be obſerved is the choice of your ſubject, which ought to be neither old nor fat. You will generally ſucceed beſt in a ſubject about three feet in length.

'Having thus made choice of a proper ſubject, you begin by ſhaving and waſhing it all over with warm water. If the weather be cold, you are to bathe the body in hot though not boiling water. If you intend to inject all the arteries at one ſtroke of the piſton, except the pulmonary artery, you begin by making a longitudinal inciſion from the upper part of the *ſternum* to the xyphoid cartilage, continuing it below the left breaſt as far as four or five fingers breadth from the *ſternum*. Having then detached the ſkin, the fat, and the great pectoral muſcle, you open the *thorax*, by cutting through three or four of the cartilages of the firſt ribs, taking care not to cut the internal *arteria mamaria*. If it ſhould be cut, you are to make a ligature.

'The thorax being thus opened, you diſcover the *pericardium*, through which you make a crucial inciſion, in order to come at the pulmonary artery and the aorta, which you are to ſeparate one from the other, paſſing a waxed thread, of many doubles, round the latter, into which you now make an orifice large enough to admit your tube. If there ſhould be any coagulated blood or lymph, it muſt be firſt cleared away. The tube being introduced, the artery muſt be tied faſt round it, ſo as not to ſlip when you come to inject.

If you want to inject the veins, you are to introduce your tube near their extremity, as in the *ſaphena ſalvatella*, or *cephalica* of the thumb. Veins may alſo be injected from the trunk to the branches, as in the *vena porta*; but this ſucceeds only where there are few or no valves. If you intend to inject ſome detached part of the body, the veſſels which are cut through muſt be carefully tied before you begin.

'The method of preparing your injection is as follows. If your ſubject be four or five feet in length, take an ounce of vermillion, and pour on to it as much ſpirit of turpentine, or other liquor above mentioned, as will wet it entirely, mixing

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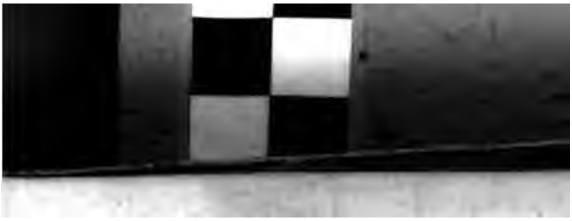

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